LINGUISTIC SURVEY OF INDIA



COMPILED AND EDITED BY

G. R. GRIKRSON, C.I.K., Pad, D.Litt. I.C.S.



VOL. V.

INDO-ARYAN FAMILY.
EBSTERN GROUP.

PART I.

SPECIMENS OF THE

BENGRLI RND ASSAMESE LANGURGES.

GOVERNMENT OF INDIA

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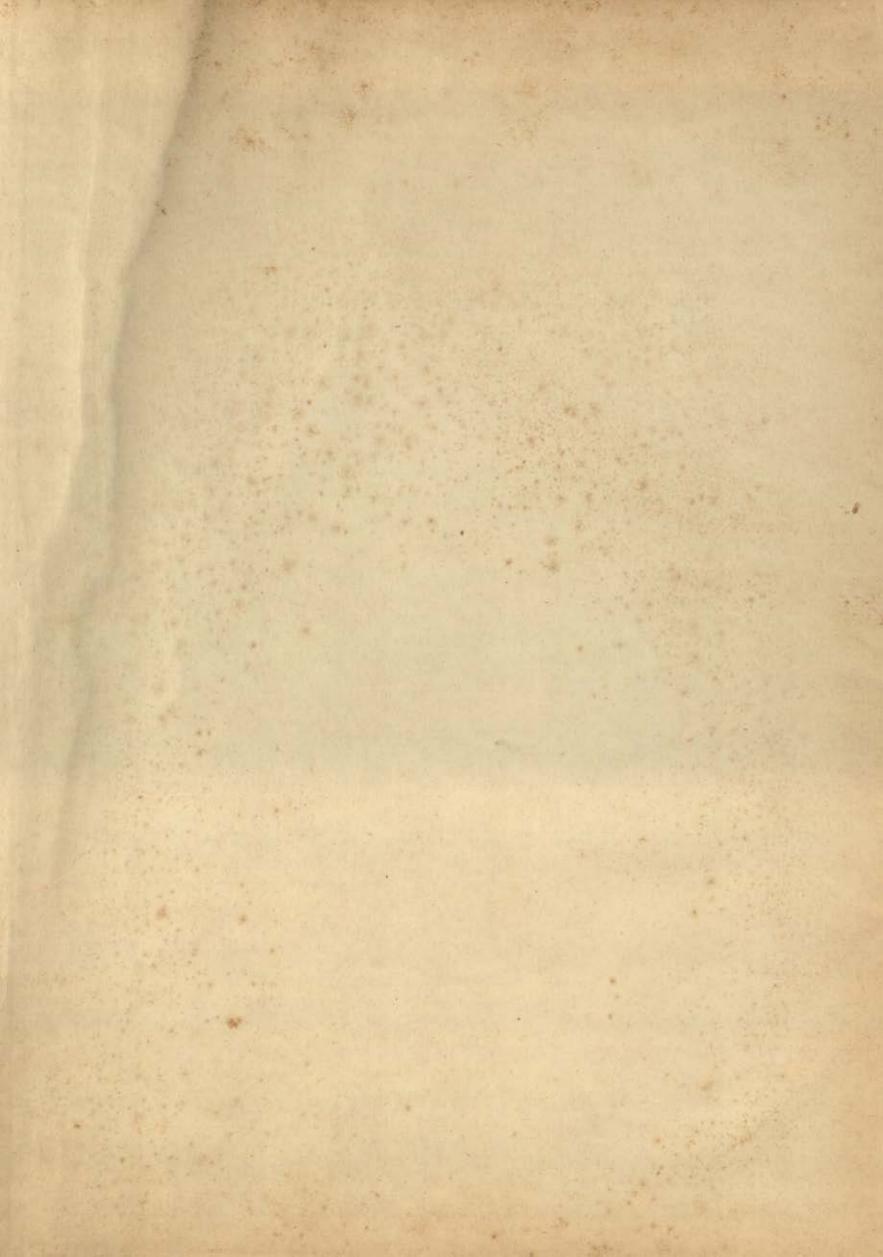
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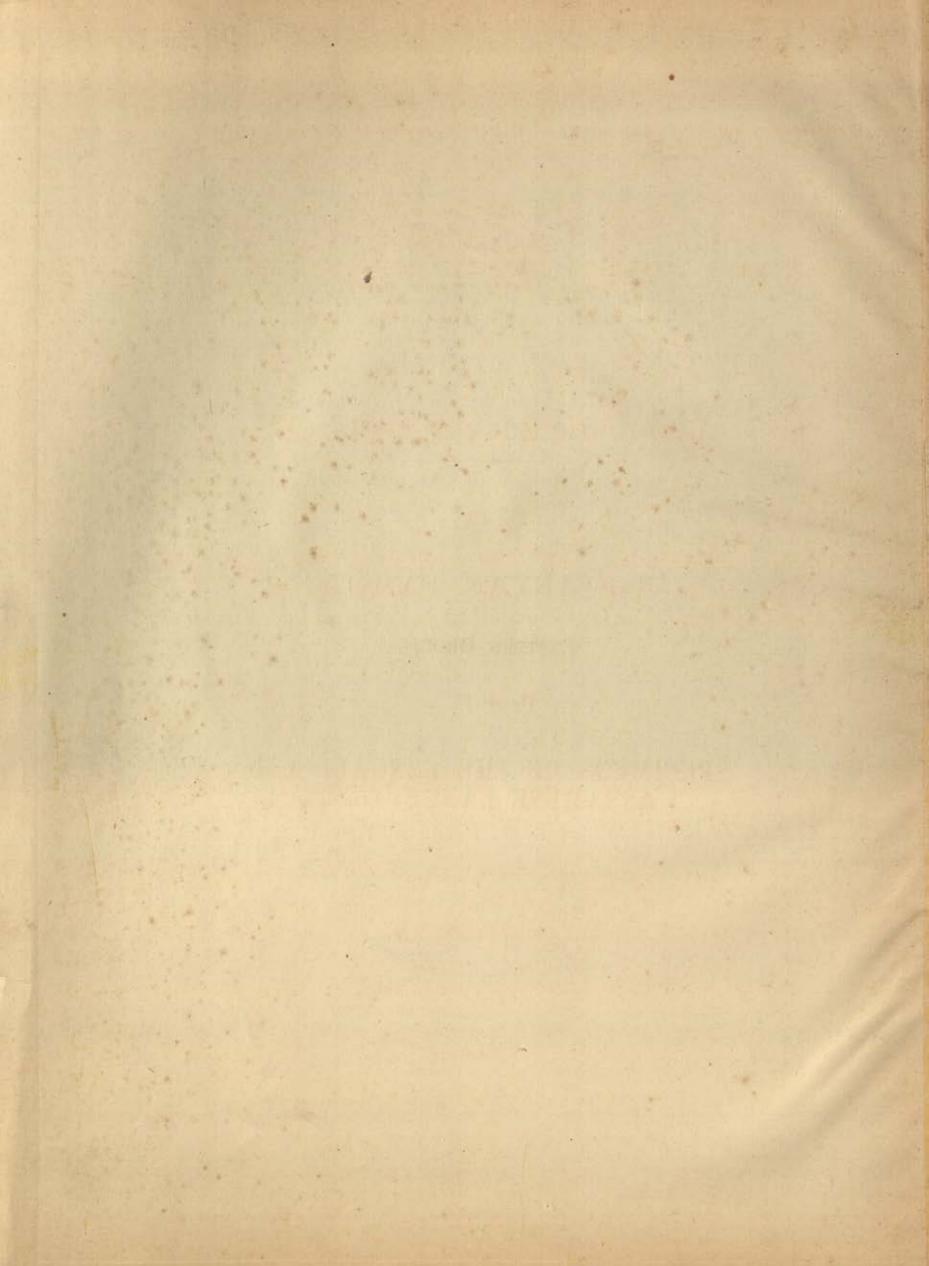
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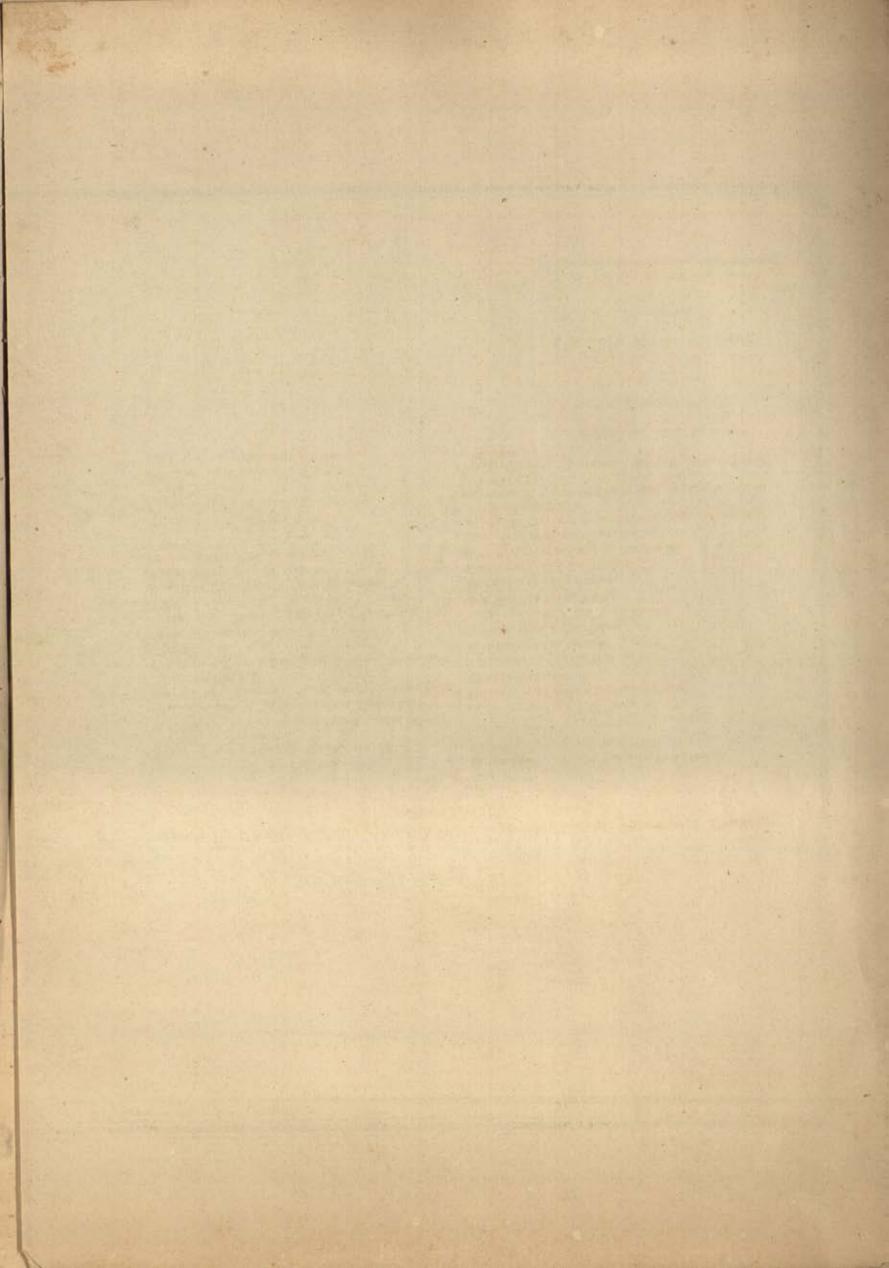
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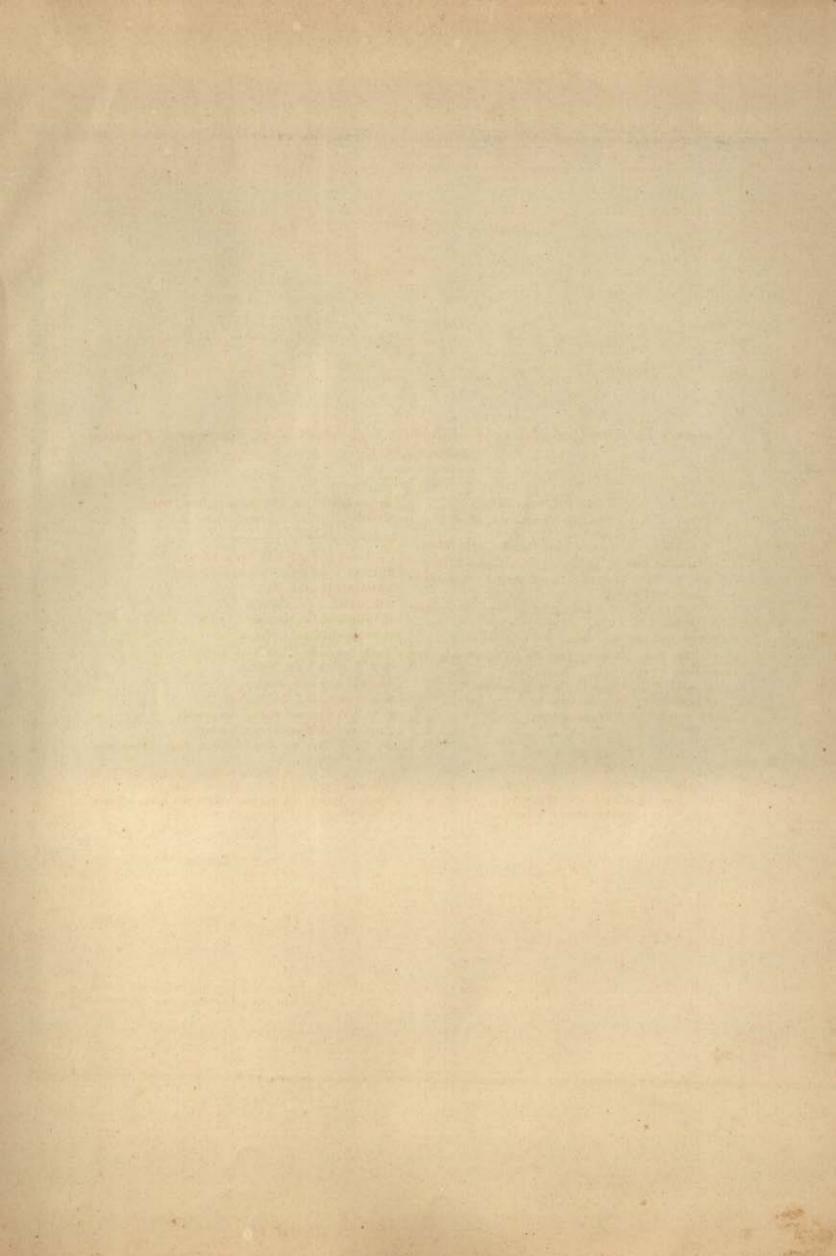
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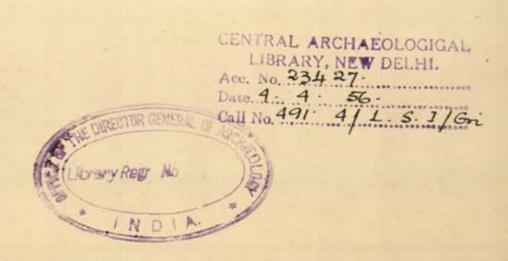
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LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A .- For the Deva-nagari alphabet, and others related to it-

```
अ a, आ a, इ i, ई i, उ u, क u, ऋ ri, प e, ए ē, ऐ ai, ओ o, ओ ō, औ au.
                                         च cha
                                                क chha ज ja भ jha अ ña
                        ∃ gha ₹ na
          ख kha ग ga
   an ka
                                                a tha
                                                        z da
                                                              ध dha न na
                        z dha
                                         त ta
                 ₹ da
                               u na
   Z ta
          3 tha
                                                ₹ ra
                                                              a va or wa
                       भ bha म ma
                                         य ya
          फ pha
                  a ba
   ч ра
                                                        æ la
                                                              æ lha.
   N sa
                               要加
                                         € ra
                                                3 rha
            u sha
                     स 80
```

Visarga (:) is represented by h, thus क्रमग: kramaśah. Anuswāra (') is represented by m, thus सिंह simh, वंग vamś. In Bengali and some other languages it is pronounced ng, and is then written ng.; thus राज्ञ bangśa. Anunāsika or Chandra-bindu is represented by the sign " over the letter nasalized, thus में mē.

B .- For the Arabic alphabet, as adapted to Hindustani-

```
E j
 1 a, etc.
                       5 d
           & ch
                                             ش
                                  3 ?
           7 h
                       3 2
                                                       i f
                                  j 2
   p
                                                       5 q
           t kh
                                  3 2/4
                                                 7
0 8
                                                           when representing anunasika
                                                            in Dēva-nāgarī, by ~ over
                                                            nasalised vowel.
                                                          to or v
                                                      & y, etc.
```

Tanwin is represented by n, thus فُرِرا fauran. Alif-i maqṣūra is represented by \bar{a} ;— thus, نعوى daʻwā.

In the Arabic character, a final silent h is not transliterated,—thus banda. When pronounced, it is written,—thus, banda.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, बन ban, not bana. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindi) देखता dēkh²tā, pronounced dēkhtā; (Kāśmīrī) चूह के ts²h; कर्ष है kar", pronounced kor; (Bihārī) देखिय dēkhath.

- C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted:—
 - (a) The ts sound found in Marāṭhī (司), Puṣḥtō (內), Kāśmīrī (內, 司), Tibetan (意), and elsewhere, is represented by ts. So, the aspirate of that sound is represented by tsh.
 - (b) The dz sound found in Marāṭhī (জ), Puṣḥṭō (♠), and Tibetan (♠) is represented by dz, and its aspirate by dzh.
 - (c) Kāśmīrī ্ (ন) is represented by ñ.
 - (d) Sindhī &, Western Panjābī (and elsewhere on the N.-W. Frontier) , and Puṣḥtō j or are represented by n.
 - (e) The following are letters peculiar to Puṣḥtō:—

 ! ; ﴿ * * ts or * dz*, according to pronunciation ; ﴿ وَ وَ مَا مُعَالِي مَا إِنَّ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّا عَلَى اللَّهُ عَلَّى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَّا عَلَى اللَّهُ عَلَى الل

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following:—

a, represents the sound of the a in all.

a, a in hat. ĕ, e in met. ō, o in hot. é in the French était. 0, o in the first o in promote. ö, ö in the German schön. 14, ü in the mühe. th, th in think. dh, th in this.

The semi-consonants peculiar to the Munda languages are indicated by an apostrophe. Thus k', t', p', and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) ássistai, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

EASTERN GROUP.

INTRODUCTION.

As its name implies, the Eastern Group of Indo-Aryan vernaculars includes the four Aryan languages which are spoken in the east of India, viz., Assamese, Bengali, Oriyā, and Bihārī. The last-named has hitherto been considered as belonging to the Mediate Group, but there can be no doubt that such a classification is erroneous.

With a few isolated exceptions, the Aryan vernaculars of Assam, of the Lower Provinces of Bengal, of the Eastern Districts of the North-Western Provinces, and of the extreme east of the Central Provinces, all belong to the Eastern Group. Its western limit may be roughly fixed at the longitude of Tāṇḍā in the Fyzabad district of Oudh, say roughly 83°E., and it covers the rest of Aryan-speaking India as far as the eastern border of Assam, say, 97°E. Between these limits it is also spoken in the Nepal Tarai along the base of the Himalayas, which form its northern boundary, and it extends south to about Jaipur in the Madras district of Vizagapatam, say latitude 19°N., where the (Eastern) Oṛiyā meets, and shades off through the Hal¹bī of Bastar (a mixed form of speech) into the (Southern) Marāṭhī spoken in the Central Provinces. On the other side of the Bay of Bengal it is spoken in the Chittagong district, and, southwards, into the district of Akyab where, at about N. lat. 20°, it meets Burmese. It will thus be seen that this group of languages covers, roughly speaking, about fourteen degrees of longitude from east to west, and about nine degrees of latitude from north to south. In this area it is spoken by more than eighty-eight millions of people.

This group of languages is bounded on the west by the Mediate Group of Indo-Linguistic Boundaries. Aryan dialects, which together form the Eastern Hindī language. In the extreme south-west, however, it is bounded by Halabī, which is spoken in the State of Bastar and the neighbourhood. Everywhere else it is bounded by non-Aryan dialects. Thus, on the south, it meets the Dravidian Telugu of the north-east of the Madras Presidency, while on the north and east it is bounded by a number of Tibeto-Burman languages spoken in the Himalayas and in the hill country of Assam and northern Burma.

The languages which constitute the Eastern Group have been enumerated above.

Languages which constitute the Eastern Group have been enumerated above.

Their habitats will be found described with some minuteness in the sections devoted to each. Putting the state of affairs roughly, we may say that Assamese is the language of the Assam valley, in which it is spoken by 1,435,950 people; that Bengali is the language of Bengal proper and of Sylhet and Cachar, in which area it is the vernacular of 41,696,343 people; that Oriyā is the language of Orissa and of the neighbouring portions of Madras and of the Central Provinces, the number of its speakers in this tract being 8,952,413; and that Bihārī is the Aryan vernacular of the Provinces of Bihar and Chota Nagpur, and of the Eastern portion of the North-Western Provinces, where Bengali.

it is the language of 36,239,967 people. In Assam, Chota Nagpur, and Orissa these languages are not by any means the only vernaculars of the country. They are rather the tongues of the more civilised settled tracts, the hills being mainly inhabited by aboriginal tribes who speak their own Tibeto-Burman, Dravidian or Munda dialects.

Total number of speakers.

The total number of speakers of the Eastern Group of Indo-Aryan vernaculars in their own homes is there-

				el a	To	TAL		88,324,673
Bihāri							0.52	36,239,967
Oriya .	1.							8,952,413
Bengali		1981		10.0				41,696,343
Assamese							1	1,435,950

These figures only relate to those who speak the above languages in the areas in which each is a vernacular. As far as Assamese, Bengali, and Oriyā are concerned, the Census Report for 1891 gives us the figures for the number of speakers of each in other provinces of India. Unfortunately similar figures are not available for Bihārī, as that language was not separately counted in the Census. We have been able to roughly estimate the Bihārī figures for the Provinces of Bengal and Assam, but no materials are available for other provinces. With this exception, the following is the total number of speakers of languages of the Eastern Group in all parts of India, as shown by the pages of this survey:—

			AL.		To	TAL		89,703,188
Digari	A	•						37,180,782
Bihārī							1383	9,042,525
Bengali Oriya		*						42,032,329
Assamese								1,447,552

Allowing, therefore, for the speakers of Bihārī in provinces other than Bengal and Assam, we shall be well within the mark if we estimate the total number of speakers of the languages of the Eastern Group of the Indo-Aryan vernaculars as over ninety millions of people.

If we compare these figures with the populations of European countries, we may say that the number of people who speak Assamese is about a quarter of the population of Roumania, that the number of those who speak Bengali is greater than the population of Austria-Hungary, that the number of those who speak Oriyā is equal to more than half the population of Spain, while those who speak Bihārī nearly equal the population of France. As for the ninety millions who speak languages

^{1 5,800,000.}

^{2 41,359,204.}

^{2 17,565,632.}

^{4 38,517,975.}

of the Eastern Group, we may compare it with the total populations of France and Germany combined,1 or of France, Italy, Spain, and Greece.2

In stating these areas and these figures, it should be remembered that any such account can only be approximate; for, though for convenience These areas and figures only approximate. sake we may talk of a language having definite boundaries, such can seldom really be the case. Unless separated by some great natural obstacle, such as a range of mountains, a large river, or a tribe speaking a non-Aryan form of speech, the Aryan languages as a rule merge insensibly into each other. A well-known saying in this country is that the language changes every twenty miles, and such indeed is the fact. A native of India travelling that distance from his home would be sure to have his attention drawn to some expression, some name for a common article of everyday use, or some grammatical form, which was strange to his ears. It would be more correct but less convenient to say that, while the language spoken at Dibrugarh in North-East Assam is extremely different, on the one hand, from that spoken at Tanda in Fyzabad, and, on the other hand, from that spoken in Jaipur in Vizagapatam, each of these three shades off so continuously, yet so imperceptibly into the other two, that it is impossible to say where it begins or ends. At twenty miles from Dibrugarh, the change both to Bihārī and to Oriyā has, although imperceptible, already commenced. At three hundred miles, the change is perceptible, but the characteristic signs which distinguish Bihārī from Oriyā are not yet manifest. From this point, which roughly corresponds to the western end of the Assam valley, we may discern two lines of progress, one through Northern Bengali into Bihārī, and the other, through Eastern, Central, and South-Western Bengali into Oriya. Oriya itself merges into the Hal'bī dialect of Marāṭhī, this again into Nāgpurī Marāṭhī, that again into Berari Marāthī, that again into standard Marāthī, and that finally into the Konkanī Marāthī spoken in the neighbourhood of Goa. To a man of Assam, Konkanī would be utterly unintelligible, and yet he might travel from Dibrugarh to Goa without being able to point to a single Indo-Aryan boundary stone between these two widely different languages. An ideal map of the Aryan languages of India would therefore present to the eye a number of colours gradually shading off into each other. It would be possible, but not convenient, to represent the localities in which various languages are spoken by this method. After all, what is wanted is definite information regarding a state of affairs which is essentially indefinite, a want which it is manifestly impossible to supply. It is most nearly supplied by selecting fixed points, where, at each, we are certain that a welldefined language is spoken, and, taking these as the foundations of our hypothesis, by drawing arbitrary lines showing the imaginary boundaries which do not exist, but which give the needed definite impression of the approximate area in which each recognised

1 France		100					(10)	38,517,975
Germany		0.6						52,279,900
						Тот	AL	90,797,875
2 France			12					38,517,975
Italy .								
Spain					1	1		31,668,000
Greece		(*)				200		17,565,632
Olecce	*							2,433,806
						Тот	AL	90,185,413
								-

form of speech is spoken. On this principle, the maps illustrating the relative position of the various languages which form the Eastern Group of Indo-Aryan vernaculars have been drawn up, and they should be accepted subject to the above explanation.

Aryan languages do not merge into non-Aryan languages in this way. A language of one family may occasionally borrow words of grammatical forms from a language of another, and this is all. Sometimes the necessity of intercourse has evolved a kind of 'pigeon' language, a jargon unworthy of the name of dialect, but even in this case its speakers talk their own language amongst their own people.

I have said that natural obstacles may prevent one Aryan language from merging into another. There are some interesting examples of this fact in the Eastern Group. The language of the Chota Nagpur plateau is Bihārī, while that of the district below the plateau, and immediately to its east, Manbhum, is Bengali. Here there is no merging, Bihārī and Bengali live side by side as independent languages. Nay, there are even immigrants from the plateau who have settled in Manbhum, and who still speak Bihārī in the midst of their Bengali-speaking neighbours. So, also, there are Bihārī-speaking immigrants in Singbhum, an Oriyā district, who retain their original language as strangers in a strange land. On the other hand, where Bengali and Bihārī meet north of the Ganges in a level plain, with little or no natural barrier between them, the languages so merge into each other that it would be impossible to draw a definite boundary line. A feeble barrier, it is true, does exist in the river Mahananda, and that has some slight influence in separating the two forms of speech.

We have seen that speakers of an Aryan language when living as strangers in a country in which another Aryan language, even a nearly related one, is spoken, retain the use of their ancestral tongue. This is, as might be expected, still more prominently the case where they have settled among an aboriginal population speaking non-Aryan languages, as is the case in Chota Nagpur. This is a peculiarity of Aryan speakers as distinct from the aboriginal tribes. It will be noted in future volumes of this Survey, how willingly an aboriginal tribe allows its own proper language to be corrupted by those of its more civilised Aryan neighbours, and how, in some cases, it has even abandoned its own language altogether, and has adopted in its stead one whose speakers claim, and are allowed, all the prestige that attaches in India to the caste-system. There are even instances in which an aboriginal tribe has abandoned its language for that of another non-Aryan family.

The Eastern Group represents and ancient Prakrit form of represent the condition of the language spoken in North-speech.

Western Hindostan at the time that they were composed, yet even they show several signs of dialectic differences. As a literary language, the form of speech preserved by them gradually developed into what is known as classical Sanskrit. On the other hand, as a group of cognate vernaculars, it took a different course in the mouths of the people, and branched out into different streams of living tongues as the Aryans spread and gradually advanced down the Gangetic valley. The next stage at which we find these speeches is in the time of the celebrated

^{&#}x27;A good example is afforded by the Khariā tribe, who have a language of their own which belongs to the Munda family. Yet the pages of this Survey will show that the Khariās who live in the Bengali-speaking district of Manbhum speak a corrupt Bengali, while those of Sambalpur speak a corrupt form of a Dravidian language which is probably Oraon.

Asōka, king of the city now called Patna, whose proclamations in the vernacular of his time date from about 250 B.C., and were scattered over the north of India, and even as far south as Mysore. These proclamations still exist, and the language in which they are couched is readily divided, according to the localities in which the inscriptions have been found, into an eastern and a western dialect. This language is commonly called Pāli, and represents the same stage of development as that form of speech in which the Buddhist scriptures have been recorded.

Five centuries later we find the Aryan vernacular of India still further developed. It is now called the 'Prākrit' or 'natural' language, as opposed to the artificial Sanskrit. We find specimens of it in the dramatic compositions of the time, in poetical works, in contemporary inscriptions, and in the literature of the Jains. It thus attracted the attention of native scholars and several contemporary grammars were written which dealt with its peculiarities. Taking the state of affairs thus reported as existing in about the eleventh century A.D., we find that the main division of the then Aryan vernaculars of India coincided with that which we have observed as existing in the time of Aśōka, but that the process of fission had proceeded much further. A large number of dialects existed covering the whole of Northern and Central India, which, if we exclude the languages of the extreme North-West, naturally grouped themselves into two main collections, an Eastern and a Western. If we confine ourselves to the valleys of the Jamna and of the Ganges, we find two principal languages spoken, one, Saurasēnī, with its head-quarters in the Doab, which belonged to the Western, and another, called Magadhi, with its head-quarters in the country round the modern Patna, which belonged to the Eastern Group. These two languages met and merged into each other in Oudh and the country across the Ganges to its south, and formed a dialect partaking partly of the nature of Sauraseni and partly of the nature of Māgadhī, which was known as Ardha-Māgadhī or 'Half-Māgadhī.' Of these three languages, Sauraseni became the parent of Braj Bhasha and its connected dialects, including standard Hindi; Ardha-Māgadhi of the dialects which are now known as Awadhī, Baghēlī, and Chhattīsgarhī, and which I have grouped together under the name of Eastern Hindi; and Magadhi of all the languages of the Eastern Group of Indo-Aryan vernaculars. Just as the Eastern vernacular of Asoka's time branched out into a number of dialects, of which Magadhī was the principal one, so Magadhī, in the course of centuries has, in its turn, developed into four separate languages, of which Bengali and Bihārī are the principal. Indeed this process of fission had already commenced during Prakrit times, for the latest indigenous grammarians of that language mention amongst the varieties of Māgadhī, a Gaudī, a Dhakkī, and an Utkalī or Ödrī. Bihārī is the direct descendant of Māgadhī and is spoken in its original home. Gaudi is the parent of the Bengali of Northern Bengal and of Assamese. Spreading to the south-east, Māgadhī developed into the Bengali of the Gangetic Delta, and still further towards the rising sun, Dhakki (or the Magadhi of Dacca) became the modern Eastern Bengali. Oriyā is the representative of the ancient Utkalī.

It now remains to consider the characteristics of the Eastern Group of Indo-Aryan Vernaculars, which differentiate them from languages of other groups, and in which they agree amongst themselves. In classifying languages, grammar rather than vocabulary must be taken as the test, and,

applying this test, it will be seen that these characteristic points are numerous and important. Attention will also be drawn to the fact that in many cases Marāṭhī, the Southern Indo-Aryan language, agrees with the Eastern languages as against those of the West.

Taking first the phonetic system of the group, we find that the pronunciation of the commonest vowel in all the languages, the letter a, is much Phonetic system. broader than in the west. In Assamese it has even the sound of o in 'glory,' in Bengali and Oriya it has commonly the sound of o in 'hot,' and sometimes the sound of o in 'hope,' and in Bihārī, the most western dialect of the group it is flatter, but has not yet achieved the western sound of u in 'nut.' Indeed, we may say that in this group the vowel has, generally speaking, two sounds, a short and a long one, the short being based on the sound of the o in 'hot,' and the second on the sound of the a in 'all.' It represents a true pair of short and long vowels strange to the western languages, of which the short sound is heard in its greatest purity in Bengali, and the long one in Bihārī. In an exactly similar way the long \bar{a} has developed in the Eastern Group into a pair of short and long vowels, the first approaching the sound of the a in 'man,' and the second that of the a in 'father.' Of these only the latter occurs, so far as my observation extends, in the language of the west.2 The vowels e and o have also each developed into a short and a long pair. This is also the case in Western dialects, but is far more common in, and is a most prominent feature of the Eastern group. The short e is pronounced like the e in 'met,' and the short o like the first o in 'promote.'3

As regards the consonants,-(1) the languages of the Eastern group show a marked preference for the letters r and rh over the cerebral r and rh. Even when one of the latter pair of letters is written, it is often pronounced merely as a dental. So also, except in Oriya, which is influenced by the Dravidian languages of Southern India, a cerebral n is always pronounced in the Eastern Group as if it were a dental n. In Assamese and Eastern Bengali this dislike to cerebral sounds is carried to an extreme, and every letter of that class is commonly pronounced as if it were a dental. On the other hand, as we go west, the tendency to emphasise the character of the cerebral letters is more and more marked, and the burr of the cerebral n of Panjābī is one of the most characteristic peculiarities of that language. (2) Bengali and Assamese show great uncertainty in the pronunciation of the palatal letters. The further east we go the greater is the tendency to pronounce a ch as if it were ts or s, a chh as if it were s, and a j as if it were z. The same peculiarity is observable in Marathi. (3) The Eastern languages cannot tolerate an initial y or w, while one or other is often added euphonically in the Western languages. Thus, while Bihārī has $\bar{\imath}$, this, \bar{u} , that, Hindī has yah and wah. (4) One of the most typical peculiarities of the Māgadhī Prakrit was that it pronounced an s something like the English sh. Exactly the same pronunciation prevails in Bengali at the present day. In Assamese the sound has been further weakened to almost the sound of the ch in 'loch.' On the other hand, Bihārī and Oriyā follow the western custom of pronouncing an sh as if it were s. This pronunciation of

^{&#}x27;Compare the Bengali ghar, a house, pronounced 'ghōr,' and the Bihārī māra, beat, pronounced 'mārā' (the letter &

² Compare the Bihārī mār lanh, he beat, in which the first ā is pronounced almost like the a in the English word 'Harry.'
³ Compare Bihārī beţiā, a daughter, but Hindī biţiā; Bihārī ghor wā, a horse, but Hindī ghur wā.

s as sh is almost the only circumstance in which the modern eastern languages do not all agree in following the custom of the ancient Māgadhī.

Turning now to inflexion, it may be broadly stated that all the languages of the Eastern Group (and also Marathi) show a greater tendency Inflexion. to inflexional synthesis than do those of the Western. Most of the inflexional procedure of the Western languages is carried out by the addition of separate words, which are still separate words even when added to the main base. For instance 'a house' is ghar. If, in Hindi, we wish to say 'of a house,' we must add the separate word ka, and, if we wish to say 'in a house,' we must add the separate word me, thus, ghar-ka, ghar-me. In other words, the language is, so far as this part of its grammar is concerned, in the analytic stage. On the other hand, these ideas in the Eastern Group are not conveyed by the addition of separate words but by true inflexion. Thus, Bengali gharēr, Assamese gharar, Oriyā gharara, Bihārī gharak, of a house; Bengali, Assamese, Oriyā, and Bihārī, (cf. the Marāthī gharī) gharē, in a house. In other words the language is, so far as this part of its grammar is concerned, in the synthetic stage. Again, in Hindī, 'I went' is maī chalā. It is necessary to state the pronoun, or we shall not know who has gone. On the other hand, for the same idea, Bengali has chalilam, Assamese salilo, Oriva chalili, and Bihari chalilahu (cf. Marathi $tsal^{\circ}l\hat{\delta}$), in all of which the meaning of the first personal pronoun is as much included as in the Latin ivi. These words mean only 'I went.' They cannot mean 'you went' or 'he went.'

Descending to details, we shall commence with declension, or the inflexion of nouns and pronouns. As a broad rule we may say that every Indo-Aryan noun or pronoun has a direct and an oblique form in each number. The two forms are, it is true, often identical, but each exists, and each has all the same its separate origin. The identity of appearance, when it occurs, is only accidental. Thus, in Hindi, the word for 'horse' has its direct form ghōrā, and its oblique form ghōrē. Similarly the word for 'house' has its direct form ghar, and its oblique form also ghar, similar in appearance, but different in its origin. The former is derived from the Vedic word grihah, a house, and the second from the Vedic word grihasya, of a house. Words like ghōrā, which thus end in ā in Hindī, and have an oblique form in \tilde{e} , are called strong forms of a-bases, while words like ghar (properly ghara) which in Hindi are pronounced as if they ended in a consonant, are weak forms of a-bases. It may be stated, roughly speaking, that in languages of the Western Group strong forms of a-bases are the only nouns whose oblique forms differ from their direct forms. In the Eastern Group, many weak forms of a-bases have also oblique forms differing from the direct ones. Thus, in Bihari, pahar, direct form, means 'a guard,' and its oblique form is paharā. In the Eastern Group, the direct strong form of a-bases always ends in a, but in the Western Group, it usually ends in au or o. The only exception is Panjābī, in which it ends in ā, which form has been borrowed from that language by literary Hindī. Thus, the word for 'horse' in the Eastern Group is everywhere ghōrā, but in the Western Group we have true Hindī ghōrau, Gujarātī ghōdō, and Panjābī, with its imitator literary Hindī, ghōdā or ghōrā. Here again Marāthī follows the Eastern Group. In the Eastern Group the oblique form of all strong a-bases, and of all weak a-bases whose oblique form differs from the direct, always ends in a. But in the Western Group, except in Gujarātī and Rājasthānī, in the case of strong bases only it

ends in \tilde{e} . Thus, the oblique form of 'horse' is throughout the Eastern Group $gh\tilde{o}r\tilde{a}$, but in Hindī it is $gh\tilde{o}r\tilde{e}$. Only in Gujarātī and Rājasthānī is it $gh\tilde{o}d\tilde{a}$. As for weak forms, both forms are the same throughout in the Western Group, but in the Eastern we have Bihārī $pah^*r\tilde{a}$, already mentioned, and $m\tilde{a}r^*b\tilde{a}$ -k, for striking, Bengali $m\tilde{a}rib\tilde{a}$ -r, of striking, Oriyā $m\tilde{a}rib\tilde{a}$ -ra, of striking, and Assamese $m\tilde{a}riba$ -r, of striking. In the last example, the final vowel of the base is the same, but has been shortened. The direct form of all these is either $m\tilde{a}rib$ or $m\tilde{a}rab$. Similarly, the oblique form of the Marāthī $b\tilde{a}p$, a father, which is a weak a-base, is $b\tilde{a}p\tilde{a}$. Turning now to the formation of cases, we see many points characteristic of the Eastern Group. The sign for the Dative case in Bengali, Assamese, and Bihārī is $k\tilde{e}$. The only Western sign which at all approaches this is the Hindī $k\tilde{o}$. In the Eastern Group the typical letter of the Genitive case is r, as in the Assamese $gh\tilde{o}r\tilde{a}r$, the Bengali $gh\tilde{o}r\tilde{a}r$, the Oriyā $gh\tilde{o}r\tilde{a}ra$, and the Bihārī, $gh\tilde{o}r\tilde{a}-k\tilde{e}r$. This is rare in the declension of substantives of the Western Group, though we meet it in some of the pronouns. I have already drawn attention to the synthetic manner in which some of the Eastern cases are formed.

Finally there is one important point that the case of the Agent, which in languages of the Western Group is used before the Past Tenses of Transitive Verb, is altogether wanting in the languages of the Eastern Group.

Turning now to pronouns, we note first that the singular possessive pronoun in the East has \bar{o} for its medial vowel, but that in the West it has \bar{e} or \bar{a} . Thus, in Assamese, Bengali, and Bihārī 'my' is $m\bar{o}r$, and in Oriyā it is $m\bar{o}ra$, but in Hindī it is $m\bar{e}r\bar{a}$, and in Gujarātī it is $m\bar{a}r\bar{o}$. Again the relative and its connected pronouns end in \bar{e} in the East, but usually in \bar{o} in the West. Thus, Bihārī $j\bar{e}$, Hindī $j\bar{o}$, who. There are several other differences of the same character.

It is in the conjugation of verbs that the languages of the Eastern Group show the Conjugation. most salient characteristics.

They have several forms of the Verb Substantive, some of which are common to all Indian languages, some of which are rare in the Western Group, and one, the Bengali bațē and Bihārī bāṭē, he is, which does not occur in it.

One peculiarity of the Eastern Group, which it shares with Marāṭhī, is what is known as the *l*-past. In all these languages, the characteristic letter of the past tense is *l*, which only appears, and then but rarely, in one language, Gujarātī, of the Western Group. As this tense is of very frequent occurrence, it gives a distinctive colour to the Eastern forms of speech, which is at once recognised by the most inattentive hearer. Thus, for 'he struck,' we have Assamese mārilē, Bengali mārila, Oriyā mārilā, Bihārī mār'lak, and Marāṭhī mārilē; but Hindī mārā, Rājasthānī and Gujarātī māryō, and Panjābī māriā.

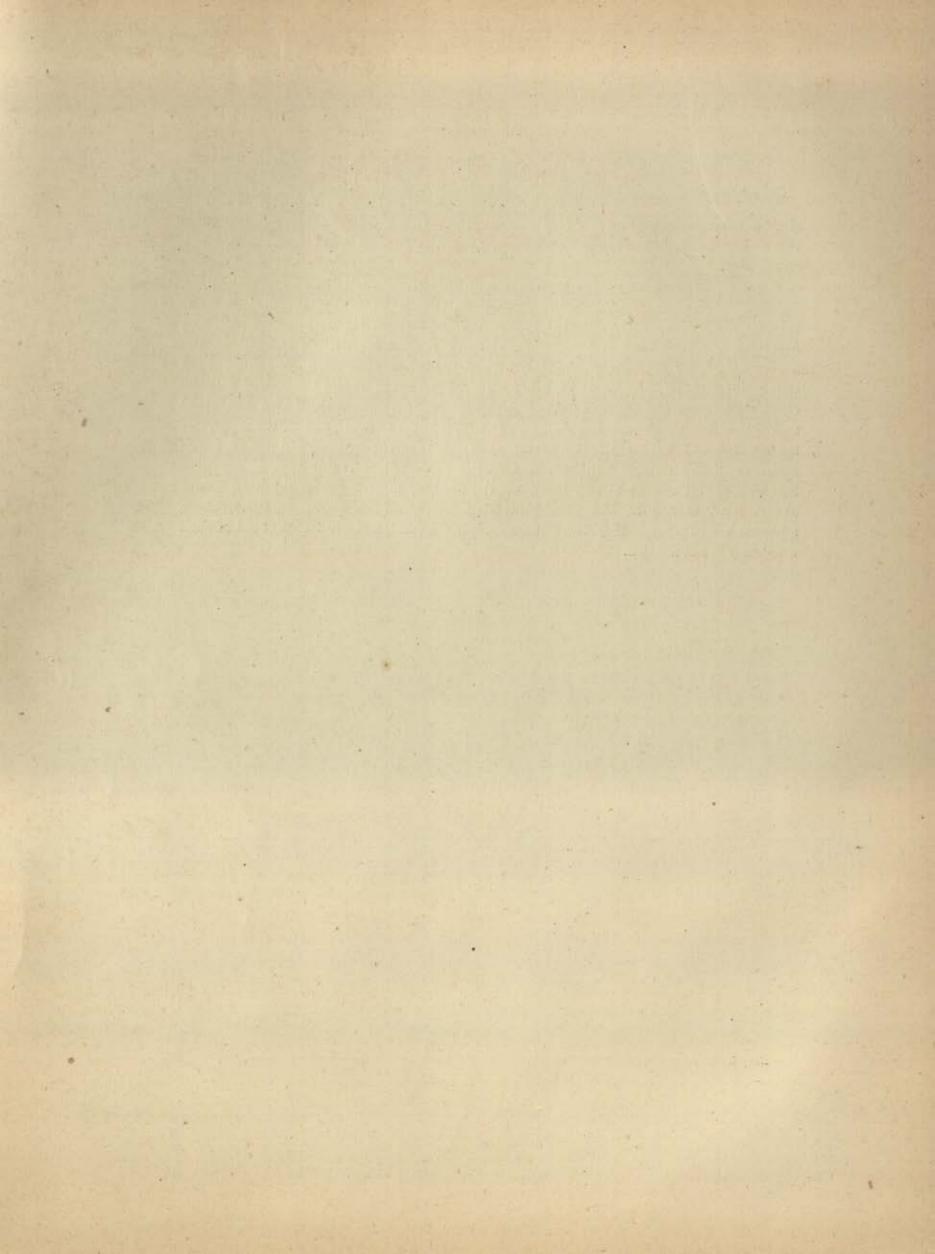
Another very prominent characteristic of the Eastern Group is the b-future. This it does not share with Marāṭhī. Thus, for 'thou wilt strike' we have Assamese and Bengali māribi. Oriyā māribu, Bihārī mārobē; but Hindī mārēgā or mārihai, Rājasthānī mārosē or mārohī, Gujarātī mārosē, Panjābī mārēgā.

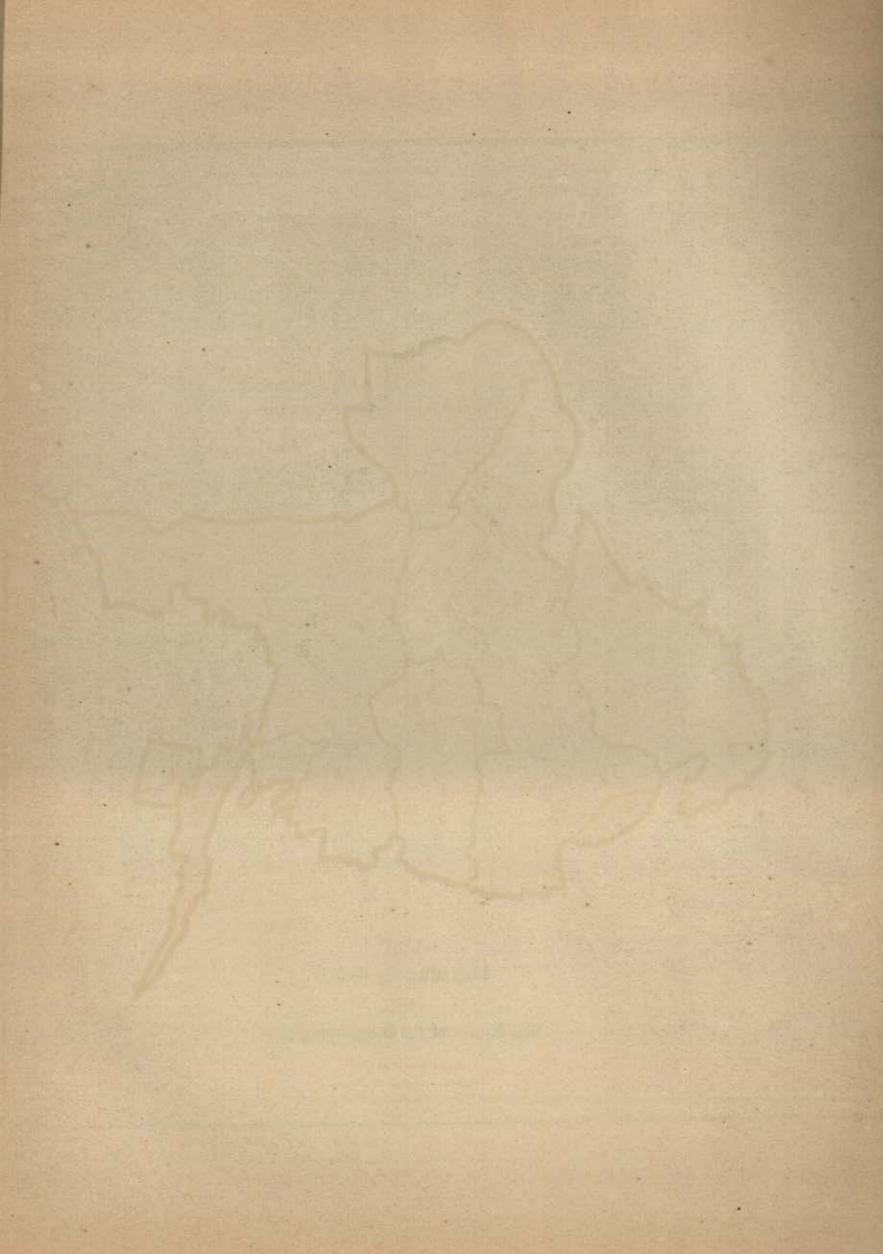
These are the principal characteristics of the Eastern Verb. There are others less important, but the above are sufficient to show how entirely different its conjugation is from that of the west.

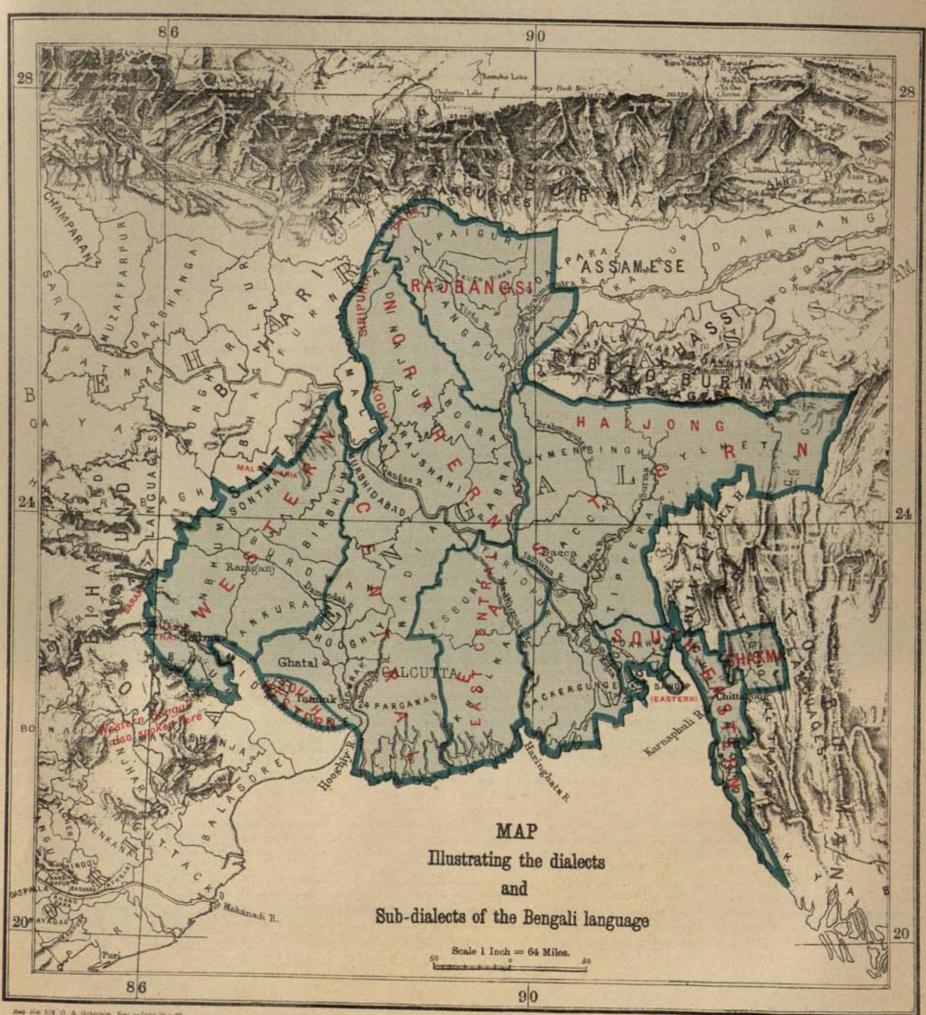
¹ The second person is used for the examples, as the third person presents some irregularities which might mislead.

In syntax there is one most important difference between the Eastern and the Western Groups. In the latter the Past Tenses of Transitive Verbs are construed passively. They do not say 'I struck him' but'he was struck by me, 'maĩ-nẽ wah mārā. In the former this is not the case. The active construction is used throughout, as in the Bengali āmi tāhā-kē mārilām, I struck him.

than linguistic lines. Thus, while the so-called Bengali alphabets. Thus, while the so-called Bengali alphabet is that usually adopted for writing Bengali and Assamese, a corrupt form of the Khmēr alphabet is used for writing Bengali on the borders of Burma and the Kaithī for writing the same language on the borders of Bibar. For Bihārī, the usual alphabets are the Dēva-nāgarī and the Kaithī, but the Oriyā alphabet is used for the forms of Bihārī spoken in Orissa. For Oriyā the usual alphabet is the Oriyā one, but in north Orissa, it is the Bengali, and on the borders of the Marāthī and Eastern-Hindī-speaking countries it is the Dēva-nāgarī. Full particulars of these alphabets will be found in the proper places. Suffice it to say here that they are all related to and based on the same system as the well-known Dēva-nāgarī form of script. The only prominent irregularity is shown in the Chākmā alphabet used for Bengali on the Burmese frontier, in which the inherent vowel in each consonant is not a but ā.







BENGALI OR BANGA-BHĀSHĀ.

This is the language of Lower Bengal, or the region of the Gangetic Delta and of the districts immediately above it and to its east.

It is called by those who speak it Bānlā or Banga-bhāshā,—the language of Banga or Vanga. The former is the colloquial title, while the latter Name of the Language. is the name found in literature. In Sanskrit, the word 'Vanga' meant Eastern and Central Bengal, but in modern times it is applied to the whole country in which the Bengali language is spoken. The word 'Bengali' is an English one, framed on the English word 'Bengal,' which may have been learned in Southern India, where the word Vangalam occurs in an inscription of the great Tanjore temple, dating from the 11th century A.D. From this word arose the word Bangālā of the Arabic Geographers.2 From Arabic, it got into Persian, and we find Abu-l-fazl saying in the Ain-i Akbari, 'the real name of Bangala is Bang.'3 From Persian, the word Bangālā was adopted into Hindūstānī, and was used by Muhammadan writers in that language. So far as my reading goes it was not used by any of the classical Hindu writers, who still adhered to the proper name of the country,-Bang. From Bangālā, Hindūstānī writers formed the hybrid word bangālī and also the contracted word bangla, both meaning 'of or belonging to Bengal,' 'Bengali.' The latter word has entered into English in the word 'bungalow,' which means a house after the Bengal fashion. 'Bangāli' has been borrowed by some English writers, under a mistaken idea of correct spelling, and has been used instead of the English word Bengali, which is much as if an Englishman were to borrow the French word 'Allemagne,' when he wanted to say ' Germany." As this is a work in the English language, I shall throughout use the English word 'Bengali' when referring to the form of speech now under consideration. For the reasons above stated, I shall avoid the form 'Bangāli,' or, as some write it, 'Bengáli,' with a diacritical accent on the second syllable. The sole advantage of the latter form is that it prevents ignorant English people from pronouncing the word as if it was 'Béngălee,' with the second syllable short, and accents on the first and last syllables. The class of people who use this pronunciation are not likely to trouble themselves with the results of this Survey. In titles and headings, I shall give, as an alternative name, the word 'Banga-bhasha,' which, as stated above, is the name given in literary works to the language by the people who speak it.

Bengali.

¹ Much of what follows is based upon Yule and Burnell's Hobson-Jobson, s.v. Bengal. I have to thank Mr. Beames for many kindly criticisms on this introduction.

² In Elliot's *History of India as told by its own Historians*, 1,72, the Arabic Historian Rashida-d-din, quoting from Al Biruni (circ. 1000 A.D.), is shown as speaking of 'Bangālā,' but the reading is very doubtful. There are, however, other examples.

The original (Blochmann's Edition, Vol. I, p. 388) runs نام اصلي بنگاله بنگ nām-e aṣlī-e Bangāla Bang. Abū-l-faẓl adds that the suffix āl in Baṅgāla means an embankment between two fields. These, he says, were raised by former rulers throughout the country. Hence its name. The explanation is ingenious if nothing more. Modern paṇḍits derive the name from Baṅga-ālaya, the abode of Baṅga.

⁴ The word bāṅgālā occurs in Bengali itself in the sense of the Bengali Language, but it is evidently borrowed in late years from Hindūstānī. The word does not occur in Sanskrit literature, the nearest approach to it being the word vāṅgālā, which is, however, the name of a musical mode, and does not mean Bengali. In the later language bāṅlā also occurs in the same sense as bāṅgālā, i.e., meaning the Bengali language, and is common in the colloquial dialect. This form shows that it is taken from Hindūstānī, either under English influence or as a relic of the Muhammadan occupation of the country.

The area in which Bengali is spoken may be roughly stated to coincide with the Province of Lower Bengal, as distinct from Chota Nagpur, Area in which spoken. Bihar, and Orissa. The language also extends on the West into Chota Nagpur, being spoken in the eastern portions of that Division, below the plateau of Hazaribagh and Lohardaga. On the East it extends into the Assam Valley, where it gradually merges into the cognate Assamese language. It also occupies the Assam Districts of Sylhet and Cachar, which formerly were counted as a portion of Lower Bengal, and which in ancient times formed part of the original kingdom of Banga or Vanga. Here its further progress is stopped in all three directions by the languages of 'the wild tribes of the Hill tracts of the Assam Province. It stretches down the East littoral of the Bay of Bengal into Northern Burmah, its way eastwards being similarly barred by the Hill tribes of Arakan. To the South, it meets the Burmese language in the District of Akyab. It reaches to the sea-coast along the North of the Bay of Bengal. From the mouth of the River Hooghly its southern boundary extends in a north-westerly direction across the centre of the District of Midnapore and then curves south again so as to include the Dhalbhum portion of the District of Singhbhum, running along the northern frontier of the hilly Native State of Mayurbhanja (Mohurbhunj), till it meets its own western boundary. South of Singhbhum, in the north of the Native States of Keonjhar and Mayurbhanja there are large numbers of speakers of Bengali, principally of the Kurmi caste; but these are immigrants from the north and north-east, and the true language of these states is Oriya. Its extreme south-western boundary cannot be defined exactly, as it here shades off gradually into the cognate language of Orissa, and in the boundary tract it is often difficult, or impossible, to say whether a man is speaking dialectic Bengali, or dialectic Oriya.

Its western boundary runs through the District of Singhbhum, and includes the whole of the District of Manbhum. It then meets the hill country of the Santal Parganas in which languages belonging to the alien Munda family are spoken, and is forced in a north-easterly direction up to the River Ganges which it crosses near Rajmahal. Thence it runs nearly due north, following closely the course of the Mahananda (Mahanadi of the maps) River, through the Districts of Malda and Purnea, up to the Nepal frontier. Except where it meets the unrelated Munda tongues of the Santal Parganas (with which it shows no signs of mixing), the language merges gradually into the neighbouring Bihārī spoken in Bihār and Chota Nagpur, but its manner of doing so is different north and south of the River Ganges. North of the Ganges, in the Districts of Malda and Purnea, there is an intermediate dialect, partly Bengali and partly Bihari, but with its grammatical construction mainly based on the stronger and more cultivated language of Bengal. On the other hand, on the borderland in Manbhum and Singhbhum, a large proportion of the uneducated classes (again principally Kurmis) is bi-lingual, speaking by preference a corrupt form of the Bihārī of Chota Nagpur, but also able to use the western dialect of Bengali. Here, the country is a meeting place of nationalities. It is peopled partly from the east, Bengal, and partly from the west, Chota Nagpur, and the languages of each nationality mix but do not unite. A somewhat similar state of affairs, but to a less marked degree, exists north of the Ganges, in Malda, but, as a general statement, we may borrow a metaphor from another science, and say that, north of the Ganges, there is a chemical combination of the two languages, while, south of it, there is a mechanical mixture.

The lower ranges of the Himalayas form the northern boundary of Bengali. They are inhabited by wild tribes speaking various Tibeto-Burman languages. The line runs along the north of the Tarai in the Districts of Darjeeling and Jalpaiguri, till it meets the eastern boundary in the north of the District of Goalpara in Assam.

Both in regard to its measure of cultivation, and to the number of people who speak it, Bengali is the most important of the four languages, Place of the language in con-nexion with the other Indo-Aryan languages. Assamese, Bengali, Oriyā and Bihārī, which form the Eastern group of the Indo-Aryan family. Like other members of the group, and like Marathi, it is more structurally developed than the languages of Hindustan Proper. The latter decline their nouns with the aid of postpositions, much as in English we perform the same function with the aid of prepositions. They freely use participles in the conjugation of verbs, and use the passive construction in conjugating the past tenses of those which are transitive. They do not say, 'I killed him,' but he was killed by me.' In Bengali, all this is in process of disappearing. The postpositions have been worn away by centuries of attrition, and have become simple terminations. The use of the participles in the conjugation of verbs has been similarly disguised by the addition of personal suffixes, which, a comparatively few generations ago, were separate pronouns used with the participles as in English at the present day. Although philologists tell us that the passive construction of the past tenses of transitive verbs still exists in the language, all sense of this has been lost in the literary language taught in grammars, and the verb is conjugated, according to English ideas, as straightforwardly as any in Latin or Italian.1 The details of Bengali grammar will be given subsequently. I shall only mention here one more important peculiarity which the language shares with the others of the Eastern group. Bengali grammar has a very feeble sense of the distinction of number. In the case of Nouns, the distinction is hardly observed at all, except in the case of those referring to human beings; at most a kind of plural being formed by the addition of some noun of multitude. Thus, if a Bengali wishes to say 'dogs,' he must say, 'dog-collection,' or some such phrase.2 In Pronouns, the singular of the first and second persons is not used in the literary language, except in expressing familiarity or contempt. In the third person, the singular pronoun is only used when respect is not intended, or when referring to an inanimate object. In all, the plural form is commonly used instead of the singular when referring to human beings. In the third person, when respect is intended, it is intimated either by the use of a special word, or by simply nasalising the pronunciation of the pronoun. The plural being used for the singular, if it is necessary to emphasize the idea of multitude, the original plural is treated as if it was a singular noun, and a kind of

¹ In the dialectic language of the common people, an interesting relic of the passive construction of the transitive verb survives in many parts of Bengal. The third person singular of the past tense differs in Transitive and in Intransitive verbs. In Transitive verbs, it ends in ē, a corruption of hi, meaning by him or by them. Thus, khālē, he ate; puchhlē, he asked. In Intransitive verbs, however, the third person ends in a(ō), or is sometimes without any vowel termination. It is here simply the past participle, without any pronominal termination. Thus, gēla (gēlō), or gēl, he went. For the benefit of my brother students I may add that in these dialects, the Past Conditional (which is formed from the Present Participle) is always treated as if it belonged to an Intransitive verb, even in the case of Transitive ones.

The Nominative plural in ra used with nouns expressing human beings is the only exception to this statement and, philologically speaking, it is hardly an exception.

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plural of a plural is formed on this basis. In the case of Verbs, all sense of number is lost. The original first and second persons singular, are now only used in the literary language in speaking in contempt. The plural is now used for both numbers, though the original third person singular is employed when the subject (singular or plural) is inanimate or spoken of without respect.

The above remarks apply fully only to the literary language. In the dialects used by the uneducated, the singular forms of the pronouns and verbs are still used, and will frequently be met in the following specimens.

Literary Bengali, as now known, is the product of the present century. Its direct cultivators were Calcutta Pandits, who, however well-meaning, have ruined the language by their learning. In connexion with this point, I cannot do better than quote Mr. Baines, who admirably sums up the state of affairs in the General Report on the Census of India for 1891.² He

' Bengali has no doubt been unfortunate in the circumstances that have attended its development. The latest of all the Prakrit offshoots to be recognised as a language at all, it dates in that capacity only from the decay of the Delhi Empire. Bengal, too, is the Province of all others in which there is the widest gap between the small literary castes and the masses of the people. One of the results is that the vernacular has been split into two sections: first, the tongue of the people at large, which, as remarked above, changes every few miles; secondly, the literary dialect, known only through the press, and not intelligible to those who do not also know Sanskrit. The latter form is the product of what may be called the revival of learning in Eastern India, consequent upon the settlement of the British on the Hooghly. The vernacular was then found rude and meagre, owing to the absence of scholarship and the general neglect of the country during the Moghal rule. Instead of strengthening the existing web from the same material, every effort was made in Calcutta, then the only seat of instruction, to embroider upon the feeble old frame a grotesque and elaborate pattern in Sanskrit, and to pilfer from that tongue whatever in the way of vocabulary and construction, the learned considered necessary to satisfy the increasing demands of modern intercourse. He who trusts to the charity of others, says Swift, will always be poor; so Bengali, as a vernacular, has been stunted in its growth by this process of cramming with a class of food it is unable to assimilate. The simile used by Mr. Beames is a good one. He likens Bengali to an overgrown child tied to its mother's apron-string, and always looking to her for help, when it ought to be supporting itself.'

As regards the pronunciation of these imported Sanskrit words, an extraordinary state of affairs exists,—paralleled, I believe, in no other Sanskrit words upon the pronunciation of language in the world. This is not the place for an elaborate description of the origin of the Indo-Aryans, but, in order to understand what has occurred, it is necessary to follow the course of the Bengali language from its earliest stage. This was some dialect closely akin to Sanskrit (it never actually was Classical Sanskrit) which existed in North-Western India, when the language of the original Aryans of India resembled that which we find in the hymns of the Rig-vēda. The speakers of this tongue gradually migrated eastwards, and we find them in Bihār and Orissa in the year 250 B.C. We have specimens of their language, for their then king, Aśōka, has left us inscriptions couched in his own words.

says :-

¹ Nearly all pronouns have, in the Eastern group, lost their original Nominative form, and what is now used as the Nominative was originally the case of the Agent, which should properly only be employed before the past tenses of Transitive verbs. A relic of the Agent case of Nouns is the Bengali Nominative Singular form in \bar{e} which can only be used before Transitive verbs.

^{*} P. 143.

His capital was at what is now Patna, and his language has since been called Magadhi from Magadha, the ancient name of South Bihar. As might be expected, the language had widely departed from standard Sanskrit. Inflexions had become worn down, and inconvenient compound consonants had become simplified. Like a sensible man, Aśōka, who wished what he had written to be understood, spelled his words as they were pronounced, and not in the old Sanskrit fashion, which no longer represented the actual sounds of the language. We next get a view of the vernacular spoken in Eastern India in the works of the Grammarians whose last and best representative for our present purpose was Hema-chandra, who flourished in the middle of the twelfth century A.D. In the interval which had expired since Aśōka's time, the language had developed greatly. The very vocal organs of the people had undergone a change and they found it difficult to pronounce letters which had been easy to their forefathers. As they pronounced them differently, they spelled them differently, and owing to the record left by Hema-chandra we know how they did pronounce them. When they wanted to talk of the Goddess of Wealth, whom their Sanskrit-speaking ancestors had called Lakshmi, they found the kshm too much trouble to say, and so they simplified matters by saying, and writing, Lakkhi. Again when they wanted to ask for cooked rice, which their ancestors called bhakta, they found the kt too hard to pronounce, and so said, and wrote, bhatta, just as the Italians find it too difficult to say factum, and say, and write, fatto. Again, they could not pronounce an s clearly, they had to say sh. When they wanted to talk of the sea, they could not say sagara, but said and wrote, shagara or shayara.1 As a last example, if they wanted to express the idea conveyed by the word 'external,' they could not say bahya, and so they said and wrote, bajjha.

Now, there is no doubt about the fact that it is from some eastern form of this Māgadhī language (or Prākrit, as it is called) that Bengali is directly descended. The very same incapacities of the vocal organs exist with Bengalis now, that existed with their predecessors eight hundred years ago. A Bengali cannot pronounce kshm any more than they could. He cannot pronounce a clear s, but must make it sh. The compound letter hy beats him, and instead he has to say jjh. These are only a few examples of facts which might be multiplied indefinitely. Nevertheless, a Bengali when he borrows his Sanskrit words writes them in the Sanskrit fashion, which is, say, at least two thousand years out of date, and then reads them as if they were Māgadhī words. He writes Lakshmī, and says Lakkhī. He writes sāgara, and says shāgar, or, if he is uneducated, shāyar. He writes bāhya, and says bājjha. In other words, he writes Sanskrit, and reads and talks another language. It is exactly as if an Italian were to write factum, while he says fatto, or as if a Frenchman were to write the Latin sicca, while he says sèche.

The result of this state of affairs is that, to a foreigner, the great difficulty of Bengali is its pronunciation. Like English, but for a different reason, its pronunciation is not

¹ Spelled will in Deva-nagari.

² The meaning of the a will be explained subsequently. It represents the sound of the a in 'hat.'

I should not wish it to be understood that Bengali pronunciation always reverts to exactly the same stage as that at which Māgadhī had arrived when it was illustrated by Hēma-chandra. Bengali has preserved many other forms of pronunciation, all of which it impartially represents by Sanskrit spelling. Thus in Sanskrit the word for truth is satya. This the Bengali pronunces shotto, the small y above the line being hardly audible, which is, however, a development on altogether a different line from that followed by the Māgadhī shachcha (Au). Such forms are no doubt due to false analogy, satya becoming shotto, because (in this following Māgadhī) words like vākya, a sentence, become bākkō. In other words, while Bengalis speak modern Māgadhī without knowing that they do so, they speak it badly.

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represented by its spelling. The vocabulary of the modern literary language is almost entirely Sanskrit, and few of these words are pronounced as they are written. Bengalis themselves struggle vainly with a number of complex sounds, which the disuse of centuries has rendered their vocal organs unable, or too lazy, to produce. The result is a number of half-pronounced consonants, and broken vowels, not provided for by their alphabet, amid which the unfortunate foreigner wanders without a guide, and for which his own larynx is as unsuited as is a Bengali's for the sounds of Sanskrit. All this has already been said, and in far greater detail, by Bābū Syāmacharan Gānguli in an excellent article in the Calcutta Review for the year 1877. He sums the matter up in the following words, which are of special value as coming from a well-known scholar, whose native language is Bengali:—

'The grammar of written Bengali differs considerably from the grammar of current Bengali. For familiar words, understood by all, every one who learns to read has to learn Sanskrit substitutes, and in many cases old Bengali substitutes likewise, which, having dropped out of colloquial speech, still retain their place in the language of books. The Sanskrit words in use in Bengali books are for the most part Sanskrit only to the eye, but none to the ear; for though written just as they are in Sanskrit, they are pronounced in such a way as to make them almost unintelligible to those unfamiliar with the corrupt pronunciation of Sanskrit that prevails in Bengal.'

Bengali has a fairly voluminous literature dating from prehistoric times. According to the latest authority, its oldest literary record is the song of Bengali literature. Mānik-chandra, which belongs to the days of the Buddhists, though it has no doubt been considerably altered in the course of centuries through transmission by word of mouth. Of the well-known authors, one of the oldest and most admired is Chandi-das, who flourished about the 14th century, and wrote songs of considerable merit in praise of Krishna. Since his time to the commencement of the present century, there has been a succession of writers, many of whom are directly connected with the religious revival instituted by Chaitanya (early part of the 16th century). In the 15th century Kāśi-rām translated the Mahā-bhārata and Kritti-bās the Rāmāyaṇa into the vernacular. The principal literary figure of the 17th century was Mukunda-rām who has left us the two really admirable poems entitled Chandi and Śrimanta Saudāgar. It is the greatest pity that these two fine works are not available to readers in an English dress. With Bhārat-chandra, whose much admired but rather artificial Bidyā-sundar appeared in the 18th century, the list of old Bengali authors may be brought to a conclusion. Their language offers a marked contrast to the Pandit-ridden language of the present century. They wrote in genuine nervous Bengali, and the conspicuous success of many of them shows how baseless is the contention of some writers of the present day, that Bengali needs the help of its huge imported Sanskrit vocabulary to express anything except the simplest ideas. The modern literary Bengali arose early in the present century, and each decade it is becoming more a slave of Sanskrit than

¹ If we take a well-known standard work, the Purusha-parīkshā actual counting of the words on the first page shows that eighty-eight per cent. are pure Sauskrit, and do not belong to the Bengali language. If we wish to know how much is due to the modern impetus given to literature by the Pandits, we can apply a similar test to the first page of the old poet Chandi-dās (14th century), and we shall find that only thirty per cent. of the words are Sanskrit, that these are all words of the simplest character, and that, save a few proper names, an attempt is made to spell them as they are pronounced.

² I am aware that almost identical remarks might be made regarding the foreigner who has to learn English. But that fact does not diminish the difficulties of the pronunciation of literary Bengali. To an uneducated peasant of the delta the pronunciation of these words is as difficult as it is to an Englishman. I have several times seen a woman in the witness-box break into a series of hysterical giggles, when being sworn, and told to say the word pratified, affirmation. It is needless to say that that word is not pronounced by educated Bengalis as it is spelled. Defenders of the spelling and vocabulary of modern literary Bengali call them 'Conservative.' But this is mere playing with words. If that is the meaning of the term, then an English Conservative is a person who wishes to retain all the civilization, and all the complex national existence of this year of grace 1899, but to administer them by the laws of Ina of Wessex. To change the metaphor,—by all means let writers of Bengal write in Sanskrit if they like (and if they can); but they have no right to misuse their own vernacular by sending her out into the world masquerading in the clothes of her great-grandmother.

³ See list of authorities below.

before. It has had some excellent writers, notably the late Bankim-chandra, whose admirable novels have received the honour of being translated into several languages, including English. Even he, however, sometimes laboured under the fetters imposed upon him by a strange vocabulary, and all competent European scholars are agreed that no work of first class originality has much chance of arising in Bengal, till some great genius arms himself for the work and purges the language of its pseudoclassical element. For further information regarding Bengali literature, the reader is referred to the list of authorities given below.

The subject of the dialects of Bengali has never been sufficiently studied. In fact,

Bengali Dialects.

Bengalis themselves, as a rule, know little about any dialect
except that of their own home, and that of Calcutta. We
sometimes hear people talk of the Bengali of a certain locality, such as that of Burdwan
or Rangpur or Chittagong, but few attempts have been made to systematically examine
the main peculiarities of more than one or two of these dialects, and what little has been
accomplished has been the work of Englishmen, whose foreign status naturally debars
them from doing the work as thoroughly as it would be done by a native of the country,
born with ears ready attuned to detect the slightest differences of pronunciation.

In dividing the language into dialects, the lines of cleavage may be either horizontal or perpendicular. Adopting the former method, we find two clearly marked varieties, that of the educated, and that of the uneducated. The former is practically the same over the whole of Bengal, but it is only used by its speakers for literary purposes, or when speaking formally. On other occasions they sink back into a more or less refined version of the second dialect. Between these two, there is not merely the same difference that exists between the language of the educated and uneducated in, say, England. The dissimilarity is much greater. The dialect of the educated is that known as Standard Bengali. It may be called the literary, as opposed to the colloquial dialect. It departs from the latter not only in its vocabulary, but also in its grammatical forms. Its vocabulary is highly sanskritised, abounding both in Sanskrit words, and in Sanskrit phrases. Its grammar is the full-formed dialect displayed in the standard grammars of the language, which is nowhere used in conversation. The dialect of the uneducated, or, to call it by another name, the colloquial dialect, on the contrary, is much more free from sanskritisms, while its grammar differs widely from that of the language which we meet in the books. It is much contracted, words which, in the literary language, pronounced ore rotundo, have four syllables, are in this reduced to two, so that a mere knowledge of the former is of little assistance towards understanding or speaking the latter. dialect is not explained in the usual grammars,1 and, at present, can only be learned by actual contact with the speakers.

The lines of perpendicular cleavage affect only the colloquial form of Bengali. As already stated, the literary language is much the same all over the country, but the colloquial dialect varies from place to place. Its change is gradual. Every few miles some new word for a common implement, or some new form of grammatical expression may be detected by an acute ear. As the natives say, the language changes every ten $k\bar{o}s$. It is only when we compare the forms of speech current at places some considerable distance apart that we can perceive sufficient variation to say 'this is a different language,' or a 'different dialect from that.' Our sole opportunity for discovering any

^{&#}x27;An exception must be made with regard to Mr. Beames' Bengali Grammar, which, written by a true scholar, does not disdain the so-called 'impolite' forms of the language.

A speaker of 'pure' Bengali would say kros.

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sudden change of language or dialect is when populations are separated by some natural obstacle, such as a great river, or a range of mountains, or when one nationality is brought face to face with another. Otherwise, it is incorrect to draw dividing lines on a map which will show definitely that on one side of each, one dialect, and on the other, another dialect is spoken. All that we can do is to take central points, such as district head-quarters, pretty widely apart, as the place where we can definitely locate the existence of a specified dialect; and, taking these as centres, to mark boundary lines, which confessedly do not illustrate the actual state of affairs, as carefully as we can. With this proviso, we may give the following brief account of the areas covered by the various dialects of Bengali.

Bengali is divided, first, into two main branches, a Western and an Eastern. The boundary line between the two may be taken to be the Eastern boundary of the Districts of the Twenty-four Parganas and Nadia. It then follows the River Brahmaputra till it comes to the Rangpur District, up the western boundary of which it runs, and, thence, along the west of Jalpaiguri till it meets the lower ranges of the Himalayas. The points of difference between these two branches are marked, and will be found described under the head of Eastern Bengali.

The Western Branch includes the following Dialects:—the Central or Standard, the South-Western, the Western, and the Northern. These are all marked on the accompanying map, and the peculiarities of each will be found described in the proper place. Suffice it to say here, that the purest and most admired Bengali is spoken in the area marked as Central, and that, perhaps, that spoken in the District of Hooghly, near the river of the same name, is the shade with which it is considered the most desirable to be familiar. The South-Western Bengali is infected by the neighbouring Oriyā, and that of the west and north have provincialisms due to their distance from the centre of enlightenment, Calcutta. Western Bengali has one sub-dialect called Khariā-thār, spoken by the wild tribes, who inhabit the hills in the south of Manbhum, and another called Māl Pahāriā spoken in the centre of the Santal Parganas. Another variety of the dialect, called Sarākī, is spoken by the Jains of Lohardaga. The Northern dialect has two sub-dialects spoken on the Bihār border, called, respectively, Kōch and Siripuriā.

The centre of the Eastern Branch of the language may be taken to be the District of Dacca, where what may be called Standard Eastern Bengali is spoken. The true Eastern dialect is not spoken to the west of the Brahmaputra, though, when we cross that river, coming from Dacca, we meet a well-marked form of speech, spoken in Rangpur and the Districts to the east and north, called Rājbangśī, which, while undoubtedly belonging to the eastern variety of the language, has still points of difference, which entitle it to be classed as a separate dialect. It has one sub-dialect, called Bāhē, spoken in the Darjeeling-Tarai. Eastern Bengali Proper commences in the Districts of Khulna and Jessore, and covers the whole of the eastern half of the Gangetic Delta. It then extends in a north-easterly direction following the valleys of the Megna and its affluents over the Districts of Tippera, Dacca, Maimansingh, Sylhet, and Cachar. In every direction, its farther progress is stopped by the hills which bound these

According to tradition, the Bengali spoken in Nadia is the purest form of the language, but actual experience shows that this is tradition and nothing more. All that can be said in its favour is that the colloquial Bengali of Nadia is more sanskritised than elsewhere, a peculiarity which is no doubt due to the influence of the Sanskrit schools which flourish in that district.

regions, and throughout the Surma Valley and in the Mymensingh District a kind of mixture of Bengali and Tibeto-Burman called Haijong is also spoken by low-caste tribes. In the centre of the delta, in the Districts of Khulna, Jessore, and Faridpur, the language is in a transition stage. We see the standard dialect of Central Bengal gradually merging into the dialect of Dacca, and, if it is desired, we can class the speech of these Districts as a sub-dialect of Eastern Bengali, called the East-Central. Along the eastern littoral of the Bay of Bengal we find another distinct dialect, also of the Eastern type, called South-Western Bengali, and inland there is one more curious dialect, called Chākmā (with an alphabet of its own) spoken by tribes of the Chittagong Hill Tracts.

Having now completed a rapid survey of the various dialects, we may take stock and see how many people speak Bengali in its proper home.

Population speaking Bengali area.

This is shown in the following table. Details will be found in the sections dealing with each dialect separately:—

Bengal.		Assau.				
Name of Dialect.	Number of Speakers.	Name of Dialect.	Number of Speakers.			
Central or Standard Western (including Khariā Thār, Māl Pahāriā, and Sarākī sub-dialects) South-Western Northern (including the Kōch and Siripuriā sub-dialects) Rājbangšī (including Bāhē sub- dialect) Eastern (including Hajang and East- Central sub-dialects) South-Eastern (including Chākmā) Total for Bengal Add—Assam Total Add—South-Eastern Bengali, spoken in Akyab (Burmah)¹ GRAND Total for Bengali spoken in the Bengali-spaaking area	8,443,996 3,952,534 346,502 6,108,553 3,216,371 14,649,430 2,310,784 39,028,170 2,554,021 114,152 41,696,343	Rājbangši	292,800 2,261,221 2,554,021			

Bengalis belong to an intelligent and well-educated nationality, and have spread far and wide over India as clerks, or in the practice of the learned professions. It is, therefore, of interest to note how far the Bengali language has extended, this time as a foreign speech, over the rest of India. We have counted up the number of people who speak Bengali at home, let us now see how many people speak it abroad. As the returns of this Survey do not take cognizance of the languages spoken by small groups of people who are away from their homes, we shall not follow them, but shall take instead the figures of the Census of 1891. For obvious reasons it is impossible to classify these entries according to dialect, and we must content ourselves with noting that the latter is unspecified. I shall commence with those portions of the Lower

¹ These are Census figures, and are not based on special local returns.

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Provinces of Bengal which do not fall within the Bengali-speaking area, and shall quote the figures District by District. It will be observed that the only districts in which Bengali is spoken by any considerable number of people are Cuttack and Balasore. Here it is spoken by old settlers. At one time sales of Orissa estates for arrears of revenue were held in Calcutta. This led to numerous estates being bought up by Bengalis, who came and settled in the Province.\(^1\) They are called $k\bar{e}r\bar{a}$ Bengalis, from their habit of interlarding their sentences with the word $kar\bar{e}$, a corruption of the Oriyā kari, which means 'having done.' Calcutta Bengalis consider their language to be very corrupt, as might be well expected.

¹ I am indebted to Mr. Beames for this information.

Table showing the Number of Speakers of Bengali (Unspecified Dialects) within the Lower Provinces of Bengal, but outside the Area in which Bengali is the Vernacular Language.

	Number of	
Name of District.	Speakers.	Remarks.
Patna	3,359	
Gaya	447	
Shahabad	1,724	
Saran :	690	
Champaran	195	
Muzaffarpur	949	
Darbhanga	777	
Monghyr	3,479	
Bhagalpur	2,283	
Cuttack	15,196	
Balasore 5	17,406	
Angul and Khondmals	95	
Puri	2,751	
Hazaribagh		7,333 are entered in the Census as speaking Bengali in this District. But an examination of a specimen of this so-called Bengali shows that it is really a dialect of Bihārī. There are, no doubt, speakers of Bengali, but their number cannot at
Lohardaga	6,733	present be stated. These are the figures locally returned. The Census figures cannot be used, as they make no allowance
Chota Nagpur Tributary States	4,554	for Sarākī. These also are local figures. The Census figures are 27,481, which evidently include a number of people classed by me as speaking aboriginal languages. Of those here recorded, 4,115 live in Sarāi Kalā State, and speak Western Bengali.
TOTAL .	60,638	

We shall now see what the Census says about Bengali spoken in other Provinces.

Table showing the Number of Speakers of Bengali (Unspecified Dialects) in Provinces of India other than the Lower Provinces of Bengal.

Name of Province.		Number of Speakers.	Remarks.
Assam		158,841	The total number of speakers of Bengali entered in the Census report is 2,741,947. From these have been deducted the Census figures for Bengali- speakers in Sylhet, Cachar, and Goalpārā.
Berar		14	
Bombay and Feudatories		1,049	
Burmah		65,029	From the Census total, 114,152 has been deducted to represent the speakers of South-Eastern Bengali in Akyab.
Central Provinces and Feudatories .		1,648	
Madras and Agencies !		1,147	
North-Western Provinces, Oudh, and I States	Native	23,180	Most of these are in Muttra (8,534), Allahabad (2,159), Benares (6,681), and Lucknow (1,201).
Punjab and Feudatories		2,263	
Nizam's Dominions		38	
Baroda		43	
Mysore		61	
Rajputana		4,105	No Census was taken of the languages spoken in Rajputana. For want of better information, I have given the number of people of Bengal birth.
Central India		17,467	Similar remarks apply.
Ajmere-Merwara		352	
Coorg			Nil.
Kashmir (* * . * * *		111	As in the case of Rajputana, this is the number of people of Bengal birth.
TOTAL		275,348	

of Beng		number	of people	speaking	Bengali	at home			. ,		41,696,343 60,638
	11	23	/ 20	39	23	elsewhere			er r	rovinces.	275,348
	22	22	23	22	23	33	ın	India	•		210,010

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A .- EARLY REFERENCES TO THE LANGUAGE.

The earliest known instance of the use in Europe of the word 'Bengala' (i.e., 'Bengali'), not however in the sense of the language, but meaning 'a man of Bengal' occurs in the *Decades* of João de Barros, the first three of which were published in Lisbon, 1552 and 1563. The passage is quoted in Yule's *Hobson-Jobson*, s.v. *Bengalee*, and is as follows:—

'1552. "In the defence of the bridge died three of the king's captains and Tuam Bandam, to whose charge it was committed, a Bengali (Bengala) by nation, and a man sagacious and crafty in stratagems rather than a soldier (cavalheiro),"

—Barros, II., vi., iii.'

The earliest mention of the language with which I am acquainted is in a letter from David Wilkins to LaCroze of Berlin in November 1714. He is describing a collection of translations of the Lord's Prayer into various languages, which he was preparing with the aid of John Chamberlayne. He states that in publishing this Sylloge, he intends to give, for the first time, specimens of the Singhalese, Javan, and Bengali languages.

Chamberlayne's Sylloge duly appeared in the year 1715, and did contain a plate purporting to represent a translation of the Lord's Prayer and headed 'Bengalica.' The plate is, however, quite unintelligible, and this is explained by Wilkins' confession in the preface to the work that he had been unable to obtain a Bengali rendering, but that as the Bengali language was dying out, and was being superseded by Malay (!), he had written a Malay version in the Bengali character. The translation so written shows that Wilkins was ignorant of the rudiments of the Bengali alphabet.3 Imperfect as the specimen was, it attracted the notice of the famous Theophilus Bayer, who obtained further examples of the alphabet, and was misled into suggesting a possible connexion between it and Tangut.4 The first Bengali grammar and dictionary were in Portuguese. The title of the work is Vocabulario em Idioma Bengalla e Portuguez dividido em duas Partes dedicado ao Excellent. e Rever. Senhor D. F. Miguel de Tavora Arcebispo de Evora do Concelho de Sua Magestade Foy Delegencia do Padre Fr. Manoel da Assumpçam Religioso Eremita de Santo Agostinho da Congregação da India Oriental. Lisboa, 1743. Bengali grammar, pp. 1-40; Vocabulary Bengali-Portuguese, pp. 47-306; Portuguese-Bengali, pp. 307-577. The whole is in the Roman character, the words being spelt according to the rules of Portuguese pronunciation. In 1748 was published at Leipzig the Orientalisch-und-occidentalischer Sprachmeister, compiled by Johann Friedrich Fritz, and dedicated by him to the great Indian Missionary Schultz, the author of the first Hindostani grammar. The Sprachmeister contains accounts of over a hundred alphabets from all parts of the world, followed by some two hundred translations of the Lord's Prayer. On page 84 the Bengali alphabet is given. It is correct enough, and is said to be taken from the Aurenck Szeb, apparently a life of Aurangzeb, of Georg Jacob Kehr, a work which I have been unable to trace. The table is headed 'ALPHABETUM BENGALICUM s. JENTIVICUM.' On a subsequent page, Fritz reprints Wilkins' absurd Bengali-Malay version of the Lord's Prayer. The Sprachmeister held the field as an authority on Oriental Languages till 1771, when there appeared from the Press of the Congregatio de propaganda Fide, a Latin pamphlet by Cassiano Beligatti entitled Alphabetum brammhanicum seu indostanum Universitatis

* Thes. Ep. LaCros., i, pp. 10 and 23.

¹ Thesauri epistolici LaCroziani, i, 369. Leipzig, 1742.

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 See Journal of the Bengal Asiatic Society, Vol. xlii, 1893, pp. 42 and ff., and Proceedings of the same Society for May 1895.

Kasi. This is primarily devoted to the characters used in writing Hindostani, but the introduction by Jo. Christofero Amaduzzi (Amadutius) deals with Indian languages generally, and gives a list of them. The following extract may be cited: 'Gentilitium vero Alphabetum hoc in tot genera subdividitur, quot sunt Regna, ac Provinciae, in quibus usurpatur, et a quibus nomen derivat. Huiusmodi porro est lingua popularis Bengalensis, Tourutiana, Nepalensis.'.........'Tourutiana' is the Maithili spoken in Tirhut.

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¹ It would be a hopeless, and a useless, task to attempt to give a complete list of all the Bengali Dictionaries which issue in swarms from Calcutta presses. Most of these are based on that of Mendies. I have contented myself with cataloguing all those which are of bibliographical importance, and to these I have added such as have been deemed worthy of admission to the Catalogue of the Imperial Library at Calcutta, or to the pages of the Orientalische Bibliographic.

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E 2

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The following account of the Bengali alphabet is taken from Mr. Beames' excellent Bengali Grammar. It shows the system of transliteration Alphabet. used in this Survey for the dialects of the Western Branch only of the language. It has been found necessary to adopt a slightly different system for most of the dialects of the Eastern Branch, which will be explained in the proper place :-

'The order and number of the vowels and consonants are the same in Bengali as in

the other Aryan languages of India-

		Vow	ELS.		
	ञ व	আā			
	₹ i	₹ i	Фē	a ai	
	₹ u	₹ ū	80	g au	
	a ri	# 78			
	a lri	s lrī	CILL WILLIAM	and to a	
	অং ang	काः ah			
		Cons	ONANTS.		
₹ ka	a kha		ষ gha	& na	Gutturals.
5 cha			a jha	as ña	Palatals.
t ta	tha tha		5 dha	9 na	Cerebral.
5 ta	e tha	The second second	a dha	न ॥व	Dentals.
₹ pa	क pha		⊌ bha	म ma	Labials.
य ya (ja)	a ra	न la	व va (ba)		Semi-vowels.
×1 8a	य sha	ञ <i>8a</i>			Sibilants.
₹ ha					Aspirate.
Bengali.					

28 BENGALL

'Although, for the sake of completeness, the vowel signs * rī, a lri, and * lrī are included in the list of characters, they are not used at all in ordinary Bengali. They are, however, required in transcribing Sanskrit grammatical works into the Bengali character, and in Sanskrit grammars written for the use of Bengali students.

'The forms of the vowels given above are the initials, and are used only at the beginning of a word; when subjoined to a consonant they take the following forms:—

Thus ক ka, খা khā, গি gi, খা ghī, চু chu, ছু chhū, জু jṛi, ঝে jhē, টৈ ṭai, ঠো ṭhō, ডৌ ḍau.
'In the following cases the combination of consonant and vowel gives rise to peculiar forms:—

'When one consonant follows another with no vowel between, the two are, as in Dēva-nāgarī, combined into one compound letter. In most cases the elements of the compound are easily distinguishable, as in \$\sqrt{sva}, \overline{\sqrt{kla}}, \overline{\sqrt{mna}}\$; but there are some in which the elements are so altered as to be with difficulty recognised. The most commonly met with are the following:—

Nasals preceding other consonants (called in Bengali Anka-phala).

```
& n with
             क
                ka
                     makes
                             客
                                 nka.
                                           7
                                              93
                                                  with
                                                         थ
                                                            tha
                                                                  makes
                                                                          3 ntha.
E
  n
             51
                ga
                                 nga.
                                           न्
                                              72
                                                            dha
                                                                          新 ndha.
OF n
             Б
                cha
                                 ñoha.
                                           Ą
                                                        9
                                               m
                                                            pa
                                                                          mpa.
       22
             ড
                da
                                 nda.
                                           ম
                                               m
                                                            ma
                                                                          I mma.
```

2. Sibilants preceding other consonants (called Aska-phala) :-

```
म
   8
          with
                     थं
                         tha
                                  makes
                                                   stha
                     ह
ষ
   8h
                         ta
                                                   shta
            33
                                     22
   8/1
                     9
                                                   shnt.
                         na
            99
                                     22
```

3. Miscellaneous -

- 'The letter \ ya when joined to a previous consonant takes the form I as \ \ \ ya.
- 'The letter র ra when joined to a following consonant takes the form ', as অৰ্ক arka, কৰ্ম karmma.
- 'When joined to a preceding consonant it is written_, as n sra. The following forms are peculiar: 要 kra, 图 tra, 图 ttra, 图 ntra, 图 ndra, 图 stra.
- 'Some compound consonants followed by the vowels & u and & ū take slightly altered forms:—

ভ bhru, ¥ śru, ¼ dru, ऊ drū, ও ntu, ও stu.

'The sign , called chandra-bindu (i.e., moon and drop), indicates that a nasal sound is to be given to the vowel over which it stands, as $\delta \nabla ch dd$, and $\delta \nabla ch dd$. It is represented in transliteration by the sign $\delta ch dd$ over the nasalised vowel.

'The characters for the numerals are these-

>	2	9	8	0	6	9	4	۵	
1	2	3	4	5	6	7	8	9	0

'The leading feature in Indian arithmetic being the division by four, the signs for fractions are adapted thereto. The rupee is divided into $4 \times 4 = 16$ parts, called $\tilde{a}n\tilde{a}$ which are thus designated (units of all kinds are also thus divided):—

1	ānā or 16	10	5	ānās	110	9	ānās	11/0	13	ānās	Wo
2	ānās	do	6	ānās	100	10	ānās	1100	14	ānās	noto
3	ānās	do	7	ānās	100	11	ānās	1100	15	ānās	nelo
4	ānās or 1	10	8	ānās or 1	110	12	ānās or 3	no'			

As already stated, it is difficult to give completely accurate rules regarding the pronunciation of the language. This is principally due to the fact that there are not a sufficient number of signs in the alphabet to represent the very complex vowel system. If we adopt a phonetic system of representing these sounds, we find that there are,—

Three a-sounds, viz., \tilde{a} , \tilde{a} and \tilde{a} . Two e-sounds, viz., \tilde{e} and \tilde{e} . Three o-sounds, viz., \tilde{o} , o, and \tilde{o} .

For representing these eight sounds, it has only four vowel signs, viz, the sign \mathfrak{A} transliterated a; the sign \mathfrak{A} transliterated \tilde{a} ; the sign \mathfrak{A} transliterated \tilde{e} ; and the sign \mathfrak{A} transliterated \tilde{o} .

I shall now proceed to take these vowel sounds, and to show how Bengali attempts to record them in writing.

The sound which I call \bar{a} , is that which we hear in the word father.' It is represented in Bengali character by the letter $\Im \bar{a}$.

The sound \bar{a} is the sound of the a in 'had' and 'hat.' In Bengali it is sometimes represented by the letter \bar{a} \bar{e} . Thus $\bar{a} \neq \bar{e}k$, pronounced $\bar{a}k$, one; $\bar{c} \neq \bar{e}k$ $\bar{e}k$, pronounced $\bar{a}k$, one; $\bar{c} \neq \bar{e}k$ $\bar{e}k$, pronounced $\bar{a}k$, one; $\bar{c} \neq \bar{e}k$ $\bar{e}k$, pronounced $\bar{a}k$, one; $\bar{c} \neq \bar{e}k$ $\bar{e}k$, pronounced $\bar{a}k$, one; $\bar{c} \neq \bar{e}k$ $\bar{e}k$, pronounced $\bar{e}k$, one often when it is deliberately

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intended to represent this sound, the syllable "ā is used. Thus তাৰ d'ākha, বাৰে g'āla. So also in representing English words in the Bengali character, we have একাডিমী ĕk"ādimī, academy, মাড m'ād, mad. As for the word meaning one,' I have seen it spelt, মাক y'āk and even আৰ ā'k. Sometimes the sound is represented by merely the letter আ ā, but this is only when the following consonant is pronounced as a double letter. Thus বাৰা bākya, a sentence, is pronounced bākk"ō.

The sound \tilde{a} , need not trouble us much. It is the sound of aw in 'awl,' and is really the long sound of \tilde{o} . In some Eastern Districts, e.g., Cachar, this \tilde{a} is used instead of \tilde{o} . Thus $m\tilde{a}nushar$, of a man, is pronounced $m\tilde{a}nush\tilde{a}r$. As in the above example, the sound is represented by the letter $\Im a$.

The sound \bar{e} , is that of the a in 'lane.' It is usually represented by the letter এ \bar{e} , thus মেৰে deśē, in a country. Sometimes it is represented in colloquial language, by আই $\bar{a}i$. Thus খাইতে khāitē, pronounced colloquially khētē.

The sound e has two closely related pronunciations. The sign e represents both the sound of the é in the French word 'était,' and the sound of e in 'met.' It will be noticed that there is very little difference in these two sounds, but if we wish to be extra accurate, we may represent the first sound by the sign e, without any diacritical mark at all. The first sound is often pronounced as if it was a, and there is a continual tendency for one sound to float into the other. Thus an ek, is as often pronounced ek or ēk as āk, and एच dēkha is as often pronounced dēkhō, or dēkhō as dākhō. This sound is also regularly heard in verbal terminations, as in कतिराजन karilen, pronounced körilen or körilen, he made. As will be seen from the above examples, this sound is represented in Bengali writing by the letter & ē. The other sound ē, is met in words like কৃতি kshati (khrati), loss, pronounced khēti, and ব্যক্তি vyakti (brakti), a person, pronounced běkti. It is represented in writing by the letter a combined with the compound 事 ksh, and by ya when following the letter & v or b, or we may say that 零 ksha and रा vya are pronounced khe and be, respectively. As the pronunciation of these two short sounds, e and e, is nearly identical, I shall not in future attempt to distinguish between them, but, when writing phonetically, and not transliterating, shall represent both by ě.

The sound of \tilde{o} is that of the o in 'home,' or in the French word 'vôtre,' meaning 'yours,' not 'your.' It is usually represented by the letter 'S \tilde{o} , but, at the end of a word in standard Bengali, it is represented by a. Thus Ahōsā, a husk, pronounced $hh\bar{o}sh\bar{a}$, and a is written 'S a. Thus chhila.' In writing dialectic Bengali, this a-sounding final a is written 'S a. Thus chhila is written a is written 'S a.

The sound which I call o is the short sound of the long ō in 'home,' 'vôtre.' It must be carefully distinguished from the short ŏ which we hear in 'hot.' We hear it in the French word 'votre,' 'your,' as compared with 'vôtre,' 'yours.' In English, it is the first o in the word promote, in which the second o would be represented by ō. It occurs in Bengali in the very common verb হৈছে haïtē, to be, which is pronounced hoïtē, and also in other special words. Thus বন ban, a forest, is pronounced bon, and বিবেড balitē, to speak, bolitē. In these cases it is represented in writing by the letter আa. On the other hand, in words like বোৱাইন khōyāila, he lost, pronounced khowāilō, it is represented by the letter w ō.

¹ I believe that Mr. Nieholl, on p. 7 of his Bengali Grammar, was the first to point out this pronunciation of a final a. Previously, by the argument ex silentio, learners had been taught that it was sounded like the short o in 'hot.'

The sound which I call δ is the commonest sound in the language. It is the sound of the o in 'hod' and 'hot.' It is represented by the letter a, when not at the end of a word. Thus ward anal, fire, is pronounced $\delta n \delta l$. It has a long sound, like the aw in 'awl,' which I represent by δ , and which, as I have already said, is heard in the Eastern Districts.

With these preliminary remarks, I proceed to give a brief account of the method of pronouncing Bengali, as spelled in the Bengali character. I shall in each case give

only the correct transliterated letters, and not the original Bengali ones.

The vowel a is usually pronounced as \tilde{o} , in 'hot.' Final a is not pronounced, except after a double consonant, as in £abda, a sound, and in adjectives and Sanskrit Passive Participles. Thus, chhōṭa, small, kṛita, done. It is also pronounced at the end of verbal forms, as in karila, he did, but is not pronounced in such forms which end in s, as karis, thou doest, m, as karilām, I did, or n, as karilēn, he did. When thus pronounced at the end of a word, a is sounded like \tilde{o} . Thus the above words are pronounced, chhōṭō, kṛitō, and kōrilō, respectively. In the syllables ksha (kh̄sa) and b̄sa, a is pronounced ē, see above. In the Eastern Districts, a has often the sound of ā, see above. Medial a is sometimes pronounced o, as in haīla, he was, pronounced hoīlō. The sound of this o, not ō or ō, is explained above. So ban, a forest, pronounced bon; balitē, to speak, pronounced bolitē.

The vowel \tilde{a} is usually pronounced like the a in 'father.' When the syllable ' \tilde{a} appears in a word, it is pronounced \tilde{a} , like the a in 'had' or 'hat.' Thus, $d^j\tilde{a}kha$, see, pronounced $d\tilde{a}kh\tilde{o}$. On the other hand, in the colloquial language, the two syllables $\tilde{a}i$, are often, but not always, pronounced like \tilde{e} . Thus $kh\tilde{a}it\tilde{e}$, to eat, is pronounced $kh\tilde{e}t\tilde{e}$, but not so $g\tilde{a}it\tilde{e}$, to sing. Before a double consonant, and before a single consonant which is pronounced as a double one, \tilde{a} is pronounced more or less like the \tilde{a} in 'had' or 'hat.' Thus $p\tilde{a}n\tilde{c}h\tilde{a}nna$ fifty-five, pronounced $p\tilde{o}n\tilde{c}h\tilde{a}nn\tilde{o}$; $v\tilde{a}kya$, a sentence, pronounced

bakk'ō.

The vowel \tilde{e} is usually pronounced as the a in 'lane.' Thus, $d\tilde{e}s\tilde{e}$, in a country. It sometimes has the short sound of e or \tilde{e} described above. Thus, $karil\tilde{e}n$, he did, pronounced $k\tilde{o}ril\tilde{e}n$. Sometimes, it has the sound of \tilde{a} in 'had' or 'hat.' Thus $d\tilde{e}kha$, see, pronounced $d\tilde{a}kh\tilde{o}$. For the future, whenever \tilde{e} is pronounced e or \tilde{e} , I shall transliterate it by \tilde{e} .

The vowel \bar{o} is usually pronounced as the second o in 'promote.' Sometimes it has the sound of the first o in 'promote,' or of the \bar{o} in 'votre.' Thus $kh\bar{o}y\bar{a}ila$,

he lost, pronounced khowāilō.

As regards single consonants,—

The letter chh is pronounced as s in 'this,' by the vulgar, and in the Eastern Districts.

The letter $\forall y$ is pronounced j, except when it has a dot under it, thus $(\forall y\bar{e}, who, pronounced j\bar{e}, but <math>\forall x \in y\bar{e}, who, pronounced j\bar{e}, but \forall x \in y\bar{e}, who, pro$

The letter v is always, when not compounded with another consonant, pronounced

The letter v is always, when not compounded with another constant, \bar{v} .

b. Indeed, the same character is used for both Sanskrit b and Sanskrit v. Thus varna, colour, is pronounced $b\bar{o}rn\bar{o}$. The sound of v or w being thus lost from the alphabet, Bengali has to represent it by the letters $\bar{o}y\bar{a}$, as just explained.

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The letters n and n are both pronounced like n. All sibilants standing alone are pronounced as sh, but the compound $\acute{s}r$ is pronounced as sr. Thus prasanna, pleased, is pronounced $pr \~{o}sh\~{o}nn\~{o}$, and the title $\~{S}r\~{i}$, is pronounced $\~{S}r\~{i}$.

As regards compound consonants,-

The compound $j\tilde{n}$ is pronounced gg^{y} , with shortening and nasalisation of the preceding vowel. Thus $\tilde{a}j\tilde{n}\tilde{a}$, a command, is pronounced $\tilde{a}gg^{y}\tilde{a}$.

When the letter m or v forms the final member of a compound, it is not pronounced, but the preceding member of the compound is pronounced as if it was doubled, and the preceding vowel is shortened, if possible. The m or v is, in such cases, transliterated as a small m or v respectively, above the line. Thus s^maran , memory, pronounced shshŏrŏn, and pad^ma , the name of a river, is pronounced $p\~odd\~o$. So, $satt^va$, nature, pronounced $sh\~ott\~o$; $d^v\~ar\~a$, by means of, pronounced $dd\~ar\~a$. This rule does not apply to the words $p\~urva$, east, pronounced $p\~urb\~o$ or even $pubb\~o$, and $kimv\~a$, pronounced $kimb\~a$.

When the letter y forms the final member of a compound it is very faintly pronounced, so as to be hardly, or not at all, audible. It is then transliterated as a small v above the line. In compensation, the preceding member of the compound is pronounced as if it were doubled, and the preceding vowel is, if possible, shortened in pronunciation. Thus $v\bar{a}kya$, a sentence, is pronounced $b\bar{a}kk^v\bar{o}$; and $v\bar{o}gyat\bar{a}$, fitness, pronounced $jogg^v\bar{o}t\bar{a}$. As seen in the above examples, \bar{a} is shortened to \bar{a} , and \bar{o} to o.

The compound vya is pronounced $b\tilde{e}$, as in the word 'bet,' but shorter. Thus, vyakti, a person, is pronounced $b\tilde{e}kti$, and vyatita, elapsed, as $b\tilde{e}'tit\bar{o}$, with the accent on the first syllable, and a short penultimate.

The compound letter $\approx ksh$ is pronounced kh^y at the beginning of a word, and kkh^y in the middle of a word. Thus kshiti, the earth, is pronounced kh^yiti ; $paksh\bar{i}$, a bird, is pronounced $p\check{o}kkh^y\bar{i}$; and chakshu, the eye, is pronounced $ch\check{o}kkh^yu$. As explained above, the y is hardly, or not at all, heard. The syllable ksha is pronounced $kh\check{e}$. Thus kshati, loss, is pronounced $kh\check{e}ti$. The name of the Goddess $Lakshm\bar{i}$ is pronounced $L\check{o}kkhi$.

For the future, I shall transliterate $\overline{}$ not by ksha, but by kh^ya , or kkh^ya , as the occasion demands. The compound $\overline{}$ is also transliterated kh^ya , but there is little danger of confusion arising from this fact. $\overline{}$ kh^ya occurs rarely, and, in literary Bengali, only in words derived from the Sanskrit root $\overline{}$ kh^ya , such as $\overline{}$ $\overline{}$ kh^yati , fame; $\overline{}$ $\overline{}$ akh^yata , named; $\overline{}$ akh^yata , famous.

Other vowels and consonants are pronounced, as usual in Indian languages.

It is believed that the following grammatical sketch will enable the reader to understand the interlinear translations of the Bengali specimens which follow:— Bengali,

BENGALI SKELETON GRAMMAR.

L-Nouns-

(1) Living beings-

Sing. Plur. Nom. santān, }a son. santānērā. Gen. santaner. santander (or -diger). Loc. santānē.

For other Obl. cases of Plur. diga is added. Only human beings have nom. plur. in $\tilde{e}r\tilde{a}$. Other living beings use a periphrasis, e.g., kukkur-sakal, dogs.

Nom. $pit\bar{a}_{i}$, $pit\bar{a}y_{i}$ a father. Gen. $pit\bar{a}r$. pitārā. pitādēr. Loc. pitay.

The nominative forms cantane and pitay are only used before transitive verbs.

(2) Inanimate objects-

Nom. gāchā, a tree. Plur. always formed by a peri-phrasis. Thus, gāchā-sakal,

Acc. gāchh. Dat. gāchhē. Gen. gāchhēr. Loc. gāchhē.

III .- Verbs .- Plural is commonly used instead of singular, except in 3rd person. First and 2nd persons singular are here omitted. Third person plural is also used as an honorifie singular.

Auxiliary Verb, and Verb Substantive-

Present 1. āchhi. 2. āchhā. 3. Sing. āchhā. Plur. āchhēn. Past chhilam. chhilē. chhilen.

Negative Verb substantive, naï or nahi, am not, and so on. The word naï when used with the present teuse, gives it a past negative meaning. Emphatic Verb substantive, bati, I am indeed, and so on-

Regular Verb, Root kar, do. Verbal Nouns karā, karibā, karaņ. Infinitive karitē. Pres. Part. karite. Past Part. Conjunctive Part. Conditional Part. kariyā. kariyā, karīlē. karilē.

Present.

1. kari, I do. 2. kara (old Sing. karis). 3. Sing. karē. Plur. karēn.

karilām, (old Sing. karinu or karilum), I did.

2. karilë. 3. Sing. karila (-lék). Plur. karilén.

Future.

1. kariba, I shall do. karibē.
 Śing. karibē (-bēk).
 Plur. karibēn. Present Definite, karite-chhi, I am doing, etc.

Imperfect, karite-chhilam, I was doing, etc.

Perfect, kariyā-chhi, I have done, etc.

Pluperfect, kariyā-chhilām, I had done, etc.

Imperative. 2. kara, do. 3. Sing. karuk. Plur. karun.

Termination of other cases-

Ace, Dat. $k\bar{e}$ (only in the case of living beings).

Dat. $r\bar{e}$ (rare). Inanimate objects take form of Loc.

Instr. $t\bar{e}$ (rare), usually karttrik, $diy\bar{a}$, etc.

Obl. $ha\bar{u}t\bar{e}$, $th\bar{a}kiy\bar{a}$ (pron. $th\bar{e}k\bar{e}$), etc.

Loc. also $\bar{e}t\bar{e}$ or $t\bar{e}$ (both numbers).

Gender.-Adjectives do not change for gender.

Conditional and Habitual-

I. karitam, (if) I had done, I used to do.

2. karitē. 3. Sing. karita. Plur. karitén.

II .- Pronouns-

				(b) DEMONSTRATIVE.					
		1st.		2nd.		3rd.			
		Inferior (disused).	Usual forms.	Inferior (disused).	Usual forms.	Inferior.	Superior.	This.	That,
Sing.	Nom. Gen Loc	mui. mõr. mõtē.	āmi. āmār. āmāy.	tui. tõr. tõtē.	tumi. tömär. tömäy.	sē. tāhār, tār. tāhāy, tāy.	tini. tāhār. tāhāy.	ē, ini. ihār, šhār, etc.	ō, uni. uhār, ūhār etc.
Plur.	Nom. Gen	mörä. möder.	āmarā. āmāder.	törä. töder.	tömarä. tömäder.	tāhārā, tārā. tāhādēr, tādēr.	tākārā. tākādēr.		646,

BENGALI SKELETON GRAMMAR.

Contracted forms -

The following are the usual contracted pronunciations of the various forms:—

karibā, pron. korbā; karitē, kortē; kariyā, korē; karilām, korlām; kariba, korbō; karitām, kortām, and so on.

The Present Definite, Imperfect, Perfect, and Pluperfect are pronounced as follows:—
Present Definite, körchchi, etc.; Imperfect, körchchilām, etc.; Perfect, köršchhi, etc.; Pluperfect, köršchhlām.

Irregular Verbs-

The root ja, go, forms its 3rd verbal noun jāon. Past Part. giyā (pron. giyā); Past, gēlām, etc.; Perf., giyāchhi (pron. gēchhi), etc.; Plup., giyāchhilām (pron. gēchhlām), etc. The rest is regular, e.g. Pres. Def., jāitēchhi (pron. jāchchē).

The root āis, come. Pres., (1) āsi, (2) āisa (pron. ēshō); (3) (Sing.) āisē (ēshē) or āsē, (Plur.) āisēn (ēshēn) or āsēn;
Past, āilām (ēlām) or āsilām; Perf. āsiyāchhi (ēshēchhi) or āiyāchhi (ēyšchhi). Pres. Part., āsitē (āshtē);
Past Part., āsiyā (ēshē); Conj. Part., āilē (ēlē) or āsilē.

The root ha, be. 3rd verbal noun, haōn. Pres. (1) haï, (2) haō, (3) (Sing.) hay, (Plur.) han; Pres. Def. haïtāchhi (prot. hochchē); Past, haïtām (holām); Perf. haïyāchhi (hoĕchhi); Fut., haïba (hobō).

The roots dē, give, and nē, take. 3rd verbal noun, deōn. Pres. (1) dēi, di, (2) dēō (dāō), (3) (Sing.) dēy, (Plur.) dēn; Pres. Def., ditēchhi (pron. dichchē); Past, dilām; Perf., diyāchhi (didchhi); Fut., diba (dibō); Imperat. (2) dēō, dāo (dāō), (3) (Sing.) dēuk, diuk, (Plur.) dēun, diun. Cond., ditām; Inf., ditē; Past Part., diyā (diyē); Cond. Part., ditē. So nē. It bas also a Past laīlām.

Passive-

First verbal noun with root ja. Thus karā jāitēchhi (jāchchi), I am being made.

Causal-

Adds a to root. Thus karāitē, to cause to do. If root ends in vowel, ōyā (pron. wā) is added. Thus dēōyāitē (pron. dēwāitē), to cause to give.

(c) RELATIVE.	(c) RELATIVE. (d) CORRELATIVE.		REOGATIVE.	(f) In	EFINITE.	(g) REFLEX- IVE AND HONORIFIC.		
Who.	That.	Masc. fem. who P	Neuter, what P	Mase, fem. anyone.	Neuter, anything.	Self, Your Honour.	(Å) ADJEG-	
jē, jini. jākār, jākār, etc.	sē, tinī, etc.	kö. kähär, kähär, eto,	ki. kähär, kisër.	kēha. kāhār-o, etc.	kichhu. kichhur, etc.	āpani. āpanār, etc.	ē, this. ē, that. jē, what. sē, that. kōn, what? kōnd, any, some	

I.-CENTRAL OR STANDARD BENGALI,

The Central Dialect of Bengali, as spoken by the educated classes, is that usually taken as the standard of polite conversation. It is the one illustrated in the foregoing grammatical sketch, and further account of it is unnecessary.

It is the language of the town of Calcutta and of the Districts of the Twenty-four-Parganas, Nadia, Murshidabad, Hooghly, and Howrah. It is also spoken in the east of the District of Burdwan by about, in round numbers, 320,000 people, and in the eastern and northern portions of Midnapore, by another 1,506,100. These last two figures are only approximate. In Burdwan, especially, it is impossible to fix a dividing line, and to say definitely, or even approximately, that on one side of it Central, and on the other Western Bengali is spoken. All that can be said is that probably a million people in Burdwan speak Western Bengali, and, in that case, as the total number of Bengali speakers in the district is 1,319,586, the remainder should be shown as speaking the standard form of the language. Regarding the boundary between Central and South-Western Bengali, in the Midnapore District, vide the remarks on p. 96 post, together with the accompanying map. With these limitations, we may say that the Central or Standard dialect of Bengali is spoken by the following number of persons:—

Na	me of	Distric	Number of speakers.		
Hooghly .					1,013,477
Howrah .					708,092
24-Parganas		. 3			1,768,960
Calcutta .					375,528
Nadia .		4.5			1,631,413
Murshidabad				•	1,120,841
Burdwan .	7 . V		•	(*)	319,586
Midnapore	4	200			1,506,099
			Ton	TAL	8,443,996

The first specimen comes from Calcutta, and is a good example of the high-flown, Sanskritized, style used in modern literature. In order to illustrate Bengali handwriting, a facsimile is given of the manuscript, which may be compared with the printed copies in the Bengali and Roman characters.

Besides the strict letter for letter transliteration of the original, an attempt has been made to illustrate the *sounds* of the words in this and subsequent specimens by an interlinear phonetic transcription, which is printed in italic type.

As such high-flown language is rarely used in conversation, it must be understood that the phonetic transcription, which represents (in the present instance), so far as is possible, the colloquial pronunciation of an educated man speaking with some care, hardly represents the pronunciation which he would adopt in reading it. Such highly Sanskritized Bengali would probably be read ore rotundo, and would sound more nearly like the written words, than would be usual in the conversation of even the most educated.

[No. I.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

STANDARD DIALECT.

(CALCUTTA.)

कारतक क्रिक देष्टु-मैत्त-किय-। यसकी-क्र्यानकिय व्यक्ति कियाक- क्रिय खिर: विकारतं पा मंग्र मार्ग ज्यापां ज्यामी-न्त्रिम सार्याह-(हाप क्रापड़ १९६०। ११। कराम महान वित्राय क्षियं- एत्या । र्शक राष्ट्र मान प्रतंर् क्रीनक - सैन्यही-अभन्-, नक्न- कर्षकंग-नक र्रेब्स्स-नान-क्ष्यं पर अग्रं साधारात साहार काराव काराव व्यवहर समार क्षांत क्ष त्र त्र भ सम् कों कांग्रंग रक्षीयंग्रह के नर रअई- प्राथ-प्रिक्स ट्रिक्ष-इध्राम्ब र्डूल, नवः अश्व अजाववं भीन भार र्रेल। ज्या १म १मर्- (मामय नकवर आवया भीव रिक्छ -र्यात्य-मित्रेक र्ड्र्स हिंग ह्या द्रास्ट त्याक में कर त्यार्क अन्तर्म हिन हिन मेंतरं आधारं १ त्राबी ने सी आई धार अर्र है। का ज्यमर म हमन देवम क्षिक कि है र्रेश अर्राक कर अम्पर् अख अर्ड द्रियन) र्ड्स स्मिश्ल अपमार नुभार कर तरम श्मिरी ने स्थाया मान्य नार्मित भारे १०००

व्यवंगाम मैग्रमं सुंखां व्याम द्रियां न्याम विश्वं नियम यार्व, यवं जाराक वीलव निका जापि वर्ष विक्र प्र आध्यन इर्षिक राज मार्थ समक्षित का भी उर्देश्यूट् यावं व्यास व्याम मार्थ मूक्तर्भिया भार्बिष्ठ. ११वाइ डेमयुक्त नहें - आधारक आभनाइ एक एक्न (न्या) नेश संधार् भिर्मे क्षेप भे श्री श्री स्थारी निर गायात्रात्रात कीव्या अश्वेत भिष्ठात निक्के गमन क्रिया-। किंदु देश र्तात मार्कश्चर्र गारीय जिल्ला गार्मिक मार्थित कार्यस्म नवर् स्क्र अल अमन अकः सिर कर्ष कार्य क्षित्रिष् अविक रहेग में अन क्षिणा। ज्या प्राय क्षिण किया असि असी विक्शारम. अधियं - स्थापां १९०१ - स्था - र्राह्म अध्यात क्षेत्र वृष्णिंग क्षित्रह इद्याष्ट्र इध्यात्र निर्मा क्षित्र विका चाराक के हिपारक क्यान मीज ने दे के उने मार्कित राप्तांत द्रीएक अधाउ- नवर र्याय रास् अभू वि उ अम्प्रिस अम्प्रिस ताज यरं आर्य रामंश स्त्राश्मित क्षिम राम्य क्षि कारंक्त कथ्नाक कामान निर्देश में दे इंग्लिंग निर्देश कर्तार्थ भी के किया कामान कामान कामान कर्तार्थ भी इरास्क अयार्यात्मारियास आर्यम्यात । रूस्य अकव्य स्थारास अरे ३ रहेया। त्यायक त्र्राक्ष भीको-मैत्य ध्यक्ष हिल् । प रासर म्याया याभी साम्त्र की रहेल अस्मि येगी प्र वासी तियं है सि क्रिस्ट भार्यः १ नवः १ वह म म में ने वह हर्या करंग- विका आ क्षिक्य- १ ई अकल-च्या प्राचे स्था रवंद स्था हे हैं है है है है है है वह कुर्वे मार्थ में मेरियर क्यू अरंप शर्म उ न्याम प्रका-देशक नियं भारत में मही थे में महा र्द्राक्ष्य कूलमा त्यान स्माट्स द्रिक क्ष्य क्ष्यं कि कर । र्ट्राइ एम क्ष

४५३५ या भी निख्य - अर्थि का मी के ४५६८ - अर्थि शिका नार्थि न्यात्रमा-अर्राक्ष अस्मिन क्रांब्रक व्यापाला । अश्विका-एक दृक्ष्यक्रांब्र एन एर्रेन थ्राज्य- पश्यान स्थान स्थान कार्य कार्य कार्य कार्य कार्य कत्तपद् न्यारा न्यावा के नाम्या नव द्वारा कार्य न्यादे ने कत्यात न्यारात्रं क्षेत्रम्यः पर्वता न्यारम् वर्षश्वादं विभी- न्यान् रथम्यत म्याष्य निरुष्ति क्रिय कर्ति स्राय क्ष्यंत्र पार्थ हेर्द्ध हत याच यूप्तां भरे बाह्म स्थापं अश्रात्त मास क्ष्रिंग-रह् । जार क्ष्रिंग र्रात ताई माभुरा द्रभार्त्र र्रा न्यान न्यान न्यान रिक्री स्त्रात्व न्यारोतित अविस्तिन। क्रिप नारी स्त्रमुलान में कें र्रीप क्षिति भार सम्मे प्रमे राष्ट्र राष्ट्र राष्ट्र मार्थे रा कि में मार्थे. अर्क्षल क्रिया कि है क्रिया के तर्म क्षेत्र के के के के के के कि के कि त्रायां ब्राप्ट रइंगएर र्राक रायार्ग्यार् भार्यां भार्यां भार्यां राज्य आर्था धारम् स्था साथ साथ साथ साथ क्ष्रिकार र्या नारामा [No. I.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ,

STANDARD DIALECT.

(CALCUTTA.)

কোন এক ব্যক্তির দুটি পুত্র ছিল। তন্মধ্যে কনিষ্ঠটী তাহার পিতাকে কহিল পিতঃ বিষয়ের যে অংশ আমার প্রাপ্য তাহা আমাকে দিন। তিনিও উহাদের মধ্যে তাঁহার সম্পত্তি বিভাগ করিয়া দিলেন। ইহার অল্ল দিন পরেই কনিষ্ঠ পুত্রটী সমস্ত একত্র করিয়া এক দুর দেশে যাত্রা করিল, এবং তথায় অপরিমিত আচারে তাহার বিষয় অপচয় করিয়া ফেলিল। যখন সে সমস্ত ব্যয় করিয়া ফেলিয়াছে, তখন সেই দেশে বিষম চুর্ভিক্ষ উপস্থিত হইল, এবং তাহার অভাবের সূত্রপাত হইল। তখন সে সেই দেশের এক জন অধিবাসীর নিকটে গিয়া নিযুক্ত হইল, তিনি উহাকে মাঠে শূকর চরাইতে পাঠাইয়া দিলেন। সে শূকর পালের ভোজ্য-ভূষী পাইলেও তাহার ছারা আনন্দে উদর পূরণ করিত কিন্তু ইহাও তাহাকে কেহ দেয় নাই। পরে তাহার চৈতন্য হইলে সে বলিল আমার পিতার কত বেতন ভোগী ভত্য প্রয়োজনাধিক আহার্য্য পাইতেছে আর আমি ক্ষধায় মরিতেছি। আমি উঠিয়াই আমার পিতার নিকট যাইব, এবং তাঁহাকে বলিব পিতা আমি ধর্ম বিরুদ্ধ আচরণ করিয়া আপনার সমক্ষে পাপী হইয়াছি আর আমি আপনার পুত্র বলিয়া পরিচিত হইবার উপযুক্ত নই। আমাকে আপনার এক বেতন ভোগী ভূতারূপে নিযুক্ত করুন। এই বলিয়া সে গাত্রোখান করিয়া তাহার পিতার নিকট গমন করিল। কিন্তু সে দুরে থাকিতেই তাহার পিতা তাহাকে দেখিতে পাইলেন এবং দ্রুতপদে গমন করত: স্নেহ ভরে তাহার ক্ষমোপরি পতিত হইয়া চুম্বন করিলেন। তখন পুত্র তাঁহাকে কহিল পিতা আমি ধর্ম বিরুদ্ধাচরণ করিয়া আপনার চক্ষে পাপী হইয়াছি। আর আমি আপনার পুত্র বলিয়া পরিচিত হইবার উপযুক্ত নহি। কিন্তু পিতা তাহার ভূত্যদিগকে বলিলেন শীত্র উৎকৃষ্ট পরিচ্ছদ আনিয়া ইহাকে পরাও এবং ইহার হস্তে অপুরি ও পদবয়ে পাচুকা দাও এবং আইস আমরা ভোজনাদি করিয়া আমোদ করি। কারণ আমার এই পুত্রের মৃত্যু হইয়াছিল আবার জীবিত হইয়াছে, ইহাকে হারাইয়াছিলাম পাইয়াছি। তখন সকলে আমোদে প্রবৃত হইল॥

এ দিকে তাঁহার জ্যেষ্ঠ পুত্র ক্ষেত্রে ছিল; সে যেমন আসিয়া বাটার নিকটবর্ত্তা হইল অমনি নৃত্য গীঙ বাদ্যাদিরধুনি শুনিতে পাইল। এবং এক জন ভৃত্যকে ডাকিয়া জিজ্ঞাসা করিল এই সকল ব্যাপারের অর্থ কি? সে উত্তর করিল আপনার ভ্রাতা আসিয়াছেন ও আপনার পিতা উহাকে নিরাপদে স্কুস্থ শরীরে পুনঃপ্রাপ্ত হইলে তাহার পিতা বাহিরে আসিয়া তাহাকে সান্ত্রনা করিতে লাগিলেন। সে পিতাকে উত্তর করিল যে দেখুন পিতা এতকাল আমি আপনার সেবা করিতেছি, আর কখনই আমি আপনার আজ্ঞা অবহেলা করি নাই; তথাপি আমার বন্ধুবর্গকে লইয়া আমোদ করিবার জন্ত আপনি কখনও আমাকে একটা ছাগ বৎস প্রেদান করেন নাই। কিন্তু যে বারবনিতার সহবাসে আপনার সম্পত্তি গ্রাস করিয়া কেলিয়াছে, সেই পুত্র যেই আসিয়া উপন্থিত হইল অমনি তাহার জন্ত আপনি বিপুল ভোজের আয়োজন করিলেন। তিনি তাহাকে বলিলেন পুত্র তৃমি চিরদিন আমার নিকট আছ এবং আমার যা কিছু আছে সকলি তোমার; কিন্তু তোমার এই সহোদরের মৃত্যু হইয়াছিল আবার জীবিত হইয়াছে ইহাকে হারাইয়াছিলাম আবার পাইয়াছি অতএব আমরা যে আননন্দমনে আমোদ প্রমোদ করিতেছি ইহা স্থায় ॥

[No. I.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHASHA.

STANDARD DIALECT.

(CALCUTTA.)

[The second line of transcription is an attempt to represent the moderately contracted pronunciation, common in the educated colloquial style; but it must be remembered that some speakers contract more than others. As it is in the high-flown sanskritised style, a final a is represented by δ instead of δ .

In this phonetic transcription, s is pronounced as in this, sin, not as sh in shell, which is represented by sh. The letter, (above the line) is very faintly pronounced, and is, indeed, hardly audible.

Pronounce & as the a in hat; & as the e in met; & as the o in hot; and of as in oil. The letter o (without any discritical mark) represents the short sound of the & in home. It is the first o in promote and is the o in the French word votre, as compared with votre. It should be carefully distinguished from the & of hot.

Other consonants and vowels are pronounced as in the authorized Government system.]

Kona-ēk-vyaktir du-ti puttra chhila. Tanmadhyē kanishtha-ti tāhār pitā-kē Kono-ak-bektir du-ti puttro chhilo. Tonmaddh'e konishiho-ti tahar pita-ke Of-a-certain-person Them-among sons were. the-younger father-to angśa āmār prāpya, tāhā āmā-kē kahila, 'pitah, vishayer yē din.' köhilö, 'pitö, bishöyer je öngshö amar prapp'o, taha ama-ke din.' Tini-o uhader madhye tahar sampatti vibhag kariya dilen. Ihar alpa din Tini-o uhader moddh'e tahar shompotti bibhag koriya dilen. Ihar olpo din division having-made gave. Of-this a-few days among wealth parë-i kanishtha puttra-ti samasta ēkatra kariyā ēk dūr dēšē yātrā karila, porē-ī konishtho puttro-tī shomosto ekottro koriyā ak dur deshe jatra korilo, the whole together having-made a distant in-country journey made, son tathay aparimita āchārē tāhār vishay apachay kariya phēlilas evang bishoy ēbong tothay oporimito āchārē tāhār opochoy koriya and there riotous in-conduct his property wasting having-made threw-away. Yakhan se samasta vyay kariya phēliyachhē, takhan sei dēśē Jokhon shē shomosto bay koriyā phělěchhē, tokhon shëi dëshë When he the whole expenditure having-made threw-away, then that-very in-country a-severe durbhiksha upasthita haila, évang tahar abhaver sutrapat haila. Takhan se durbhikkh'ó uposthito hoilo, ebong tahar obhaber shutropat hoilo. Tokhon she famine arrived became, of-him of-want ensued. Then dēśēr ēk adhibāsīr nikatē giyā jan niyukta haïla. Tini uhā-kē shëi desher ak jón odhibáshir nikoté giya nijukto hoilo. Tini uha-ke of-resident that of-country one man near going appointed (to service) became. He śūkar charaite pāthāiyā-dilēn. mathe Sē śūkar-pālēr bhōjyā-bhushī pathāiyā-dilen. shūkor choraite māthē Shē shūkor-pālēr bhojj'o-bhushi in-the-field swine to-graze seat. He of-the-swine-herd food-chaff pāilē-ō tāhār dvārā ānandē udar pūran karita. kintu ihā-ō dārā pēlē-ō tähär anonde udor puron korito, kintu iha-o even-if-he-got-(it) of-it by-means with-joy his-belly filling would-have-done, but this-also

tāhā-kē kēha dēya nāi. Pare tahar chaitanya haïlē sē balila, 'āmār choitonn'o tāhā-kē kēho dēy nāī. Pore tāhār hoïlê shē bolilo. · āmār Afterwards his him-to anyone gave not. senses having-become said, pitar kata betan-bhogi bhritya prayojanādhik ähäryya paitechhe, ār āmi pitar kötö beton-bhogi bhritt^yŏ proyojonadhik āhārio pachhē, āmi more-than-necessary father's how-many wages-enjoying servants food I get, maritēchhi. Āmi kshudhay uthiyā-i āmār pitar nikat yāiba, ēvang pitar morchchi. Ami āmār khyudhay uthiyā-i nikot jabo, ēbong of-hunger am-dying. I having-arisen father's will-go, my tãhā-kē baliba, " pita, āmi dharmma viruddha karivā ācharan āpanār " pítā, tãhā-kē bolibo. āmī dhörmmö biruddhö koriya āchoron äpner I-will-say, "father, 1 him-to virtue against conduct having-done of-your-honour haïyāchhi. Ār puttra samakshë papi āmi āpanār baliyā parichita āpnār puttro porichito shomokkh'e papi hoĕchhī. Ar āmī boliyā sinner have-become. your-honour's having-said recognised in-the-sight Any-more 1 son Āmā-kē haïbar upayukta naï. āpanār ēk vētan-bhōgī bhritya-rūpē aponar hobar upojukto noi. Amā-kē ak bēton-bhogī bhritt'o-rupë Me your-honour's one of-being worthy am-not. wages-enjoying servant-in-the-fashion karun." baliya se gatrotthan kariya tabar pitar nikat gaman Ei niyukta korun." Ei boliyā shē gātrotthan koriyā tāhār pitar nikot gomon nijukto make." This having-said he body-upraising having-done appointed his father's karila. Kintu sē durē thākitē-i tāhā-kē dēkhitē tähär pitā pailen, dūrē korilo. Kintu she thakte-i pitā tāhā-kē dakhtë tāhār pēlen, did. But he at-a-distance remaining-even his father him got, druta-padě gaman karatah bhare tāhār skandhopari ēvang snēha patita 8kondhopori druto-pode stěho ēbong gomon koroto bhörē tähär polito and with-running-foot going doing affection filled his shoulder-on puttra tãhā-kē kahila, haïyā chumban karilēn. Takhan · pita, āmi tãhā-kē · pitā, chumbon körlen. Tökhön puttro köhilő, āmī hoïyā a-kiss did. Then the-son him-to said, father, I having-become dharmma-viruddhacharan kariya apanar chakshe papi haïyachhi. Ār āmi kõriyā āpnar chŏkkh*ē pāpī having-done your-honour's in-the-sight sinner dhörmmö-biruddhāchörön hoĕchhī. Ar āmī virtue-opposed-conduct have-become. Any-more āpanār puttra baliyā parichita haïbār upayukta nahi.' Kintu pitā āpnār puttro boliyā porichito Kintu hobar upojukto nohī.' pitā your-honour's son having-said recognised of-being worthy am-not.' the-father tāhār bhritya-diga-kē balilēn, 'śīghra parichchhad aniya utkrishta ihā-kē bhritt o-digo-ke bolilen, 'shighro utkrishto porichehhod aniya tähär his servants-to said, 'quickly excellent clothing having-brought this-(person) pādukā dāō, ēvang āisa, evang ihar haste anguri o pada-dvayē parao, ēbong ihār hostē ongguri o pādukā dao, ebong ěsho, porāō, podo-doye put-on, and his on-hand a-ring and on-(his)-pair-of-feet shoes give, āmār ēi puttrer mrityu amara bhojanadi kariyā āmod kari. Karan puttrēr ēi mritty āmörā bhojonādī koriya āmār āmod kori. Karon this son's death let-us eating-etectora having-done Because rejoicing do. my Bengali. 0.2

haivachhila,

āvār

jīvita

ihā-kē

haïyāchhē;

pāiyāchhi.'

bārāiyāchhilām,

pēyēchhī.' hoĕchhē; ihā-kē harāechhilam, hoěchhilo, ābār jībitŏ he-has-become; this-(person) I-had-lost, I-have-found. again alive had-taken-place, sakalē Takhan āmōdē pravritta haila. probritto āmōdē hoïlo. Tökhön shökölē they-all in-rejoicing engaged became. chhila. Sē yeman āsiyā kshëtrë E-dike tähar jyēshtha puttra khyētrē chhilo. Shē jēmon ěshiyā tähār jªēshthŏ puttro E-dikē He In-this-direction eldest in-the-field was. having-come son vādyādir dhvani śunitē pāila. bātīr nikat -varttī haïla, aman-i nritya gīta hŏïlō, ŏmon-ī nritt"o gīto bădd ādir dhoni 8huntë bātīr nikot-bortti pēlo. to-hear dancing music-etcetera-sound near-being became, so-even song got. the-house's ¢ēi. sakal dākiyā karila, Evang ēk jan bhritya-kē jijñasa · ēī korilo shokol bhritt"o-kē dăkiyā Ebong ak jon jigg ashā "this all servant calling enquiry he-made, And one ki? uttar karila. 'apanar bhrātā āsiyāchhēn vyāparēr artha 'āpnar kī? Shē uttor korilo, bhrātā ĕshěchhěn b'aparer ortho what ?" made, 'your-honour's brother has-come meaning He answer business's pitā ŭhā-kē nir-apadē sustha-śarirē punah-prapta ō āpanār pitā uhā-kē nir-āpodē shustho-shorire puno-prapto āpnār ō father him in-freedom-from calamity in-healthy-body again-got and your-honour's ānandōtsav karitēchhēn.' Ihātē sē kruddha haïyā baliyā haïyāchhēn anondotshob körchchen. Ihātē kruddhö hoïyā boliyā shē hoĕchhĕn he-has-been saying (i.e. because) rejoicing-festival has-made." At-this angry having-become tāhār pitā bāhirē karitē a-svikrita haïlē, asiya bātī pravěš pita öshshikritö hoïlë, tāhār bähirê āshiyā körité probesh bātī not-agreeing becoming, his father outside having-come entrance to-make the-house uttar karila yē, 'dēkhun,' kŏrilo jē, 'dākhun, lägilen. Se pitā-kē sāntvanā karitē tāhā-kē lăgilen. korite She pita-ke uttor shāntonā tāhā-kē to-do began. He the-father-to auswer made that, remonstrance him-to kakhan-i āmi ' ēta-kāl āpanār karitechhi, ār pitā, āmi seva ār kokhon-ī pitā, ātŏ-kāl āmī āpnār shēbā korchchi, āmī your-honour's service am-doing, and ' ever-even so-long-time ıI father, bandhu-varga-ke avahēlā kari tathāpi āmār apanar ajña nai; ãgg a ŏbŏhēlā. kori nāī: töthäm āmār bondhu-borgo-ke aponar your-honour's disobedience nevertheless friend-multitude made not; order my karibar kakhan-ō āmā-kē ēk-tī āmōd janya apani laiyā köribär kökhön-ö āmā-kē ek-ti āmōd jonnyo anni niya rejoicing of-doing for the sake your-honour ever-also me-to a-single taking bār-vanitā āpanār chhāga-vatsa pradan karen nāi. Kintu yē saha-bāsē bār-bonitā shoho-base apnar chhāgō-bōtshō prodan kören nāī. Kintu je your-honour's goat-kid But harlots presentation made not. who in-company sampatti phēliyāchhē, sēi yĕi asiva grās kariya puttra, phělěchhē, puttro, shompotti shēī jei grāsh köriyā ashiya property devouring has-thrown-away, that son when having-come having-done

upasthit upösthite arrived		ŏmŏn-ī	tāhār tāhār of-him		āpani āpnī your-honou	vipula bipulŏ r a-great	bhōjēr bhōjēr feeding's	· āyōjōn
karilen.' kõrilen.' made.'		tāhā-kē tāhā-kē bim-to	balilēn, bolilēn, said,				din ān	nār nikat nār nikot me near
āchhā, āchhō, art,	ēvang ēbŏng	āmār āmār my	yā jā what	kichhu kichhu	āchhē āchhē is	sakal-i shŏkōl-ī all-even		r. Kintu
tomār tomār thy	ēi sh	hödarër ö <i>hödörër</i> n-brother's	mrity:	u haïyāch	hilŏ,	āvār ābār again	jīvita jībitŏ alive	haĭyāchhē; hoĕchhē; he-has-become;
ihā-kē thā-kē this-(person	hārāiyād hārāĕol	hhilām,	āvār ābār again	pāiyāchi pēyĕchi I-have-four	hi,	nta-ēva <i>ŏtŏēbŏ</i> herefore	yē jē that	ānanda-manē ānŏndŏ-mŏnē in-joy-mind
āmōd āmōd rejoicing	pramod	karitēchhi kŏrchchi 1-do	ihā ihā this	nyāyya- nyājjyŏ.' (is)-just.'				

The preceding specimen may be taken as representing the standard dialect of Bengali which is current in modern literature. Similar specimens, which need not be given here, have been received from the other districts of Central Bengal.

The following specimens are professedly written in the colloquial language itself. It will be seen that the contracted forms of the conjugation of the verb are freely used, and are written in their contracted shape in vernacular character. The first specimen also comes from Calcutta, and is in the colloquial dialect used by women. A transliteration is given in the Roman character. It has not been thought necessary to add a phonetic transcription, as all that is necessary, in order to obtain the sounds expressed by the letters, is to follow the rules of pronunciation given in the skeleton grammar. Here and there, in special instances, the phonetic transcription is given after certain words. As regards grammar, note that the 3rd sg. past of transitive verbs ofton ends in \bar{e} , instead of a. Thus $dil\bar{e}$, for dila.

[No. 2.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI.

CALCUTTA (WOMEN'S) DIALECT.

এক জনের ছই ছেলে ছেল। তাদের যে ছোট, সে তার বাপকে বলে, বাবা, জামার ভাগে যা পড়ে তা জামাকে দাও। বাপ্ তার বিষয় আশয় তাদের মধ্যে বেঁটে দিলে। দিন কতক পরে ছোট ছেলে তার সমস্ত জিনিস পত্তর নিয়ে দূর দেশে চলে গেল; সেখানে বদফেয়ালি করে সমস্ত উড়িয়ে দিলে। যথন তার সব গেল, তথন সে দেশে ভারি অকাল এল; সেও কটে পড়ে গেল। তথন সে সেই দেশের একজন লোকের কাছে গিয়ে জুট্লো; আর সে তাকে তার সোর চরাতে মাঠে পাঠালে। সোরের খাবার ভূষি দে নিজের পেট ভরাতে পার্লেও সে বেঁচে যেত, কিন্তু তাও কেউ তাকে দেয় নি। যথন তার হুঁস হল, তথন সে বল্তে লাগ্ল, আমার বাপের কত মাইনের চাকর ফেলে ছড়িয়ে ভাত খাচে, আর আমি কিনা না খেতে পেয়ে মারা যাজি। আমি বাবার কাছে যাই আর তাঁকে বলিগে, বাবা, আমি পর্মেশ্বরের আর তোমার কাছে অপরাধ করিচি, তোমার ছেলে বলে পরিচয় দেবার যুগ্যি নই; তুমি আমাকে তোমার একজন মাইনের চাকরের মত রাথ। এই বলে সে তার বাপের কাছে গেল। কিন্তু সে অনেক তক্ষাতে থাকতেই তার বাপ্ তাকে দেখ্তে পেয়ে স্নেহে ছুটে গেল আর তার গলা জড়িয়ে চুমো খেলে। তখন ছেলে বলে, বাবা, আমি পর্মেশ্বরের আর তোমার কাছে অপরাধ করিছি, আর তোমার ছেলে বলে পরিচয় দেবার যুগ্যি নই। কিন্তু বাপ্ চাকরদের বলে, ভাল ভাল কাপড় নিয়ে আয় আর ওকে পরিয়ে দে, ওর হাতে একটা আংটা দে, আর পায়ে জুতো দে, আমরা খাই দাই আর আমাদ করি। আমার এ ছেলে মরে আবার বেঁচেছে, একে হারিয়ে পেয়েছি। তারপর তারা আমাদ করেনা আমান এ ছেলে মরে আবার বেঁচেছে, একে হারিয়ে

এতক্ষণ বড় ভাই মাঠে ছেল। যখন সে বাডীর কাছে এল, তখন নাচ গাওনা শুনতে পেলে। একজন চাকরকে ডেকে জিগ্গেস্ কর্লে ব্যাওরা খানা কি? সে বল্লে, তোমার ভাই এসেছে; তাকে ভালয় ভালয় ফিরে পেয়ে তোমার বাবা ভােজ দিয়েছে। সে রাগ করে ভিতরে গেল না। তার বাপ্ বেরিয়ে এসে তাকে পীড়াপীড়ি কর্তে লাগ্ল। সে বাপকে উত্তর কর্লে, দেখ, এত বংসর ধরে আমি তোমার স্যাবা কল্লুম, আর কখন তোমার কথা অমান্ত করিনি, তবু তুমি আমাকে কখন একটা ছাগল ছানাও দেও নি যে, আমি বন্ধুবান্ধব নিয়ে একটু আমােদ করি। কিন্তু রাঁড়বাজি করে তোমার সর্ববন্ধ উডিয়ে দিয়ে যেই তোমার এই ছেলে ফিরে এল, অমনি তুমি তার জন্তে এক ভােজ দিলে। সে তাকে বলে, তুমি বাবা আমার কাছে বরাবরই আছ, আমার যা সব তোমারই। আমরা যে আমােদ আহ্লাদ কর্চিত তাত ঠিক হচেচ; তোমার এ ভাই মরে আবার বেঁচেছে, একে হারিয়ে পেয়েছি॥

[No. 2.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI.

CALCUTTA (WOMEN'S) DIALECT.

TRANSLITERATION AND TRANSLATION.

Ěk janer dui chhělě chhěla. Tādēr ïē chhōta, sē tār One man-of two 80118 were. Them-(of) who younger, he his bāp-kē ballē, 'bābā āmār bhāgē jā parē, tā āmā-kē dāō.' father-(to) said, father my share whatever falls, that to-me give.' Bāp bishay-āśay tādēr madh'ē bete-dilē. tār Din-katak parë chhōta Father his property them between divided. A-few-days after younger chhělě tár samasta jinis-pattar niyě dür dēśē chalĕ-gĕla: sēkhānē property taking distant country-to went-away; all there badphěváli karě samasta uriyĕ-dilē. Jakhan tār sab gěla, takhan profligacy doing all wasted. When his all was gone, then dēśē bhārī akāl ēla: sē-ō kashtē parě-gěla. Takhan country great famine occurred; he-too in-difficulty in-that fell. sê sêi ěkjan lökēr kāchhē giyě-juţlö; ār sē dēśēr tā-kē tār sor he that country-of one man to went; and he him his swine sharātē māthē pāthālē. Sörēr khābār bhūshi-dē nijer pēt graze-to field-to sent. Swine's food husks-with his-own stomach bharātē-pārllĕ-ō sē bēche-jeta, kintu tā-ō kēu tā-kē even-if-he-had-been-able-to-fill he could-have-done-well, but that-too any-one him dēva-ni. Jakhan hala, takhan sē baltē-lāgla, 'āmār bāpēr tār hữs his senses came-back, then he gave-not. When said, 'my father's mianēr-chākar phělě-chhariyě bhāt khāchchē, ār āmi-kinā how-many paid-servants having-thrown-(the-surplus)-away rice are-eating, and I nā khētē-pēyĕ mārā jāchchi. Āmi bābār kāchhē jāi ār tã-kē baligē, by-not eating am-dying. I father's near shall-go and him shall-tell, āmi Parmēś arēr ār tomār kāchhē aparādh "bābā karichi. "father I God-of and thy near offence have-committed, chhělě balě parichay-děbār jugg'i naï; tumi āmā-kē tömär ĕkjan to-be-known fit I-am-not; thou me thy one māinēr chākarēr mata rākha."' Ēi balē sē tār kāchhē gēla. bāpēr like keep." This saying of-paid servants hehis father to went. Kintu sē aněk taphātě thāktē-i tār bāp tā-kē dēkhtē-pēyĕ But he far distance remaining-even his father him

sněhě chhutě-gěla, ār tār galā jarivě chumō-khēlē. Takhan with-affection running-went, his neck embracing and kissed. Then chhělě ballē. 'bābā. āmi Parmēś arēr ār tomār kāchhē aparadh 80% said. father, I God-of and thy near offence karichhi ār tomar chhělě balĕ parichay-dēbār jug'i naï.' have-committed and thy 80% as to-be-known fit I-am-not.' Kintu bāp chākardēr ballē, 'bhāla-bhāla kāpar niyĕ-āva, ār ō-kē But father servants-to ordered, very-good clothes bring. and him ēktā āngti parivě-dě, ör hātē dē, ār pāyē jutō dē, ring give (put-on), and feet-on shoes give (put-on), his hand-to one ām³rā khāi-dāi kari. Āmār ār āmōd ĕ chhělē marĕ eat-drink and merriment make. My this 8018 having-died again pēchěchhē; ē-kē hāriyě pēyĕchhi.' Tār-par tārā āmōd-āhlād karttē lāglō. (is)-alive; him losing (have) regained.' Then they merriment to-make began. Etakh'an bara bhāi māthē chhěla. Jakhan bārīr kāchhē ēla, sē elder brother field-in So-long was. When he house near came, takhan nāch-gāonā śunte-pele. Ekjan chākar-kē děkě jiggēs-karllē, then dancing-and-singing could-hear. One servant calling asked ' b'ăorā-khānā ki?' Sē ballē, 'tōmār bhāi ēsěchhē: tā-kē matter-(is) what?' He replied, · thy brother hath-come; him bhālay-bhālay phire-peye tomār bābā bhōj diyěchhē.' Sē safely having-regained father feast thy is-giving.' He angry-being bhitarē gěla-nā. Tār bāp bērivě ēsĕ tā-kē pîrapîri within-(the-house) entered-not. His father outside coming him pressing karttē-lāgla. Sē bāp-kē uttar-karllē, 'dēkha, ēta batsar dharĕ āmi began. He(to)-father replied, · see. 80-many years for I s'ăbā tomar kallum, ār kakhana tomär kathā amann'a-kari-ni. (to)-thy service did. and ever thy words-(orders) disregarded-not, tabu tumi āmā-kē kakhana ěktā chhāgal chhānā-ō deo-ni. still thou to-me ever one goat's young-even gavest-not, that Ibandhu-bandhab niye, ěk-tu āmōd kari. Kintu rārbāji-kare tomār friends taking, some merriment may-make. Butby-debauchery thy sarbbas'a uriyĕ-diyĕ jei tomar ēi chhělē phirě-ēla, am*ni all-(property) having-wasted as-soon-as thy this 80n (is)-returned, instantly jann'ē tumi tār ěk bhōi dilē.' Sē tā-kē ballē, 'tumi, sake thou (for)-his give.' a feast Hehim said, thou, boy, barābar-i āchha: āmār jā-sab āmār kāchhē tōmār-i. Ām'rā Ϊē with always-even art: me my everything (is)-thine-even. that āmod-āhlad karchchi, tāta thik-hachche; tomar ĕi bhāi marě merriment are-making, that-(is) right; thy this brother having-died ābār bēchěchhē; ē-kē hārivě pēyěchhi.' again (is)-alive; him having-lost have-regained.'

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The next specimen has been prepared by Mahāmahōpadhyāya Paṇḍit Mahēśa Chandra Nyāyaratna, C.I.E., and represents the colloquial dialect of the West of Howrah District, of which part of the country that gentleman is a native. It is accompanied by a transcription in the Roman character, and also by a phonetic transcription. The principle of phonetic transcription adopted by him, is not exactly the same as that used in preceding specimens, but this is an advantage rather than otherwise, as the sounds in Bengali are so difficult to express accurately, that one system can be used to control the other.

It will be seen that the style is not so much contracted as in the preceding example, and that there is a tendency to pronounce a final a as o, not as \bar{o} . We see also numerous instances of the dropping of an aspirate, as in $d\bar{e}k\bar{e}$, having seen, for $d\bar{e}khiy\bar{a}$, and $u\!\!/\!i$, let me arise, for $u\!\!/\!hi$.

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

STANDARD COLLOQUIAL DIALECT.

(Howrah District.)

কোন লোকের সূটি ছেলে ছিল। তাদের মধ্যে ছোটটি তার বাপকে বল্লে, বাবা, আমার ভাগে বিষয়ের যা পড়ে তা আমাকে দিন। তাতে সে তার বিষয় তাদিকে ভাগ করে দিলে। অল্ল দিন পরে ছোট ছেলে তার অংশের সব বিষয় একভরে জড় করে নিয়ে দূর দেশে চলে গেল, আর সেখানে বদ-খেয়ালি করে সর্বস্ব উড়িয়ে দিলে। বখন তার সব ধরচ হয়ে গেল তখন সে দেশে ভয়ানক আকাল হল। তাতে তার অচল হয়ে পড্ল। তখন সে সেই দেশের এক জন লোকের কাচে গিয়ে জুট্ল। সে তাকে আপনার মাটে শোর চরাতে পাটালে। তখন সে শোরের খাবার খোসা দিয়েও পেট পোরাতে পালে খুসী হত, কিন্তু তাও তাকে কেউ দিলে নেই। পরে যখন তার হুঁস হল তখন সে মনে মনে বলে, আমার বাপের কভ মাইনে-করা চাকর দরকারের চেয়ে বেশী খোরাক পাচেচ, আর আমি পেটের জ্বালায় মারা যাচিচ! আমি উটি, বাবার কাচে যাই, আর তাঁকে বলি, বাবা, আমি আপনার সাম্নে ভগবানের কাচে পাপ করিচি; আমি আর আপনার ছেলে বল্বার যোগ্য নই; আমাকে আপনার এক জন মাইনে-করা চাকরের মত করে রাখুন। তার পর দে উটে তার বাপের কাচে চলে এল। দূর থেকে তার বাপ তাকে দেক্তে পেলে, দেকে তার দয়া হল, আর সে দৌড়ে গিয়ে তার ছেলের গলা জড়িয়ে ধরে চুম খেলে। তখন ছেলে বলে, বাবা, আমি আপনার সাম্নে ভগবানের কাচে পাপ করিচি; আমি আর আপনার ছেলে বল্বার যোগ্য নই। কিন্তু তার বাপ চাকরদের বলে, সব চেয়ে ভাল পোষাক এনে একে পরিয়ে দে, এর হাতে একটি আঙ্টি ও পায়ে জুত পরিয়ে দে, আর আয় আমরা খাওয়া-দাওয়া ও আমোদ-আলাদ করি; কারণ আমার এ ছেলে মরে গেছ্ল, এখন আবার বেঁচেচে; একে হারিয়ে ছিলুম, এখন একে ফিরে পেয়িটি। তার পর তারা আমোদ-আলাদ কত্তে লাগ্ল।

তখন তার বড় ছেলে মাটে ছিল। মাট থেকে যখন সে বাড়ীর কাচে এল বাড়ীতে নাচ ও গানবাজনা হচ্ছে শুন্তে পেলে। তখন সে এক জন চাকরকে ডেকে জিগ্লেমা কলে, এ সব হচ্চে কেন? চাকর
বলে, আপনার ভাই ফিরে এসেচেন; তাঁকে ভালয় ভালয় ফিরে পেয়েচেন বলে আপনার বাপ একটা
ভোজ দিচ্চেন। এই শুনে সে রেগে গেল, আর বাড়ীর ভেতর চুক্তে চাইলে নেই। তাতে তার বাপ
বেরিয়ে এল, ও তাকে সাধা-সাধি কলে। তখন সে বাপকে উত্তর কলে, দেখুন, আমি এত বচর ধরে
আপনার কর্মা-কাজ কচ্চি, ও কখনই আপনার আন্তে লজন করি নেই; তবু আপনি কখন আমাকে
একটি ছাগল-ছেনাও দেন নেই যে আমার বন্ধুদের সঙ্গে আমোদ করি; কিন্তু আপনার যে ছেলে বেশ্রে
নিয়ে আপনার বিষয় উড়িয়ে দেচে, সে ফিরে আস্বামাত্র আপনি তার জন্যে ভোজ দিচ্চেন। তখন
তার বাপ বলে, বাছা, তুমি সর্ববদাই আমার কাচে আচ, আর আমার যা কিচু আচে তা সবই তোমার;
কিন্তু তোমার এই ভাই মরে গেছ্ল, এখন আবার বেঁচেচে; একে হারিয়ে ছিলুম, এখন একে ফিরে পেয়িচি;
এ জন্যে আমাদের খুসী হওয়া ও আমোদ-আল্লাদ করা উচিত।

Eengali.

[No. 3.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

STANDARD COLLOQUIAL DIALECT.

(HOWRAH DISTRICT.)

[In the phonetic transcription pronounce \tilde{a} as the a in hat; \tilde{e} as the e in met; \tilde{e} as the \tilde{e} in the French était; \tilde{o} as the o in hot; and oi as in oil. The letter o (without any discritical mark) represents the short sound of the \tilde{o} in home. It is the first o in promote, and is the o in the French word votre compared with vôtre. It should be carefully distinguished from the \tilde{o} of hot.

Other consonants and vowels are pronounced as in the authorized Government system.]

Kona loker du-ti chhēlē chhila. Tader madh'e chhōta-ti tār Kono loker du-ți chhele . chhilo. Tader moddhe chhoto-ti tar bap-ke ballē, 'Bābā āmār bhāgē vishayēr jā parē tā āmā-kē din.' Tate bolle, 'Bābā āmār bhāge bishöĕer jā porē tā āmā-ke dīn.' Tāte shē tār vishav tādikē bhāg karē dilē. Alpa din chhōta parē chhēlē tār bishŏĕ tädike bhāg kore dile. Olpo din pore chhoto chhele tār vishay ēkattarē jara karē niyē dūr dēśē chalē gēla, ār sēkhānē angser sav shob bishoe akottore joro kore niye dur deshe chole galo, ar shekhane bad-khēyāli karē sarvvas'a uriyē dilē. Jakhan tār sab kharach hayē gēla kore shorboshsho urye dile. Jokhon tar shob khoroch hoye galo bod-kheāli dēśē bhayānak ākāl hala. Tātē tār achal hayē parla. Takhan takhan sē tokhon shë deshe bhoeanok ākāl holo. Tāte tār ochol hoye porlo. Tokhon dēśēr ēk jan lokēr kāchē sē giyê jutla. Sē tā-kē āpanār mātē shë shei desher ak jon loker kache giye jutlo. She ta-ke apnar mate śor charate patale. Takhan se śörer khabar khosa dive-ō pēt porātē chörate patale. Tökhon she shorer khabar khosha diye-ō pēt porāte pāllē khusī hata, kintu tā-ō tā-kē kēu dilē nēi. Parē jakhan tār hūs pālle khushi hoto, kintu tā-ō tā-ke kēu dile nei. Pore jokhon tar hush hala takhan sē manē mane ballē. ' Āmār bāpēr kata māinē-karā holo tokhon shē mone mone bolle, · Amar baper koto māine-korā chākar dārkārēr chēyē běšī khōrāk pāchchē, ār āmi pětěr j'alay chākor dorkārer cheye beshī khorāk pāchche, ār āmi peter mārā jachchi! uți băbar kache jai, ar take bali, Ami "Bābā, āmi āpanār uți babar kache jai, ar take boli, jachchi! "Bābā, āmi āpnār sāmnē Bhagavānēr kāchē pāp karichi; āmi ār āpanār chhēlē balbār jog'a naī; shamne Bhogobaner kache pap korichi; ami ar apnar chhele bolbar joggo noi; āmā-kē āpanār ēk jan māinē-karā chākarēr mata karē rākhun."' Tār par āmā-ke āpnār ak jon māine-korā chākorer moto kore rākhun." Tār por sē utē tār bāpēr kāchē chalē ēla. Dūr thēkē tar bap tā-kē dēktē baper kache chole elo. Dur theke shë ute tar tar bap ta-ke dekte

pēlē, dēkē tār dayā hala, ār sē daurē giyē tār chhēlēr galā jariyē dharē pele, deke tar doea holo, ar she doure giye tar chheler gola jorye dhore chum khēlē. Takhan chhēlē ballē, Bābā, āmi āpanār sāmnē Bhagavānēr Tokhon chhele bolle, 'Bābā, āmi āpnār shāmne Bhogobāner khele. kāchē pāp karichi; āmi ār āpanār chhēlē balbār jog a naï.' Kintu kāche pāp korichi; āmi ār āpnār chhele bolbar joggo noi.' Kintu tar bap chakarder balle, 'Sab chēvē bhāla pōshāk ēnē tar bap chakorder bolle, 'Shob cheye (than) bhalo poshak ene (having brought) ē-kē pariyē dē, ēr hātē ēk-ti āngti o pāyē juta pariyē porye de, er (his) hāte ek-ti anti o pae juto porye de, ar āy āmarā khāōyā-dāōyā ō āmōd-āllād kari; kāraņ āmār ē chhēlē marē khāwā-dāwā ō āmod-āllād kori; āĕ āmrā kāron āmār ē chhele more gēchhla, ēkhan abār bēchēchē; ē-kē hāriyē chhilum, ēkhan ē-kē phire akhon abar becheche; e-ke gechhlo, hārye chhilum, akhon e-ke phire Tār par tārā āmōd-āllād kattē lāgla. pēyichi.' Tār por tārā āmod-āllād kotte lāglo. peyichi.'

Takhan tar bara chhēlē mātē chhila. Māt thēkē jakhan sē bārir Tokhon tar boro chhele māte chhilo. Mat theke jökhon she barir bārītē nāch ō gān-bājnā hachchē kāchē ēla śunte pele. Takhan kāche barite nach ō gān-bājnā hochche shunte pele. Tökhon ēk jan chākar-kē dēkē jiggēsā kallē, 'Ē sab hachche kena?' Chakar āk jon chākor-ke deke jiggeshā kolle, 'E shöb hochche kano? Chākor ballē. 'Apanar bhai phire ēsēchēn; tã-kē bhālay-bhālay phirē pēyēchēn 'Apnār bhāi phire eshechen; tã-ke bhāloĕ-bhāloĕ phire peyechen bolle, bale apanar bap ek-ta bhōj dichchēn.' Ēi śunē sē rēgē gēla, bole āpnār bāp ak-ta bhoj dichchen.' Ei shune she rege galo, ār bhētar dhuktē chāilē nēi. Tātē tār bāp bēriyē ēlo, ō tākē sādhābārīr barir dhukte chāile nei. Tāte tār bāp berye elo, ō tāke shādhābhetor sadhi kallē. bāp-kē uttar kallē, 'Dēkhun, āmi ēta bachar Takhan sē kolle. shādhi bāp-ke uttor kolle, 'Dekhun, āmi āto bachor Tökhon shē āpanār karmma-kāj kachchi, ō dharē kakhana-i āpanār ājñē lānghan kari dhore apnar kormo-kaj kochchi, ō kokhono-i āpnār agge lönghon kori tabu āpani kakhana āmā-kē ēk-ți chhāgal-chhēnā-o dēn nēi jē āmār nēi; tobu āpni kokhono āmā-ke ek-ți chhāgol-chhānā-o dan nei je nei; āmār bandhuder sange āmōd kari; kintu āpanār Ϊē chhēlē běs'ě nivē bondhuder shönge āmod kori; kintu āpnār je chhele beshshe niye āpanār uriyē dēchē, sē phirē āsbā-mātra vishay āpani tār jan'ē bhōi urye deche, she phire ashba-mattro āpni tār jonne bhōj dichchen.' bāp ballē, 'Bāchhā, tumi sarvvadā-i Takhan tār āmār kāchē bāp bolle, 'Bāchhā, tumi shorbodā-i dichchen.' Tokhon tar āmār kāche kichu āchē tā sab-i tōmār; ācha, ār āmār jā kintu tomār ēi bhāi ācho, ār āmār jā kichu āche tā shob-i tomār; kintu tomār ei bhāi

mare gēchhla, ēkhan ābār bēchēchē; ē-kē hāriyē chhilum, ēkhan ē-kē more gechhlo, akhon ābār becheche; e-ke harye chhilum, akhon e-ke phirē pēyichi; ē-jan^yē āmādēr khusī haōyā ō āmōd-āllād karā uchit.' phire peyichi; āmāder khushi howā o āmod-āllād korā e-jonne nchit.'

The two following specimens have also been furnished by the same gentleman. They are songs by the poet Rām-prasād, and are very popular in Howrah and the neighbouring districts. The style is contracted as is usual in poetry. It has not been thought necessary to give a phonetic transliteration.

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

STANDARD COLLOQUIAL DIALECT.

(HOWRAH DISTRICT.)

মায়ের এমি বিচার বটে!

যে জন দিবানিশি ছুর্গা বলে, তারি কপালে বিপদ ঘটে।

ছজুরেতে আরজি দিয়ে, মা, দাঁড়িয়ে আছি করপুটে—
কবে আদালত শুনানি হবে, মা, নিস্তার পাব এ সঙ্গটে।

সওয়াল-জবাব কর্ব কি, মা, বৃদ্ধি নাইকো আমার ঘটে—
ও মা, ভরসা কেবল শিব বাক্য, ঐক্য বেদাগমে রটে।
প্রসাদ বলে শমন ভয়ে, মা, ইচ্ছে হয় যে পালাই ছুটে—

যেন অন্তিম কালে ছুর্গা বলে প্রাণ ত্যজি জাহুবার তটে।

TRANSLITERATION AND TRANSLATION.

Mayer ēmni bichār batē! Of-(my-)mother such justice is-indeed! Jē-jan dibā-niśi Durgā balē, tar-i kapālē The-man-who day-(and-)night Durgā says, (it-is-)his-verily lot-to (-that) bipad danger happens. Hujurētē ārji diyē, mā, dāriyē āchhi . To the Presence plaint having-presented, mother, standing am-Ikara-putē. with-folded hands. Kabē ādālat-śunāni habē. mā, nistār pāba On-what-day the-court's-hearing will-be, mother, release shall-I-get ē sankatē. this strait-from. Saōyāl (sawāl)-jabāb karba ki, mā, buddhi Argument-(and-)reply I-shall-make what, (my-) mother, intelligence nāikō āmār ghatē. there-is-not my jar(i.e., belly)-in (i.e., in me). Õ mā, bharasā kēbal Siba-bākya, aik'a Oh mother, (my-)hope only(-is) Siva's-word, agreement (-whereof) bēdāgamē ratē. in-Vēda-(and-)Āgama is-declared.

Prasād balē śaman bhayē, mā, ichchhā hav Prasad by-reason-of-fear, mother, (my-)wish is says (of-) Death ïē pālāi chhutē. that I-fly running. Jēna antim kālē Durgā balē pran See-that the-last time(moment)-in Durgā saying life Jahnabir tatě. I-(may)-quit on-Jahnabi's banks.

FREE TRANSLATION OF THE FOREGOING.

Such is thy justice, my mother! Misfortune is the lot of him that repeats the name of Durgā (thy name) day and night. I have filed my plaint (in thy court, before thee), my mother, and here do I stand with joined palms (praying for justice). When wilt thou hear my case and relieve me from my misfortune? How can I argue my case? I have no intelligence in me; but my only hope is the word of Siva—which also agrees with what the Vedas and the Āgamas say (i.e., that Durgā will listen to prayer and grant relief). Prasād says—From fear of the God of Death I wish that I could run away (from his reach). Mayst thou ordain that I shall die on the banks of the Jāhnavī (Ganges) uttering the name of Durgā in the last moment, (and so by attaining salvation be beyond the reach of the God of Death).

[No. 5.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

STANDARD COLLOQUIAL DIALECT.

(HOWRAH DISTRICT.)

বল মা তারা, দাঁড়াই কোখা?
আমার কেছ নাই, শঙ্করি, হেথা।
মার সোহাগে বাপের আদর, এ দৃষ্টান্ত যথা তথা—
যে বাপ বিমাতারে শিরে ধরে, এমন বাপের ভরসা র্থা।
তুমি না করিলে রূপা, যাব কি বিমাতা যথা—
যদি বিমাতা আমায় করেন কোলে, দূরে যাবে মনের ব্যথা।
প্রসাদ বলে, এই কথা, বেদাগমে আছে গাঁথা।
ও মা, যে জন তোমার নাম করে, মা, তার কপালে ঝুলি কাঁথা।

TRANSLITERATION AND TRANSLATION.

Bal, mā Tārā, darāi kōthā ? Say, mother Tārā, stand-I(-shall) where? Amar kēha nai. Sankari, hēthā. Of-mine any-one (there)-is-not, Sankari, here.

Mār	sõhā	bāpēr	
Mother's	husband's-affection	(is-)father's	
ādar, endearment-(for-the-c	hild).	ē this	drishţānta
(EUDIO Y THE !	The state of the s	-tathā-	case (-occurs)
		e-there (i.e., in most	places).
Je bāp The-father-who	bimātārē	śirē (his-)head-on	dharē, ēman
	bāpēr father-from	bharasā hope(-of-affection-	bṛithā. to-get) (is-)useless
Tumi nā karilē Thou not doing	kṛipā, jāba k kindness, shall-I-	ti bimātā	jathā? other where(·is)?
Jadi bimātā	āmāy kar	ēn kolē,	
			manēr b'athā. mind's troubles.
Prasād balē, Prasād says,	1000	bēdāgamē in•Vēdas-(and-)Āg	āchhē gãthā. amas is wreathed.
O mā, jē-j Oh mother, the-ma	an tōmār un-who thy	Commence Transfer of the Commence of the Comme	mā, tār kapālē
(falls-)a-	jhuli -wallet(-to-carry-aln	ns-in) -(and-)a-patch	katha. h-work-wrap-of-old-rags.

FREE TRANSLATION OF THE FOREGOING.

Say (oh say) my mother Tārā, where shall I take my stand? I have none (to look up to) here, O Śańkari. It is commonly seen that where the father dotes on (the mother) he also loves (the mother's child). But it is fruitless to try to secure the love of a father who holds (one's) step-mother on his head. If thou dost not bestow thy kindness (on me), shall I go to my step-mother (Gaṅgā, whom Śiva holds on his head)? If my step-mother takes me up in her lap (i.e., if I die on the banks of the Ganges) all the troubles of my mind will be gone (i.e., I shall attain salvation). Prasād says that the Vēdas and the Āgamas declare this, (viz., that whoever dies on the banks of the Ganges attains Salvation). But, O my mother, he who is thy worshipper, obtaineth the mendicant's wallet and old rags (i.e., he becomes a wandering mendicant and his salvation is uncertain).

The next specimen has also been furnished by Mahāmahōpadhyāya Mahēśa Chandra Nyāyaratna, C.I.E., and also comes from Howrah. But it is in the extreme colloquial style used by women of the better classes. It will be observed that contraction is carried to an extreme, and that the vowel a more often sounds as a short ö than as anything else. The transcription is phonetic.

Bengali.

[No. 6.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

STANDARD DIALECT AS USED BY WOMEN.

(HOWRAH DISTRICT.)

এক জনের ছুটি ছেলে ছেল। তাদের মদ্দে ছোটটি তার বাপ্কে বলে, বাবা, আমার ভাগে বিষয়ের যা পড়ে তা আমাকে দাও। তাতে সে তার বিষয় তাদিকে ভাগ করে দিলে। দিন কতক পরে ছোট ছেলে যা পেলে সব একভরে জড় করে নে দূর দেশে চলে গেল, আর সেখানে বদ-খেয়ালি করে সক্রম্ব উড়্য়ে দিলে। য্যাখন তার পুঁজিপাটা সব ফুর্য়ে গেল ত্যাখন সে দেশে বড্ড আকাল হলা। তাতে তার পেট চলা ভার হয়ে পড়ল। ত্যাখন সে সেই দেশের এক জন নোকের কাচে গিয়ে জুট্ল। সে তাকে আপনার মাটে শোর চরাতে পাটালে। ত্যাখন সে শোরের খাবার খোসা দিয়েও পেট পোরাতে পালে বতে যেত, কিন্তু তাও তাকে কেউ দিলে নেই। পরে য্যাখন তার হুঁস হোল ত্যাখন সে মনে মনে বলে, আমার বাপের কত মাইনে-করা চাকর ফ্যালা-ছড়া করে খাচেচ, আর আমি কি না এখানে পেটের জ্বালায় মিচি! আমি উটি, বাবার কাচে যাই, ও তাঁকে বলি, বাবা, আমি তোমার স্থমুকে ভগমানের কাচে অধন্ম করিচি; আমি আর তোমার ছেলে বল্বার যুগ্গি নই; আমাকে তোমার এক জন মাইনে-করা চাকরের মত করে রাক। তার পর সে উটে তার বাপের কাচে চলে এল। দূর থেকে তার বাপ তাকে দেক্তে পেলে, দেকে তার দয়া হল, আর সে ছুটে গিয়ে ছেলের গলা জড্য়ে ধরে চুম খেলে। ত্যাখন ছেলে বাপকে বলে, বাবা, আমি তোমার স্থমুকে ভগমানের কাচে অধন্ম করিচি; আমি আর তোমার ছেলে বল্বার যুগ্গি নই। কিন্তু তার বাপ চাকরদিকে বল্লে, সব চেয়ে ভাল কাপড়-চোপড় এনে একে পরয়ে দে, এর হাতে একটি আঙ্টি আর পায়ে জৃত পর্য়ে দে, আর আয় আমরা খাওয়া-দাওয়া ও আমোদ-আলাদ করি; কেন না আমার এ ছেলে মরে গেছল, এখন আবার বেঁচেচে; একে হার্য়ে ছিল্ম, এখন একে ফিরে পেরিচি। তার পর তারা আমোদ-আলাদ কতে নাগ্ল।

ত্যাখন তার বড় ছেলে মাটে ছেল। মাট থেকে য্যাখন সে বাড়ীর কাচে এল বাড়ীতে নাচ ও গান-বাজনা হচ্চে শুন্তে পেলে। ত্যাখন সে এক জন চাকরকে ডেকে জিগ্গেস কলে, এ সব হচ্চে কেন? চাকর বলে, তোমার ভাই কিরে এয়েচে; তাকে ভালয় ভালয় কিরে পেয়েচেন বলে ভোমার বাপ খাওয়ান-দাওয়ান কচেন। তাই না শুনে সে রেগে গেল, আর বাড়ীর ভেতর চুক্তে চাইলে নেই। তাতে তার বাপ বেরিয়ে এল, আর তাকে সাদা-সাদি কলে। ত্যাখন সে ওত্তর কলে, দেক বাবা, আমি এত বচ্চর ধরে তোমার কাজ-কন্ম কচ্চি, আর কথনই তোমার কতার অবাদ্দি হই নেই; তবু তুমি কখন আমাকে একটি ছাগল-ছ্যানাও দাও নেই যে আমার ভাবীদিকে নে আমাদে করি; কিন্তু ভোমার যে ছেলে রাড্রাজি করে তোমার বিষয় উড়িয়ে দেচে, সে ফিরে আস্তে মোতরই তার জন্তে খাওয়ান-দাওয়ান কচে। ত্যাখন তার বাপ বলে, বাচা, তুমি বরাবর আমার কাচে আচ, আমার যা কিচু আচে তা সবই তোমার; কিন্তু তোমার এই ভাই মরে গেছল, এখন আবার বেঁচেচে; একে হারিয়ে ছিলুম, এখন একে ফিরে পেয়িচি; তাই আমাদের খুসী হওয়া আর আমাদ-আল্লাদ করা উচিত।

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

STANDARD DIALECT AS USED BY WOMEN.

(HOWRAH DISTRICT.)

[In this phonetic transcription pronounce \tilde{a} as the a in hat; \tilde{e} as the e in met; e as the \tilde{e} in the French $\ell tait$; \tilde{o} as the o in hot; and oi as in oil. The letter o (without discritical mark) represents the short sound of the \tilde{o} in home. It is the first o in promote, and is o in the French word votre as compared with votre. It should be carefully distinguished from the \tilde{o} of hot.

Other consonants and vowels are pronounced as in the authorized Government system.]

Åk joner duți chhele chhelo. Tader modde chhoțo-ți târ bap-ke bolle, 'Baba, amar bhāge bishŏer jā pare tā āmā-ke dāō. Tāte shē tār bishŏe tādike bhāg kore dile. Din kotok pore chhoto chhele ja pele shob akottore jaro kore ne dur deshe chole galo, ar shekhāne bŏd-kheāli kore shŏbboshsho urye dile. Jakhon tar půjí-pata shob phurye gălo tăkhon shē deshe bŏddo ākāl holo. Tātē tār pet chŏlā bhār hoye porlo. Tăkhon she shei desher ăk jon noker kāche giye juțlo. She tâ-ke apnar mățe shor chorate patale. Takhon she shorer khabar khosha diye-o pet porate palle botte jeto. kintu tā-ō tā-ke keu dile nei. Pŏre jakhon tār hush holo takhon shē mone mone bolle, 'Ämär bäper köto mäine-körā chākor phălā-chhörā kore khāchche, är āmi ki nā ekhāne peter jālāĕ mochchi! Āmi uti, bābār kache jāi, ō tāke bōli, "Bābā, āmi tomār shumuke Bhogomaner kache odhommo korichi; ami ar tomar chhele bolbar juggi noi; ama-ke tomär ak jon mäine-köra chakorer moto kore rako." Tär pör she ute tär bäper käche chole elo. Dür theke tar bap ta-ke dekte pele, deke tar dŏĕā holo, ar shē chhute give chheler gölä jõrye dhore chum khele. Täkhon chhele bāp-ke bolle, 'Bābā, āmi tomār shumuke Bhogomaner kache odhommo korichi; ami ar tomar chhele bolbar juggi noi.' Kintu tār bāp chākor-dike bolle, 'Shŏb cheye bhālo kāpor-chopor ene e-ke porye de, er hāte ēk-ti ānti ār pāe juto porye de, ār āĕ āmrā khāwā-dāwā ō āmod-āllād kori; kăno-nā āmār ē chhele more gechhlo, akhon ābār becheche; e-ke hārye chhilum, akhon e-ke phire peyichi.' Tar por tara amod-allad kotte naglo.

Tăkhon târ böro chhele mâțe chhelo. Mất theke jăkhon shế bărir kâche elo bărite năch o găn-bājnā hochche shunte pele. Tăkhon shế ăk jon chākor-ke deke jiggesh kolle, 'E shöb hochhe kăno?' Chākor bolle, 'Tomār bhāi phire eyeche; tāke bhāloĕ-bhāloĕ phire peyechen bole tomār bāp khāwān-dāwān kochchen.' Tāi nā shune shẽ rege gălo, ār bārir bhetor dhukte chāile nei. Tāte tār bāp berye elo, ār tā-ke shādā-shādi kolle. Tākhon shē ottor kolle, 'Dāko bābā, āmi ăto bŏchchor dhore tomār kāj-kāmmo kochchi, ār kŏkhono-i tomār kŏtār ŏbāddi hoi nei; tobu tumi kŏkhono āmāke ek-ţi chhāgol-chhānā-ō dăo nei, je āmār bhābīdike ne āmod kori; kintu tomār je chhele rārbāji kore tomār bishŏĕ urye deche, shē phire āshte mōttor-i tār jonne khāwān-dāwān kochcho. Tākhon tār bāp bolle, 'Bāchā, tumi bŏrābor āmār kāche ācho, āmār jā kichu āche tā shŏb-i tomār; kintu tomār ei bhāi more gechhlo, akhon ābār bēcheche; e-ke hārye chhilum, ākhon e-ke phire peyichi; tāi āmāder khushi hŏwā ār āmod-āllād kŏrā uchit.'

It is usually stated that Standard Bengali is not spoken in the District of Midnapore. This, however, is not the fact. It is true that the dialect of Central Midnapore Bengali.

is the South-Western variety of Bengal, which is shading off into Oriyā, and which has as great a title to be called a dialect of that language as of Bengali; but in the east and north of the District, the dialect closely resembles the Standard Bengali spoken in the neighbouring District of Howrah. This will be manifest from the two following specimens. The first is from Ghatal, and the second from Tamluk. The first is in the north-east and the second in the south-east of the District. In the extreme north of the District, near Garhbeta, the dialect partakes somewhat of the Western Bengali of Bankura. For further particulars regarding the Bengali spoken in Midnapore, see the section on South-Western Bengali.

[No. 7.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

STANDARD DIALECT.

(GHATAL, MIDNAPORE DISTRICT.)

এক লোকের তুইটা পুত্র ছিল। তাহাদের মধ্যে ছোটটা পিতাকে বলিল বাব। আমার অংশে যে সম্পত্তির ভাগ পড়ে তাহা আমাকে দেও। সে তাহাদের মধ্যে তাহার সম্পত্তি ভাগ করিয়া দিল। কিছু দিন পরে ঐ ছোট ছেলেটা তাহার সমস্ত সম্পত্তি একত্র করিল এবং এক দূর দেশে রওনা হইল। এবং সেখানে অসৎকর্ম করিয়া তাহার সম্পত্তি খোয়াইল। যখন সে সমস্ত খরচ করিয়া কেলিল তখন সেই যায়গায় অত্যন্ত আকাল পড়িল এবং তাহার অনাটন আরম্ভ হইল॥

TRANSLITERATION AND TRANSLATION.

Ēk loker dui-ți puttra chhila. Tahader madh'ē chhōṭa-ṭi pitā-kē balila, A man's two 80ns were. Them younger father-to said, among · bābā, āmār angšē jē sampattir bhag pare tāhā āmā-kē Sē 'father, my portion what property's share falls that me-to give.' He tāhādēr madh'é táhár sampatti bhag karivā dila. Kichhu din pare their his property division making gave. Some days after chhota chhēlē-ți tāhār ai samasta sampatti ēkatra karila, ěbang ěk that younger 80n his all property collection made and a raonā-haila. Ēbang sēkhānē asatkarma kariyā dur děśě tābār sampatti distant country-in started. And there foul-deeds doing his property Jakhan khōāila. sē samasta kharach kariya-phēlila, takhan sēi Jaygav wasted. When he all spending wasted, then that place-in at anta ākāl parila. Ebang tāhār anatan ārambha haila. great famine fell. And his want beginning

[No. 8.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

STANDARD DIALECT.

(TAMLUK, MIDNAPORE DISTRICT.)

এক ব্যক্তির ছই পুত্র ছিল। তাহাদের মধ্যে কনিষ্ঠ আপন পিতাকে কহিল পিতঃ সম্পত্তির যে ভাগ আমি পাইব তাহা আমাকে দাও। তাহাতে সে তাহাদের মধ্যে বিষয় ভাগ করিয়া দিল। অল্ল দিন পরে কনিষ্ঠ পুত্র সমস্ত একত্র করিয়া দূর দেশে প্রস্থান করিল। আর সেখানে সে অপরিমিত আচারে আপনার সম্পত্তি উড়াইয়া দিল। সে সমস্ত ব্যয় করিয়া ফেলিলে সেই দেশে ভারি আকাল হইল ও সে কফ্টে পড়িতে লাগিল॥

TRANSLITERATION AND TRANSLATION.

Ēk vyaktir (běktir) dui putra chhila. Tähādēr madh'ē kanishtha apan One man's two 8008 were. Them of youngest his pitā-kē kahila, 'pitah! sampattir Ϊē bhāg āmi pāiba tāhā āmā-kē said, 'father! property-of which father share I will-get that me-to dāo.' Tāhātē sē tāhādēr madh^jē bishay bhāg-kariyā-dila. Alpa din give.' Upon-that he amongst property them divided. A-few days parē kanishtha putra samasta ēkatra dűr kariya dēśē youngest after son all together making to-distant country prasthan-karila. Ār sēkhānē sē āparimita āchārē āpanār sampatti urāiyā-dila. went. And there he in-riotous conducts his property squandered. samasta Sē byay kariyā-phēlilē sēi-dēśē bhāri haïla, ākāl spent having-wasted in-that-country great famine occurred, and He all sē kashtē parite lagila. in-distress falling began.

Standard Bengali is also spoken in the Districts of Nadia and Murshidabad. It is unnecessary to give translations of the Parable of the Prodigal Son, but, instead, for Nadia, is given the report of a conversation between two villagers regarding the earth-quake of 1897, and, for Murshidabad, a popular religious song. Both are in the extremely contracted style.

[No. 9.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

STANDARD DIALECT.

(NADIA DISTRICT.)

পাঁচু সেখ ও মালি মণ্ডলের কথোপকথন।

পাঁচু।—ভূইকম্পটা পেরথম পশ্চিম দিক হতে এলো। তার পর ঘর দোর সব কাঁপতে নাগলো। তার পর কেরমেসে জল নড়তে নাগলো। তার পর গরু বাছুর জীব জানোয়ার সব কাঁপতে নাগলো। তুই কি কচ্ছিলি?

মালি।—আমি আমার মহাজনের বাড়ি ধানের জন্ত গিয়াছিলাম। সেথানে খূঁট হেলান দিয়া বসে ছিলাম। এমন ধারা ভূইকম্প আমার গেয়ানেতে দেখিনি কখন। তুই সে সময় কোথায় ছিলি ?

পাঁচু।—আমি গোয়াড়ি হতে বাড়ি গিয়ে কাপড় ছেড়ে দাঁড়ায়ে কাঁপতে কাঁপতে বাইরে গিয়ে দাঁড়ালাম ॥ মালি।—বাড়ি গিয়ে দেখলাম ছেলে পিলে ফারাকে এসে দাঁড়িয়ে রয়েছে॥

TRANSLITERATION AND TRANSLATION.

Pachu Sekh o Mali Mandaler kathopakathan.

Panchu Shekh and Mali Mandal's dialogue.

Pachu.—Bhui-kampa-ṭā pĕrtham paśchim dik hatē ēlō. Tār par Earthquake the-first side from came. west Of-that after ghar dör sab kapte nāglō. Tār par kěrměsě houses doors all to-shake began. Of-that after gradually jal narte nāglō. Tār par garu bāchhur jib water to-shake began. Of-that after cows calves living jānwār sab kapte naglo. Tui ki kachehhili? animals all to-shake began. You what were-doing?

Māli.—Āmi āmār mahājanēr bāri dhānēr jan'a giyāchhilām. Sēkhānē my of-mahajan house of-paddy for went. There khũti hēlān-diyā, basě chhilam. Eman post (reclining-giving, i.e., reclining), having-sat-down I-was. bhui-kampa āmār dhārā gĕyānētē děkhi-ni kakhana. Tui earthquake my in-knowledge saw not-ever. You sē samay kothāy chhili? that time where were?

- Pachu.—Ami Gowari hatë bari giyë kapar chhërë darayë kaptë

 I Gowari from home going cloth changing standing trembling
 kaptë bairë giyë daralam.

 trembling outside going stood.
 - Māli.— Bāri giyĕ dĕkhlām chhēlē-pilē phārākē ēsē dãriyĕ

 Home going saw children at-a-distance coming standing
 rayĕchhē.

 were.

FREE TRANSLATION OF THE FOREGOING.

Conversation between Pachu Shekh and Mali Mandal.

- Pachu.—The first shaking of the earth came from the west. After that all the houses began to shake. After that the water began gradually to shake. Then all living animals, such as cows and calves, began to shake. What were you doing?
 - Māli.—I had gone to the house of my banker for paddy. I had sat down and was leaning against a post. To my knowledge, I never saw such an earthquake. Where were you at the time?
- Pachu.—I had come home from Gowari, and was standing after changing my clothes. I went and stood outside, all of a tremble.
 - Māli.—When I got home, I saw my children standing at a distance from the house.

[No. 10.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

STANDARD DIALECT.

(MURSHIDABAD DISTRICT.)

ভেবে দেখ্, মন, কেউ কারও নয়, মিছে মায়া ভূমগুলে॥ ज्ञ्लि नात्त्र शुक्तत ठत्रण, तक रिल मात्रा कात्ल । Cভবে দেখ্, মন, কেউ কারও নয়। থার লেগে, মন, মর ভেবে, সে কি তোমার সঙ্গে যাবে। মলে পরে প্রাণ-প্রেয়সী বার দেওয়ারে ছড়া দেবে॥ ভেবে দেখ, মন, কেউ কারও **ন**য়॥ আত্ম আর পরিবার, সেত শুদ্ধ মায়ার বিবাদ। হরিনাম বিনে সেই দিনে আর কেউ সঙ্গে বাবে না॥ ভেবে দেখ্, মন, কেউ কারও নয়, মিছে মায়া ভূমওলে 1 দিন গুই তিন 'বাড়ীর কর্ত্তা', লোকে বলে 'কর্ত্তা কর্ত্তা'। লয়ে যাবে কালের কর্ত্তা ভব-পারের কর্তার কাছে। ভেবে দেখ, মন, কেউ কারও নয় I

TRANSLITERATION AND TRANSLATION.

Bhěbě dēkh, man, kêu kār-ō nay. Michhē Meditating see, soul, anybody anybody's (is-)not. False attachments in-earth-globe. gurur charan, Thou-hast-worshipped not-O the-Teacher's baddha hali feet, entangled hast-been māyā-jālē. in-attachment-net.

Bhěbě dēkh, man, kēu kār-ō Meditating see, nay. soul, anybody anybody's (is-) not.

lēgē, man, mara bhēbē, sē-ki Whose sake, soul, diest thinking, will-she your tomār sangē jābē? in company

parē prāņ-prēyasī bār-dĕwārē chharā dēbē. Dying after life-darling outer-doors will sprinkle.

Bhěbě dēkh, man, kēu kār-ō nay. Meditating soul, anybody anybody's (is-)not. 8ee,

Ātma ār paribār, sē-ta śuddha māyār Self and family, that-indeed bibād, only of attachment struggle,

Hari-nām binē. sēi-dinē Hari-name besides, on-that-day, else anybody in-company will-go not.

Bhěbě děkh, man, kêu kār-ō nay, michhē māyā bhū-mandalē. Meditating see, soul, anybody anybody's (is-)nut, false attachment (is) in-earth-globe. tin 'bărir kartā,' lökē balē 'karttā, people call (you) Days two three 'House-master,' "master, Kartā bhaba-pārēr Kartar kāchhē. Laye jābē Kālēr will go of-Time the-Master world-beyond Master's - nigh. Taking hold dekh, man, kēu kār-ō naysoul, anybody anybody's (is-)not-Meditating see,

FREE TRANSLATION OF THE FOREGOING.

O soul, meditate and see, no one belongs to anyone.

False are the illusions in this world. Hast thou not worshipped the Teacher's feet? Hast thou become entangled in the net of illusion?

O soul, meditate, etc.

. She, for whose sake, O soul, thou diest meditating, will she go with thee? After thou art dead, thy life-darling will sprinkle the outer doors.

O soul, meditate, etc.

Thyself and thy family, they only are a struggle of illusion. Except the name of God, naught else will go with thee on that day.

O soul, meditate, etc.

For two or three days art thou the master of the house, and people call thee 'Master, Master.' But the Master of Time will take thee away to the presence of the Master of the World beyond.

O soul, meditate, etc.

In the District of Burdwan, we find the Standard Bengali gradually merging into the form which is generally recognised as the Western Dialect. In the east of the district, however, it still belongs to the standard type, though with some irregularities. The following example comes from the Katwa Sub-division, in the north-east of the district, and may be taken as a sample of the language spoken in the east of Burdwan. The style is contracted. Note that the third person singular of the past tense of transitive verbs often ends in \bar{e} instead of in a (\bar{o}), and that an initial \bar{e} is often represented by $y^{\bar{s}}\bar{a}$, pronounced $y\bar{a}$. Thus $\bar{e}k$ - $t\bar{a}$ is written $y^{\bar{s}}\bar{a}k$ - $t\bar{a}$, pronounced $y\bar{a}k$ - $t\bar{a}$. Note also that aspirated letters are often disaspirated, as in $k\bar{a}ch\bar{e}$ for $k\bar{a}chh\bar{e}$, $ut\bar{e}$ for $uthiy\bar{a}$, and many other instances,

[No. II.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

STANDARD DIALECT.

(KATWA, BURDWAN DISTRICT.)

কোন লোকের ছটা ছেলে ছিল। তার মধ্যে ছোটটা বাপ্কে বল্লে—বাবা! আমার ভাগে যে সব্ জিনিস্ পত্তর পড়ে তা আমাকে দাও। তাতে সে তার্ বিষয় তাদিগে ভাগ্ করে দিল। তার্ পর্ বেশী দিন না যেতেই ছোট ছেলেটা আপ্নার্ যা কিচু ছিলো সব্ একত্তর্ করে য়াাকটা ছুর্ দেশে চলে গ্যালো আর সেখানে গিয়ে ওড়ম্বাগিরি করে আপ্নার্ সব্ সম্পত্তি ঘুচিয়ে ফেল্লে। এই রকমে সব্ নষ্ট কলে পর্ সে দেশে য়াাক্টা ভারি আকাল্ হলো। তখন্ তার্ অনাটন্ হতে লাগ্লো। কাজেই সে গিয়ে সেই দেশের কোন য়াাক্ সহরের্ য়্যাকটা লোকের্ কাচে গিয়ে জুট্লো সে তাকে আপ্নার্ মাটে স্থয়োর চরাতে পাঠিয়ে দিলে। তথন সে স্যোর গুলো যে ভুসি খেত তাদিয়ে পেট্ ভরাতে পালেও বত্তে খেতো ক্যানেনা কেউ তাকে কিচু দিত না। যখন তার ভঁদ হলো তখন বলে আমার বাবার কত মাইনে করা চাকোর পেট্-ভরে খেতে পায় আবার বাঁচায় আরু আমি খিদেয় মর্চি। আমি উটে বাবার কাচে বাবো আর বোল্বো বাবা! আমি ভগবানের ও তোমার কাচে অপরাধ্ করেছি আর্ আমি তোমার ছেলে বলে পরিচিত হবার যুগ্গি নই আমাকে য়্যাকজন তোমার মাইনে করা চাকোরের মত রাক। এই বলে সে উটে বাবার কাচে এলো। কিন্তু সে অনেক ছরে থাক্তেই তাকে দেক্তে পেয়ে তার্ বাপের্ দয়া হলো আর্ সে দৌড়ে গিয়ে তার্ গলা ধরে চুমু খেলে। ছেলে তথন্ বাবাকে বল্লে—বাবা! আমি ভগবানের নিকট্ ও তোমার্ চোকে অপ্রাধী হয়েচি আর আমি তোমার ছেলে বল্বার্ যুগ্গি নই। কিন্তু বাপ্ চাকোর্দিকে বলে সব্ চেয়ে ভাল পোষাক্ এনে, একে পরা; এর হাতে আঞ্চী আর্ পায়ে জুতো পরিয়ে দে। আর্ থেয়ে দেয়ে আমোদ্ আলাদ্ করা যাক্। ক্যানেনা আমার এই ছেলেটা মরে বেঁচেচে; আমি হারাণ ধন্ পেয়েচি। এই বলে স্বাই আমোদ আলাদে মাতলো ॥

ইদিকে তার্ বড় বেটা মাটে ছিল সে আস্তে আস্তে বাড়ীর কাচাকাচি হয়ে নাচ্ গান্ শুন্তে পেলে। তথন্ সে য়াক্ জন্ চাকোরকে ডেকে জিজ্ঞাসা কলে এ সবের অর্থ কি? চাকোর্ বলে আপ্নার্ ভাই এয়েছেন তাই আপ্নার্ পিতা বড় ভোজ্ দিয়েছেন, ক্যানেনা তিনি তাকে ভালোয় ভালোয় ও স্তম্ত শরীকে পেয়েছেন। এ শুনে তার্ রাগ্ হলো। সে আর্ ভিতরে যেতে চাচ্ছিলো না। তখন্ তার্ বাবা বেরিয়ে এসে তাকে সাধ্তে লাগ্লো। সে উত্তর্ কলে দেক আমি আজ্ কত বচোর ধরে তোমার সেবা কচিচ। আমি কখ্খন তোমার আজ্ঞা লজন্ করি নাই। কিন্তু তবুও বজুদের্ নিয়ে আমোদ্ কর্বার্ জন্মে তুমি আমাকে কখন্ য়্যাক্টা ছোট পাঁটাও দাও নাই। কিন্তু যে ছেলেটা বেশ্খাদের্ নিয়ে তোমার্ সম্পত্তি উড়িয়ে দিয়েছে সে ষেই ঘরে এলো অম্নি তুমি তার জন্ম বড় ভোজ্ দিলে। সে বল্লে—বাবা, তুমি বরাবরই আমার কাচে আছ্, আমার যা কিছু আচে তা তোমারই এখন্ আমাদের আমোদ আলাদ করা ও খুসি হওয়া উচিৎ ক্যানেনা তোমার্ এই ভাইটা মরে ছিল আবার বাঁচলো, সে হারিয়ে ছিলো আবার তাকে পাওয়া গ্যালোঃ

[No. II.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHA.

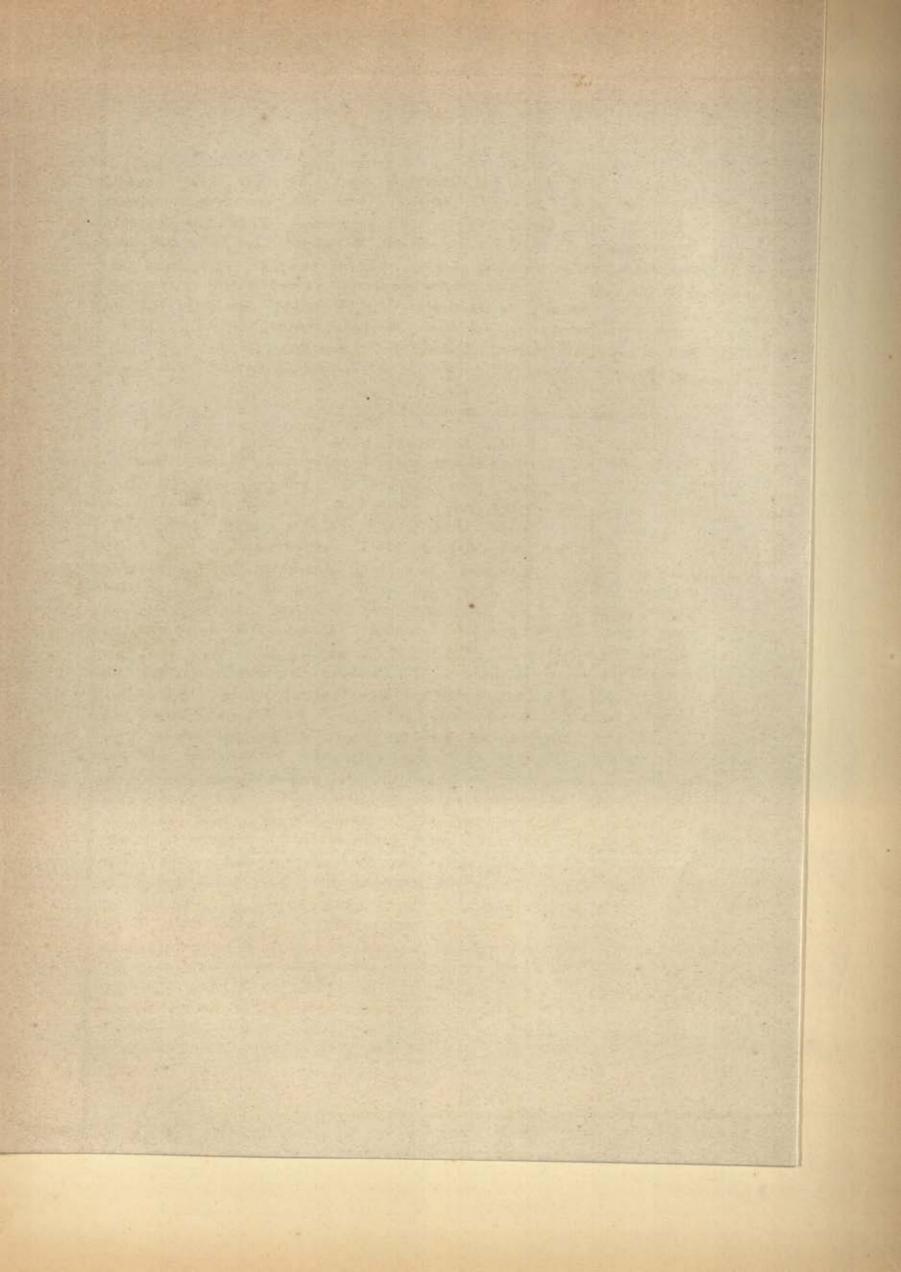
STANDARD DIALECT.

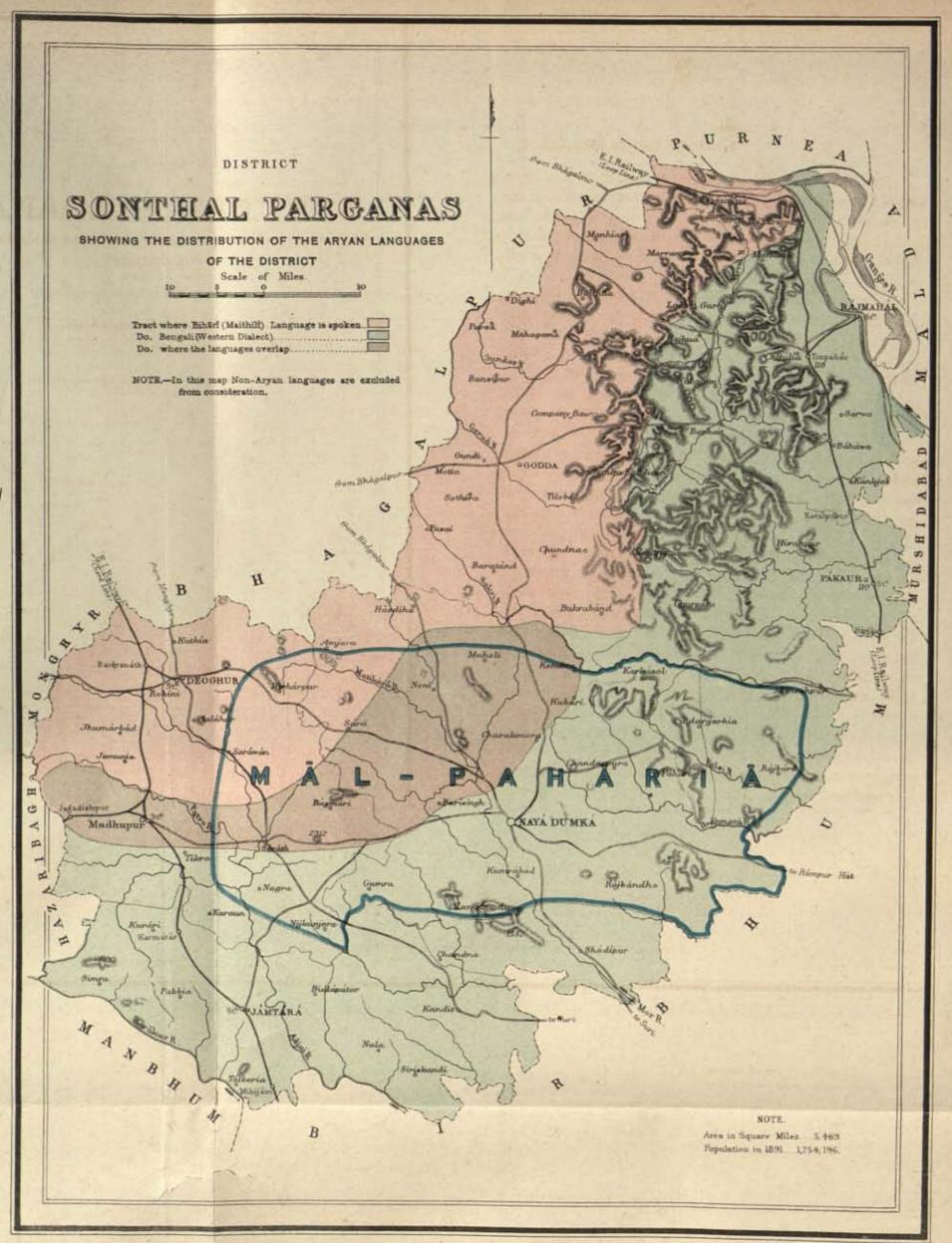
(KATWA, BURDWAN DISTRICT.)

Kona loker duti chhele chhila, tar madh'ë chhota-ti bap-kë A-certain man's two sons were, of-them amongst the-younger father-to bal-lē, 'bābā, āmār bhāgē jē sab jinis-pattar parē tā āmā-kē dǎō.' said, 'father, my in-share what all things fall that me-to give.' Tātē sē tār bishay tādigē bhāg-karē dila. Tār-par bēśi din nā Hereon he his property to-them sharing gave. That-after many days not jetei chhota chhele-ța apnar ja kichu chhilo sab ekattar-kare y'ak-ța passing the-younger son his-own what anything was all gathering dur dēśē chalĕ g'ālō, ār sēkhānē givě õrambāgiri karĕ āpnār far country-to went, and there having-gone astray-living doing his-own sab sampatti ghuchiyě phěllě. Ēi rakamē sab nashta kallě all properties wasted away. This in-way all waste having-done after, sē dēśē y akta bhāri ākāl halō; takhan tār anātan hatē lāglō. that-in-country one mighty famine was; then his want to-be began. Kājēi sē giyě sēi dēśēr kona y'ak saharêr y'ak-ta lokêr kachê Therefore he going that of-country certain one of-town one man's near giyě jutlo. Sé tā-kē āpnār mātē su'or charātē pāthi'ē dilē. Takhan sē going joined. He him own in-field swine to-feed sent. Then he su'or gulo je bhusi kheta tā-diye pet-bharate palle-o battē swine all what husks ate with-that belly-to-fill even-if-he-had-been-able fain jētō, k^rānēnā, kēu tā-kē kichu dita nā. Jakhan tār hūs halō would-be, because none him-to any-thing would-give not. When his sense became takhan ballē, 'āmār bābār kata māinē-karā chākōr pēţ bharĕ khētē pāy then he-said, 'my father's how-many hired servants belly full eating get ābār bāchāy, ār āmi khidēy marchi. Āmi uthe bābār kāchē jābō moreover save, and I with-hunger am-perishing. I rising father's near will-go ār balbō, "bābā āmi Bhagabānēr ō tōmār kāche aparādh karĕchhi; and will-say, "father, I of-God and of-thee near sin have-committed; ār āmi tōmār chhĕlē balĕ parichita habār juggi naī; āmā-kē y⁷āk-jan and I thy son saying called to-be worthy am-not; me one-person tômār māinē-karā chākōrēr mata rāka."' Ēi balē sē uṭĕ bābār servant like keep." This saying he rising father's hired thy kāchē ēlō. Kintu sē anēk durē-thāktē-i tā-kē dēktē-pēyĕ tār bāpēr near came. But he much distance-off him having-seen his father's dayā halō, ār sē daurĕ-giyĕ, tār galā dharĕ chumu khēlē. Chhĕlē takhan compassion arose, and he running, his neck seizing kiss ate. The-son then Bengali.

ballē, 'bābā āmi Bhagabānēr nikat ō tōmār chōkē aparadhi to-the-father said, 'father I near and thy in-sight sinner of-God hayĕchi, ār āmi tomār chhĕlē balbār juggi naī.' Kintu bāp chākordikē have-become, and I thy son to-be-called fit am-not? But father to-servants ballē, 'sab chĕyē bhāla pōshāk ēnĕ ē-kē parā: ēr hātē āngti ār said, 'all than good robe bringing this-(person) put-on; his on-hand ring and pāyē juto parijē-dē; ār khēyē-dēyĕ āmōd ālbād karā-jāk. K'anena on-feet shoes put-on; and let-eating merriment rejoicing be-done. For āmār ēi chhēlē-tā mare bēchēchē; āmi hārāņa-dhan pēyēchi.' Ei my this son having-died has-lived; I lost-wealth, have-got.' This saying bölĕ sabāi āmōd āllādē all merriment pleasure became-absorbed-in.

I-dikē tār bara bētā mātē chhila; sē āstē āstē bārīr kāchā-kāchi This-side his elder son in-field was; he coming coming of-house ha'ĕ nāch gān śuntē pēlē. Takhan sē y'ak-jan chakor-kē being dance song to-hear got. děkě Then he one-person servant-to calling jijñāsā-kallē, ۴ē saber artha ki?' Chākor ballē, 'āpnār bhāi of-this all meaning what?' asked, Servant said, 'your brother ēyĕchhĕn, tāi āpnār pitā bara bhōj diyĕchhĕn, k'ānĕnā tini tā-kē has-come, for-this your father big feast has-given, for bhālōy bhālōy ō susta śarīrē pēyĕchhĕn.' Ē śunē tār rāg halō, sē good and healthy in-body received.' This hearing his anger arose, he ār bhitarē ïētē chāchchhilō nā. Takhan tār bābā bēriyē ēsē tā-kē again within to-go wished Then his father coming out him not. sādhtē lāglō. Sē kallē, 'dēka, āmi āj uttar kata bachör dharĕ to-entreat began. He answer 'see, I now how-many years made. sēbā kachchi, āmi kakkhana tomār ājāā langhan kari nāi. Kintu am-your service never thy order transgress did not. But doing, I tabu-o bandhudēr niyē āmod karbār jan'a tumi āmā-kē kakhano y'āk-tā chhōta friends with pleasure doing for thou me-to ever one little pata-o dao nai. Kintu je chhěle-ta bestader-niye tomár sampatti uriye-diyeche, kid gavest not. But that 80n harlots-with thy property has-wasted, amni tumi tār jan'a bara bhōj gharē ēlō. dilē.' he as-soon-as to-home come, so-soon thou him for big feast hast-given.' He ballē, 'bābā, tumi barābar-i āmār kāchē āchha; āmār jā kichu āchē tā said. son, thou always my art; my what little is that near tomār-i. Ekhan āmādēr āmod āhlād karā ō khusi haōyā (howā) uchit, (is)-thine-only. Now our merriment pleasure doing and glad being krănena tomar ei bhai-ți mare chhila, abar bachlo; se hari'e chilo, abar for thy this brother dead was, again come-to-life; he lost was, again tā-kē pāoyā-(pāwā)-g'ālō.' him I-have-found.





II.-WESTERN BENGALL

The Western dialect of Bengali is spoken in its extreme form in the east of the Chota Nagpur Division, in the District of Manbhum, and in the tract called Dhalbhum, in the east of the Singhbhum District. It is bordered on the west by the Munda dialects of Chota Nagpur, by the Bihārī spoken in the North and Centre of Chota Nagpur, and by the Oriya of that Division spoken in the south of the Singhbhum District. Going east, we find it spoken in the Birbhum and Bankura Districts, and in the western portion of the Burdwan District, especially about Raniganj, but in these Districts it gradually merges into Central or Standard Bengali. As already stated when speaking of that dialect, it is impossible to fix any definite line as dividing the two Districts in Burdwan. All that we can do is to estimate that of the Bengali-speaking population of that district. We may say that a million speak the Western dialect. Western Bengali is also spoken, principally by immigrant Kurmis, in the north of the Orissa Native States of Keonjhar and Mayūrbhanja, while the language of the mass of the people is Oriyā. Similarly, it is spoken in the Eastern and Southern portions of the Sonthal Parganas by immigrants from the plains, who have settled among the aboriginal inhabitants (see map facing this page). Here, however, it has no other Aryan language with which to compete, as is the case in the Orissa Native States, except in a small tract south and east of Deoghur (Deogarh) where Bihari and Bengali overlap, the former being spoken by natives of Bihar, and the latter by natives of Bengal.

On the western boundary of this dialect, there are various mixed dialects which are generally known as Khotta, or Impure, Bengali. It is often difficult to say whether these should be classed as dialects of Bengali, or of the neighbouring Bihāri. For instance, there is the curious dialect bearing many names, but which is usually known as Kurmālī, spoken in Manbhum, Singhbhum and the neighbouring Native States. This is sometimes written in the Bengali, sometimes in the Kaithī, and sometimes in the Oriyā, character. Closely connected with it are the so-called Bengali of Hazaribagh, and the Pach-pargania dialect spoken in East Ranchi. These, on the ground that their grammatical basis is distinctly that of Bihārī, I have classed as dialects of that language, although, in the case of Hazaribagh, it is called Bengali by the local authorities. On the other hand, there are two mixed dialects whose grammatical basis is that of Bengali, and these I have classed as sub-dialects of Western Bengali. One of these is the language spoken by the Jains in the south-east of the Ranchi District, a District, be it remembered, of which the language of the main bulk of the population is not Bengali. It is called indifferently by the surrounding people, whose language is a form of Bihārī, Khottā Bangalā, Sarāwakī or Sarākī. The last two names are derived from Śrāwak, one of the names of the Jain community. It is reported as spoken by 48,127 people in the Ranchi District. The other mixed sub-dialect is spoken by the aboriginal tribe of Kharias who inhabit the hills in the south of Manbhum. The Kharias of Manbhum have abandoned their own tribal language, which belongs to the Munda family, and speak a broken Bengali. A similar dialect is spoken by the Pahāriās of the same neighbourhood, and the form of speech is known either as Kharia-thar or as Pahariathar, according to the speakers. It is reported as spoken by 2,760 people. Finally, the

Mål Pahäriäs of the centre of the Sonthal Parganas have, like the Khariäs, abandoned their own Dravidian tongue, and speak a corrupt form of the language of their Bengali neighbours. They are 12,801 in number.

We thus find that Western Bengali is spoken by the following number of people :-

										0	
		Nam	e of D	istrict.	i en						Number of speakers.
Burdwan		•									1,000,000
Bankura											965,527
Birbhum					-	9		20	- 10	11.85	
Sonthal P	a Free B					11	N. W.				575,500
	100	15	•			100					284,682
Manbhum	100		0.5	190							904,930
Singhbhun	n		740			N S					106,686
Mayūrbhar	ija and	l Ke	njhar	(Na	tive S	States)			1		
Lohardaga				100						•	51,521
			10	1	1		•	•			48,127
Manbhum	(Khai	iñ-th	ār)	*							2,760
Southal Pa	rganas	(Mi	l Pab	āriā)	74					21	
								100			12,801
								Тот	AL.		3,952,534
	10000	2000	102		190						

The Western dialect differs principally from Standard Bengali, in having a broader pronunciation. Thus a long \bar{o} is often substituted for the a of Standard Bengali, e.g., $b\bar{o}ll\bar{e}$ (pronounced $boll\bar{e}$), he said, for balila (pronounced $boll\bar{o}$); $b\bar{o}la$ (pr. $b\bar{o}l\bar{o}$) for balila, he was. On the other hand a Standard Bengali o often becomes u. Thus chhutu, small, for $chh\bar{o}ta$ (pr. $chh\bar{o}t\bar{o}$); $tum\bar{a}r$, of you, for $t\bar{o}m\bar{a}r$. The vowel \bar{e} is often written $^{g}\bar{a}$, and is then pronounced \bar{a} , like the short a in bat. Thus $\bar{e}k$, one, is pronounced ak, and $g\bar{e}la$ (pronounced $g\bar{e}l\bar{o}$), he went, is often written $g^{g}\bar{a}la$, and pronounced $g\bar{a}l\bar{o}$.

The letter l is frequently substituted for n. Thus, we have $la\ddot{i}$ (pronounced $l\delta y$), I am not, for $na\ddot{i}$; $l\bar{a}ch$, a dance, for $n\bar{a}ch$; $l\bar{a}$, a boat, for $n\bar{a}$; $lad\bar{i}$, a river, for nadi.

The dialect is fond of nasalizing the final vowel of a verb, thus khāyē, instead of khāyē (contracted for khāiyā), having eaten; karī for kari, let us make.

The old singular forms of the personal pronouns (mui, I; tui, thou) are frequently used instead of the standard āmi and tumi.

In the conjugation of verbs, the old singular forms, which are obsolete in Standard Bengali, are frequently met with. Thus māgli, I asked for, instead of the standard māgliām; balli (pr. bolli) for balilām. So in the second person we find āchhis, for āchha, thou art, and so on.

In the third person of the past tense we find the three following terminations, \tilde{o} , with intransitive, and \tilde{e} and $\tilde{e}k$ with transitive verbs. Thus $h\tilde{o}l\tilde{o}$, 'he was,' ball \tilde{e} , or ball $\tilde{e}k$, 'he said,' instead of the standard balila (pr. boll \tilde{o}).

The tendency to contract verbal forms is very marked in the Conjunctive Participle of causal verbs. Thus, we have uriye for uraiya, having caused to fly, and buliye for bolaiya, having summoned.

The first two specimens come from Manbhum, a transliteration and interlinear translation are given. It has not been considered necessary to give a phonetic, as well as a literal, transliteration. In a few special instances, the pronunciation of a word is given in parenthesis, as for the rest, the general rules for the pronunciation of Standard Bengali apply.

The first specimen is a translation of the Parable of the Prodigal Son. The second is the statement of an accused person, recorded in Court in his own language. In the former, note the word his ā, share. The s is an attempt to represent a double s. As pointed out when explaining the pronunciation of Standard Bengali, the v is not pronounced, and the preceding s is pronounced as if it was doubled.

[No. 12.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

WESTERN DIALECT.

(MANBHUM DISTRICT.)

এক লোকের ছটা বেটা ছিল; তাদের মাঝে ছুটু বেটা তার বাপ্কে বল্লেক বাপ্ছে, আমাদের দৌলতের বা হিস্বা আমি পাব তা আমাকে দাও। এতে তার বাপ আপন দৌলৎ বাখরা করে তার হিস্বা তাকে দিলেক। কথক দিন বাদ্ ছুটু বেটা আপন ধনকড়ি জড়করে লিয়েঁ বিদেশ গাল। সেখানে বায়েঁ বাদে কুকাজ করেঁ সব উড়াই ফেলেক। যথনকে তামাম্ খর্চা করে ফেলেক, তখন সেই মুলুকে বড়ি আকাল হয়, এতে তার বড়ি ছঃখ হতে লাগ্ল। তেখুনে উ সে দেশের একজন শক্ত গারস্তের হিল্লা লিলেক। ঐ গারস্ত মাঠে শুয়র চরাবার লিয়ে উহাকে বাহাল কলেক। এতে সে শুয়রের খোরাক খোসা খাইয়াঁ পেট ভরাবার মতলব ভাঁজলেক কিস্তু কেহ তাকে কিছুই নাই দিলেক। তেখুনে উহার চেঠা হোল সে বলেক আমার বাপের কভ মানদার মুনিশ রহেঁছে, আরো তারা কিজন এত বেরুন পায় যে খায়েঁ ফুরাতে নাই পারে আর আমি ভোখে মর্চি। আমি বাপের পাশে যায়াঁ বল্ব বাপ্ আমি ভগমানের ঠাঁই আর তুমার ঠাঁই গুণা করেঁছি। তুমার বেটা বল্বার আমি যোগ্গী লই, তুমি আমাকে মুনিশ রাখ। তার পর সে আপন বাপের ঠাঁই গেল। তার বাপ দূর হতে তাকে দেখে বড়ি ছঃখ পালেক, সে অম্নি ধায়েঁ যায়াঁ উহার গলা জড়াই ধরে মুহে চুম খালেক। তখন উহার বেটা বলেক, বাপ্ হে আমি ভগমানের ঠাঁই ও তুমার ঠাই গুণা করেঁছি তুমার বেটা বল্বার আমি যোগ্গী লই। উহার বাপ্ মুনিশগুলাকে বলেক ভাল কাপড় আন্তে উহাকে পরা, আর উহার হাতে আঁগুটী দে, ও পায়ে যোঁতা দে, আর চল্ আমরা সক্লে খায়েঁ দাঁয়ে মজাদারি করিঁ। আমার এ বেটাটা মরে গেল্ছিল আরো বাঁচ্লো; হারাঁই গেল্ছিল আরো মিল। এত্না কহেঁ বাদে উহারা মজাদারি কর্তে লাগ্ল।

ঐ লোকটার বড় বেটা তেখনে ক্ষেতে গেল্ছিল, সে ফির্তি সময় যখনে আপনাদের ঘরের পাশ হাব্ড়াল তখনে লাচ বাছ্নার ধুম শুন্তে পায়েঁ একজন মুনিশকে বুলিয়ে পুছলেক যে এ সব কিসের লিয়ে হচ্চে রে। মুনিশটা বলেক, তুমার ভাই আইছেন ন্ এহাতে তুমার বাপ কুটুম খাওয়াছেন, কেন্ন উহাকে ভালয় ভালয় যুরে পাওয়া গেল্ছে। এতেই উহার গোসা হল ও ঘরে নাই গেল। উহার বাপ্ তখন বাহরাই আসে উহাকে জনেক বুখালেক। উ তখন সে বলেক, আমি এতনা দিন তুমার মুনিশের পারা খাট্চি কখন তুমার হকুমের বাহার নাই হই মেনেক তুমি আমাকে একটা ছাগলছা নাই দাও যে পাঁচ ভাই লিয়েঁ মজাদারি করি। তুমার যে বেটা লাচনী লিয়ে তুমার সারা দৌলং উড়ালেক সে যুরে আস্তে না আস্তে তুমি ভোজ লাগালে; তেখনে ভার বাপ বলেক তুই সারাক্ষণ আমার পাসে আছিদ আরো সব ধন দৌলং তোরই; কিন্তু এখনে খোড়া মজাদারি করা চাহি কেন্না তোর এই ভাইটা মরে গেল্ছিল আরো বাঁচ্ল; হারাই গেল্ছিল আরো পাওয়া গেল্ছে॥

[No. 12.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

WESTERN DIALECT.

(MANBHUM DISTRICT.)

Ĕk (ăk) loker duța beța chhila; tader majhe chhutu beța tar One of-man two sons were; of-them among the-younger son his bāp-kē ballěk, 'bāp hē, āmādēr daulatēr jā his'ā (hishshā) āmi pāba 'father Q, our of-property what share I shall-get father told, Ētē tār bāp āpan daulat bākhrā-kārĕ tār tā āmā-kē dāō.' that me-to give.' On-this his father his-own property having-divided his share tā-kē dilěk. Kathak din bād chhuṭu bēṭā āpan dhan-kari jara-karĕ him-to gave. Some days after younger son his-own property having-gathered bidēś g^yāla. Sēkhānē jāyē bādē kukāj n distant-country went. There going after wickedness sab urãi phěllěk. Jakhankê tāmām kharchā having-taken distant-country went. having-done, all having-caused-to-fly he-threw-away. When all expenditure phěllěk, takhan sēi mulukê bari ākāl having-made he-threw-away, then that in-country mighty famine arose, tār bari duḥkh hatē lāgla. Tēkbnē u sē dēśēr ēk-jan on-this he (in) great want to-be began. Then he that of-country on a śakta gärastēr hillā lilěk. Ai gārasta māṭhē śuyar (shuŏr) charābār rich farmer's shelter took. The farmer in-field swine of-feeding liyê uhā-kē bāhāl kallěk. Ētē sē suyarēr khōrāk khōsā khāiyā pēt for him appointed made. On-this he swine's fodder husks eating belly bharābār matlab bhājlēk, kintu kēha tā-kē kichhu-i nāi dilēk. but any-one him-to anything-even not gave. of-filling intention made, Tēkhnē uhār chēthā hôla; sē ballěk, 'āmār bāpēr kata māndār his wisdom became; he said, 'my of-father how-many hired muniś rahệchhe, aro tara phijan eta berun pay je khayế phurate servants remain, and they each so-much wages get that by-eating finish nāi pārē; ār āmi bhōkhē marchi. Āmi bāpēr pāśē not they-can; and I with-hunger perish. I of-father in-neighbourhood having-gone balba, "bāp, āmi Bhagamānēr thãi ār tumār thãi guṇā karechhi; will-say, "father, I of-God against and of-thee before sin have-done; tumār bētā balbār āmi joggī laï, tumi āmā-kē muniś rākha." thy son of-being-called I worthy am-not, thou me (a)-servant keep." Tār-par sē āpan bāpēr thāi gēla. Tār bāp dur hatē tā-kē dēkhě Thereupon he his-own father to went. His father distance from him seeing

dhāyễ jāy⁵ã, uhār galā bari duhkh palěk; sē amni great compassion had; he immediately having-run having-gone, his neck muhē chum khālěk. Takhan uhār bēṭā ballěk, jarāi-dhare, having-closely-seized, on-his-face a-kiss ate. Then his son 'bāp hē, āmi Bhagamānēr thai o tumār thai guņā karēchhi, tumār of-God against and of-thee before sin have-done, father O, I laï.' Uhār bāp muniś-gulā-kē ballěk, balbār āmi jöggi worthy am-not.' His father servants-to son of-being-called I uhā-kē parā, ār ūhār hātē 'bhāla kāpar ānyĕ aguti de, o the best robe having-brought him put-it-on, and his on-hand ring put, and pāyē jõta dē, ār chal, āmarā saklē khāyē dāyē majādāri karī. on-feet shoes put, and come, (let)-us all having-eaten etcetera merry make. Āmār ē betā-tā mare gēlchhila, āro bāchlō; hārāi gelchhila, āro milla.' My this son had-died, again is-alive; was-lost, again was-found.' Ētnā kahē bādē uhārā majādāri kartē lāglā. This saying after they merry to-make began.

Ai lok-tar bara bēţā tēkhnē kh'ētē gēlchhila. Sē phirti samay, This man's elder son then in-field had-gone. He return at-time-of, jakhnē āpanādēr gharēr pāś hābrālo, takhnē lāch bājnār dhum suntē when to-their house near came, then of-dancing music noise hearing buliyě, puchhlěk je, 'e sab kiser pāyē, ĕk jan muniś-kē having-got, a man servant having-called, (he)-asked that, these all of-what Muniś-tā ballěk, 'tumār bhāi āichhēn liye hachche, re?' for-the-sake are, eh?' The-servant said, 'thy brother has-come indeed, ěbātē tumār bāp kutum khāwāchhēn, kēnna uhā-kē bhālay bhālay therefore thy father relatives is-feeding, because he safe sound having-returned pāwā-gēlchhē.' Ētē-i uhār gōsā hala, ō gharē has-been-received.' On-this of-him anger became, and in-the-house he-did-not-go. Uhar bāp takhan bāhrāi āse, uhā-kē anēk bujhālek. U takhan sē ballek, His father then out coming, him much entreated. He then he said, 'Āmi ĕtnā-din tumār munisēr pārā khāṭchi, kakhana tumār hukumēr bāhār 'I so-many-days thy servant like worked, ever thy order out-of nāi haï, mēnēk tumi āmā-kē ĕk-ţā chhāgal-chhā nāi-dāo, je pach bhai not was, but thou kid didst-not-give, that five friends me-to one liye majadari kari. Tumār je betā lāchnī liye tumār sārā daulat with merriment I-may-make. Thy what son harlots with thy entire property āstē-nā-āstē, tumi bhōj lāgālē.' Tekbnē tār urālěk, sē ghurĕ spent, he returning as-soon-as-he-come, thou feast gavest.' Then his bāp ballěk, 'tui sārā-kh'an āmār pāsē āchhis, ārō sab dhan daulat tōr-i: father said, 'thou all-along me near art, and all (my) property is-thine-only;

kintu ĕkhnē thörā majādāri karā chāhi, kēnnā tor ēi bhāi-tā mare some merriment making is-proper, because thy this brother now dead gēlchhila, baehla; harai-gelchhila āro āro, pāwā-gēlchhē.' was, again is-alive: was-lost again, has-been-found.

In the following specimen,—a statement of a person accused with theft, it is necessary to draw attention to the manner in which it is attempted to represent a double letter. This is done by adding a *. Thus base is pronounced boshshe, for basiya, having sat down. So sudhabek is pronounced shuddhallek, he (or they) enquired. Again dibek, is pronounced dillek.

[No. 13.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

WESTERN DIALECT.

(MANBHUM DISTRICT.)

ছজুর আমি দকানে বস্যে মিঠাই বিক্ছিলি। চারটা বাবূ আস্যে আমাকে স্থাল্যেক্ মিঠাইয়ের্
দর কত। আমি বল্লি সব্ জিনিসের দর ত এক লয়। এ বাবুগুলা শুন্তেবাদে বল্যেক সব রকম মিলায়েঁ
আমাদিকে এক সের দাও। আমি এক সের মিঠাই দিলি আর আট আনা দাম মাগ্লি। বাবুগুলা তথনা
বলেক্ আমাদের সাথে সব্ পয়সা নাই। এ লদীতে লা আছে। উখানে যায়েঁবাদে দাম পাঠাইদিব।
ভদর্ লোক দেখ্যে ওজর নাই কল্লি। বহুতটা পলম্ হল্য পয়সা পাঠাই নাই দিল্যেক দেখে আমি লদী
তক গেলি। যায়েঁবাদে দেখ্লি লাটা সেখানে নাই। বহুত দূর তক ভাল্যে দেখ্লি লাটা বহুত দূর গেল্ছে।
তেখনে আমি পিছু পিছু ছুট্তে লাগ্লি। টুয়েক্ বাদে আমি লাটার্ পাস্ হাব্ডালি। যায়েঁবাদে লামাঝিকে
বাবুগুলার কথা স্থালি। লা মাঝি কোনই জবাব নাই দিলেক। আমি তখন জলে নামিয়েঁখন্ লাটা
টেক্লি। বাবুগুলা তখনে লাএর ভিতরলে বাহুরাই আস্যে আমাকে চোর বলে সোর কর্ল্যেক। আর
ছটা বাবু ফারিঘর্লে একটা সিপাহি ডাকা করাল্যেক। সিপাহিকে আমি খোলাসা সব কথা কহেঁ দিলি। সিপাহি
আমার কথা না শুনা করে আমাকে গিরিপ্তান্ করেয় আন্তেছে। দোহাই ধর্ম্মেবতার আমি চুরি করি নাই। আমি
বড় গরিব লোক। আমার কেউ নাই। বাবা, সত্যি বিচার কর। হুজুর আমার কোনই দোষ্ নাই, হুজুর।

TRANSLITERATION AND TRANSLATION.

dakānē basye (boshshe) mithai bikehhili. Hujūr, Āmi I in-the-shop sitting sweetmeats was-selling. Four Āmi balli ās'ē āmā-kē sudh'āl'ěk mithāiyēr dar kata. of-sweetmeats price how-much. Babus coming me enquired lay.' Ai bābu-gulā sun'ē-bādē balyěk ta ăk 'sāb jinisēr dar of-all things price, indeed, same is-not.' Those Babus having-heard sab-rakam milāye āmādi-ke āk ser dāo. Āmi āk ser mithāi dili, one seer give.' I one seer sweetmeats gave, all-kinds mixing 118 māgli. Babu-gulā takhanā bal'ēk, 'āmādēr sāthē dām āt ānā and eight annas price asked-for. The-Babus then said, with āchhē. Ukhānē jāyē-bādē Ai-ladītē lā sab payasā nāi. all pice are-not. In-that-river a-boat there-is. There after-going price pāthāī-diba.' Bhādar-lok dēkh'ĕ ōjar nāi kalli. Bahut-ta palam (we)-will-send.' Gentlemen seeing objection not I-made. Great delay dil'ěk dêkh'ě, āmi payasā pāṭhāĩ nāi takka having-been pice having-sent not they-gave seeing, I the-river up-to Jave-bade dekhli la-ţa sē-khānē nāi. Bahut dür gēli. there was-not. Great distance up-to went. After-going saw the-boat

āmi pichhu Těkhně gēlchhē. dür bahut dēkhli lă-tā bhāl'ě has-gone. At-that-time I after great distance the-boat saw discerning hābrāli. lā-tār pās āmi Tuyěk-bādē lāgli. pichhu chhuttě reached. close to-the-boat A-little-after I running began. (the-boat) sudhāli. Lā-mājhi kona-i bābu-gulār kathā lā-mājhi-kē Jave-bade Boat-steersman any of-the-Babus asked. news to-boat steersman After-going nāmiyē-khan lā-tā jalē takhan dilěk. Āmi nāi jabāb water having-plunged-into the-boat give. I then did-not reply ās'ĕ āmā-kē chōr bhitar-le bāhrāi takhně läer Bābu-gulā tëkli. me thief out coming boat from-inside then The-Babus obstructed. phari-ghar-le dākāăk-tā sipāhi du-tā bābu karljek, ār balĕ sör constable from-the-outpost a gottwo Babus made, and noise calling kathā kahē-dili. Sipāhi āmār sab āmi kholāsā Sipāhi-kē karāl'ěk. Constable words told. my all 1 briefly To-the-constable called-for. ān'ĕchhē. Döhāi! karĕ āmā-kē giriptan śuna-kare kathā nā Two-alas ! brought. having-made arrested hearing words not Amar garib lök. āmi churi kari nāi. Ami bara Dharma-abatar, Of-me man. I very poor did not. I steal O-incarnation-of-justice, dosh kara. Hujur, āmār kona-i sati bichar Bābā, nāi. justice do. Sir, of-me any fault true anyone is-not. O father, Hujur. Sir. (there) is-not,

The next two specimens come from Dhalbhum, the eastern portion of the Singhbhum District. It is slightly infected with the idiom of the neighbouring Oriya language also spoken in the same district and in the North-West of Midnapore: thus, kari for kariya, having done; jāi kari for jāiya, having gone; and āni kari for āniyā, having brought; are Oriya rather than Bengali.

The first specimen is a translation of the Parable of the Prodigal Son, and the second a villager's account of his adventures in the forest. Both are given in translateration only with an interlinear translation. The ordinary rules for pronunciation should be

followed. Note the attempt to represent a double 's,' in the word his'ā.

These specimens may also be taken as illustrating the dialect spoken by the Kurmis of the north-western portion of Mayurbhanja and Keonjhar States.

[No. 14.]

IRANIAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

WESTERN DIALECT.

(DHALBHUM, SINGHBHUM DISTRICT.)

löker du-tā chhā chhila. Täder bhitare sab chhōta One man's two sons were. Of-them among (of) all the-youngest chhā-tā tāhār bāp-kē bolla, 'O bāp, dhanër je hîs'ā āmi pāba, son his father-to said, O father, of-wealth what share I will-get, sē-ṭā āmā-kē dē.' Tahatē sē tādēr madh^{*}ē dhan his^{*}ā that me-to give,' Thereon he of-them among wealth share having-made dila. Kichhu din bādē chhōta chhā sakal ēk thēn kare gave. Some days afterwards the-young son all (in) one place having-made dhur-dēśē gēla, ār sēṭhe sē bara nashṭāmi in-a-far-country went, and there he great debauchery having-done dhan urāi dila. Sē sakal urāilē wealth having-caused-to-fly gave-(squandered). He all having-caused-to-fly sē-dēśē bara māhārag haila, ō sē duḥkhē partē lāgila. Takhan in-that-country great famine became, and he in-misery to-fall began. Then ievě sēi-dēsēr ěk lõk gayer basidar asrit laïla. he having-gone of-that-country one person of-a-village dweller refuge took. lök tā-kē tārē āpanār ghusur charātē Sē dila. That person him in-field his-own pigs to-feed gave (sent). Afterwards ghusur je tüs khāta tāhā diyā sē pēṭ bhatti kartē man pigs what husks used-to-eat that with he the-belly filled to-make mind karla, kintu kēō tā-kē dila nā. Parē chēt pāyĕ, sē made, but any-one him-to gave not. Afterwards sense having-got, he 'āmār bāpēr darmāhā-dēyā kahila, kata chākar said, of-me of-the-father wages-earning how-many servants darkārēr bēsī khātē pāyĕ thākē, ār āmi ēṭhē bhōkē of-(than)-necessary more to-eat having-obtained remain, and I here in-hunger machehhi. Āmi uthĕ āmār bāpēr thine am-dying. I having-arisen of-me of-the-father in-presence having-gone balba, "O bāp, āmi Paramēś arēr thinē, kari ō tōr having-done will-say, "O father, I of-God in-the-presence, and of-thee pāp karichhi. Āmi ār tōr bētā balĕ nām karbār in-the-presence sin have-done. I more thy son being-called name of-making uchit nāi. Āmā-kē tōr ĕk lōk darmāhādār chākar mata rākha." proper am-not. Me thy one person wage-getting servant like keep." ? Parē sē uthĕ tār bāpēr thine gēla. Kintu Afterwards he having-arisen of-him of-the-father in-presence went. But

thāktē tār bāp tā-kē dēktē pāla, ār davā karĕ he in-distance remaining his father him to-see got, and pity making jāyĕ tār galā dharĕ, chum khātē lāgla. having-run having-gone his neck having-seized, kisses to-eat began. The-son 'bāp, āmi Paramēś'arēr thinē ō tōr thinē tā-kē bolla, of-God in-the-presence and of-thee in-the-presence him-to said, 'father, I pāp karichhi. Āmī ār tor bēṭā balĕ nām karbār uchit sin have-done. I more thy son being-called name of-making proper nāi.' Kintu bāp tār chākar-kē bolla, 'chārē bhāla kapar āni am-not.' But the-father his servants-to said, 'most good clothes having-brought ē-kē dē, ēr hātē mudī ār pāyē having-done, this-(him)-to give, his on-hand ring and on-feet shoes dē, ār āmarā khāi kari khusī haï; kĕnĕnā having-put-on give, and (let)-us eating having-done happy be; for āmār ēi chhāṭā mare-chhila, bāchechhē; hārāichila, pāichhi.' dead-was, has-survived; lost-was, I-have-found.' Afterwards my this son tārā khusī hatē lāgila. they happy to-be began.

bilē chhila. Sē ēsĕ, Ār tār bara bētā And his big son in-the-field was. He having-come, of-the-house halē, gān õ bājnā suntē pēla. Takhan kāchhē in-the-neighbourhood having-become, singing and music to-hear got. Then sẽ ẽk lõk chākar-kẽ kāchhẽ đākĕ, bolla, 'igā ki?' he one person servant in-neighbourhood having-called, said, 'this what?' Sē tā-kē bolla, 'tor bhāi āsēchhē, ār tor bāp bara khāoyā (khāwā) He him-to said, 'thy brother has-come, and thy father a-great tiyar karechhe, kenena se ta-ke bhala gāyē pāichhē.' Kintu sē rāg ready has-made, because he him with-good body has-got.' But he anger kalla, bhitarë jatë manla na. Parë tar bap bahire made, within to-go desired not. Afterwards his father outside having-come, diyě tār bāp-kē bŏlla, tā-kē bujhātē lāgla. Kintu sē jabāb him-to remonstrate began. But he answer having-given his father-to said, 'dēk, ēta bachhar āmi tōr pujā karchhi, tōr kōna kathā I thy service am-doing, thy any word 'see, (for)-so-many years kakhana kāṭi tabu tui kakhana āmā-kē ĕk-ṭā chhāgal nā; ever cut (disobeyed) not; nevertheless thou ever me-to a nāi, āmār kutum-kē layĕ khusi dis jē my friends taking happiness I-shall-make; young-one gavest not, that bēta jē kasbider thene tor dhan khaye kintu tor ai thy this who of-harlots in-the-presence thy wealth eating 80% lāgi barā āla, takhan tui tār diyěchhê, sẽ jakhan khābār has-given, he when came, then thou of-him for-the-sake great eating

karlī.' Kintu sē tā-kē bolla, 'bāchhā, tui sārā-khan āmār thěnē madest.' But he him-to said, 'child, thou always of-me in-the-presence āchhus, ār āmār jā hay, sakal-i tōr. Kintu khusī haoyā (hŏwā)-art, and my what is, all-even thine (is). But happiness being ō āllād haoyā thiṅk hayēchhē, kāran tōr ēi bhāi mcrē-and rejoicing being right is, for thy this brother dead-chhila, bāchēchhē; hārāichhila, pāichhi.'
teas, has-survived; lost was, I-havē-found.'

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

WESTERN DIALECT.

(DHALBHUM, SINGHBHUM DISTRICT.)

Āmi ĕk din ga ěk jātē-chhili; jātē banër maihu one village going-was; in-going of-a-forest in-the-midst I one day Sēthē parli. gã-ŏ nāi, mānush-ō Ĕk-tā bāghēr nāi. There village-also (was)-not, man-also (was)-not. I-fell. parli. Tar par, bāgh āmā-kē dēkhĕ in-the-presence I-fell. Of-that after, the-tiger me dhartë having-seen to-seize khujila. Takhan āmi karli ki? Du-ṭā pāthar dhari phābrāli. did what? Two stones having-seized I-threw-(them). wished. Then I Takhan tār muhē bājtē, bàgh-tā baner dikē Then his on-face striking, the-tiger of-the-forest in-the-direction howling pālāla. gagāi Kichhu bilamē kari, bāgh-ţā phēr rāgi howling fled. (After)-some delay anger making, the-tiger again āsila. Takhan bara dar lāgila. Takhan having-returned came. Then great fear overcame-(me). Then du-ţā lōk āmār kanthen-haïte kāchhē pāhuchala. Takhan sē two persons of-me in-the-vicinity arrived. some-place-from Then that bāgh, tin lōk kuhār ditē, darĕ daure baner tiger, (we)-three persons shout giving, being-afraid running of-the-forest pālāla. Tār par tin lök ēk in-the-direction fled. Of-that after (we)-three persons (in)-one company going sangē jātē, jātē, ĕk-ţā bhālukēr mohārāy parlī. Bhāluk-ţā jātē, khāněk dhur some distance going, going, a of-bear in-the-presence fell. The-bear āmarā-kē dēkhĕ 'hā hā' kari āmarā-kē dābrātē āschhila. Takhan having-seen 'hā hā' saying us to-tear came. āmarā tin thēgā lök dhari, bhuñē pittē lāglī. persons clubs having-seized, on-the-ground to-beat began. three Tāthē-ō jakhan nā gēla, bara-gāchhē takhan āmarā tin At-that-even when not he-went, then on-a-great-tree we three uthali. Takhan bhāluk-tā āmādigē khujě khujě idike udike persons climbed. Then the-bear us searching searching hither thither lāgla. Jakhan āmarā-kē pāla nāi, takhan ban-bātē to-go began. When us he-found then on-the-forest-road not, gēla. Tar tuku bai āmarā nāmhi having-gone he-went. Of-that a-little after we having-descended on-road Bengali.

lök Sethe děkhli jē bahut pahuchali. ěk-gäye jaye bătē jaye that many people There we-8aw arrived. going in-a-village going on-road tuku karchhē. Tā āmi basi basi nāch gān hayĕ jamā a-little sitting Then I sitting are-doing. singing dancing collected being gā-kē gēlī. ar ěk-tā kāj kartē sēthē-hatē āmi āpanār dēkhi a village-to went. business to-do other my-own there-from having-seen ghar-kē ghurĕ ādin tār kari, kāj-tā Sēthē returning of-that-(day) next-day home-to the-business having-done, There āli. I-came.

The next two specimens come from the west of the Burdwan District. They are excellent examples of the language spoken in that tract, and in the Districts of Birbhum and Bankura and in the South and East of the Sonthal Parganas. Considerable care has

evidently been taken in recording peculiarities of the local pronunciation.

The principal peculiarity is the tendency shown to disaspirate aspirated letters. Thus we have madde for madhe, among; ute, for uthiya, having arisen; kāchē for kāchhē, near; biruddē for biruddhē, in opposition; dēktē for dēkhitē, to see; eumukē for sammukhē; karichi, I have done; siggir for sīghra, quickly; katā for kathā, a word; bādu for bandhu, a friend. Note also forms like saggēr for sīargēr, of heaven; which illustrates the common tendency amongst all Bengali speakers to drop an r at the commencement of a compound letter, and to double the other member of the compound in compensation. The word pēlè for pāilē is the frank adoption of the ordinary pronunciation. The forms of the negative auxiliary are instructive. They are nēi, I am not; nii, thou art not. They are also used like the standard nāi, to represent a past negative with the present tense, āmi churi kari nēi, I did not commit theft; tumi dāō nii, thou didst not give. This is quite different from Standard Bengali, in which nai or nahi is the negative auxiliary, while nāi gives a past negative sense to a present tense.

In the second specimen, we have the old first person singular of the past, -giyechhinu

for giyāchhilām.

The first specimen is the Parable of the Prodigal Son. The second is a portion of the statement of a person accused of theft. Both are transcribed in the Roman character, and represent the pronunciation according to Standard Bengali principles of spelling. The rules for the pronunciation of Standard Bengali must, therefore, be applied when reading them.

[No. 16.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHASHA.

WESTERN DIALECT.

(WEST OF BURDWAN DISTRICT.)

Kona(kono) loker dui-ti chhele chhilo. Tādēr maddē Certain person's two Of-them among the-younger 80n8 were. bāp-kē bollē, 'bābā, tomār bishayēr je bhāg āmi his father-to said, father, thy of-property what share I āmāv dāō.' Tār bāp bishay bhāg karĕ dilē. Kichhu din to-me give.' His father property division having-done gave. Some days chhōta chhēlē bishay-āśay ēkattar karě dür dēś after the-younger son property-etc. collected having-made distant country chalĕ-gēla. Sēkhānē jēyĕ khub kharach-pattar towards went-away. There going much extravagant-expenses having-done bishay uriye-dile. Uriyĕ-dilē par sē-khānē bhāri all property squandered-away. Having-squandered-away after there hölö, tar khub dukshu (dukkhu) hölö. ākāl Takhan sē sēi scarcity became, his much adversity became. Then that chākar railo, ěk gěröstar gharê är tär maniber of-country a householder's in-the-house servant remained, and his master's mātē śūor charātē nāglō. Šūorē jē bhūsi khētō sēi bhūsi in-field hogs to-tend began. The-hogs which husks used-to-eat those husks khēyĕ āpnār pēṭṭā bharātē ichchhā-kallē, kintu kēu tā-kē tā eating his-own belly to-fill wish-he-made, but any-one him that to-eat dilē-nā. Tār jakhan hỗs hôlō, sẽ manē-manē kallē ïē. when senses came, he did-not-give. His in-mind made that, barite bāpēr kata māinē-karā chākar rayeche, ār in-house how-many month-paid father's servants are, and tārā khub khētē pāchehē. ār sê hētā kshidey machche. they much to-eat receive, and he here in-hunger is-dying. 'Āmi utě āmār bāpēr kāchē jābō; tā-kē balbō. 'I having-arisen my father's near will-go; him-to I-will-say, "bābā, āmi saggēr biruddē õ tomar sumuke pāp of-heaven in-opposition "father, I and of-thee in-presence sin karichi. Āmi ar tomar puttur habar juggi nēi. have-committed. I any-more thy 80% of-being fit am-not. Amā-kē tōmār ĕk jan māinē khēkō jan-majurēr mata Ме thy one person monthly-(pay) coolie eater like Bengali. M 2

rākha."' Sē utě tār baper kāchē gēlō, kintu keep." ' He having-arisen his father's in-neighbourhood went, but he thākti-i tār bāp tā-kē dēktē pēlē, tār bhāri at-distance remaining-even his father him to-see obtained, of-him much hölö. ār sē daure jēve tār galā dharĕ. chumū compassion became, and he having-run-to his neck catching-hold-of, kiss khēlē. Chhēlē ballē, bābā, āmi sagger biruddē ō tömär Son said, father, of-heaven in-opposition I and of-thee sumukē pāp karichi, āmi ār tomar puttur habar juggi in-presence sin have-committed, I any-more thy son of-being fit tār nijēr chākar-dikē ballē, 'siggir Kintu bāp chēvē the-father his own servants-to said, 'quickly all (am)-not.' But than bhāla kāpar ēnĕ ē•kē parāō, ēr hātē āngtī, pāvē jutō, better cloth bringing this man clothe, his on-hand ring, on-feet diyĕ dãō. Ār āmarā khāi-dāi ār āmod kari. Kēnanā āmar having-given give. And (let)-us eat and merry make. Because my ēi chhēlē-ti marĕ bāchlō; phēr-ābār hāriyĕ chhilō, phēr this son having-died again became-alive; lost was. again pāoyā (pāwā) gēlō.' Ēi katā bale. tārā āmōd-āllād went (has-been).' These words having-said, they merriment found kattē nāglō. to-do began.

Takhan tār bara pūttur mātē chhilo. Parē sē āstē-āstē At-that-time his elder son in-field was. Afterwards he while-coming kāchē pauche näch gānēr āoyāj (āwāz) pēlē. Takhan house near having-arrived dancing's music's noise received. Then sē ēk-tā chhorā-kē dēkĕ jijnesa (jig'esha) kalle, ·ē-sab ki ? he one boy having-calling question made, this-all what? Takhan sē tā-kē ballē je, 'tomār bhāi ēsĕ-chē ār tor bāp he him-to said that, thy brother has-come thy father tā-kē bhālay bhālay pēyĕ āmod-āllād kachchē.' Ētē sē in-good-state receiving merriment is-doing.' On-this he him being-angry ār bhītarē jētē chāilē-nā. Takhan tar bāp ĕsĕ again inside-(the-house) to-go did-not-wish. Then his father out coming tā-kē sādā-sādi kartē nāglō. Tātē sē tār bāp-kē ballē 'dēka, jē, him entreaty to-make began. On-this he his father-to said that, 'see, bachchhar chākarēr matan tōmār āmi ēta kāj kachchi. Kakhana I so-many years servant like thy work am-doing. At-any-time tomar katā kāti něi; tabu tumi āmār bādudēr sātē āmōd-āllād thy disobey I-did-not; still thou my friends with merriment words karbar jannē ēkbār-ō ĕk-ṭā patā pāti dāō-nii, kintu tomār jē to-do for once-even one goat she-goat didst-not-give, but thy that

chhēlē, tomār bishay-āśay bēuśyēdēr niye khēye phēlēchē, thy property harlots with having-eaten has-thrown-away, he āstē-nā-āstē tumi tār jannē bara jaggi kallē.' Tātē sē diately-on-coming thou him for great feast made.' On-that he immediately-on-coming thou him for tā-kē ballē, 'bāpu, tumi rāt din āmār kāchē āchha. Ār him-to said, oh son, thou night day of-me in-the-vicinity art. And āmār jā-kichu āchē sakal-i ta tomār, kintu amādēr khusi mine whatever is all-even indeed-(is) thine, but our merry hayĕ (hōĕ), āmōd-āllād karā uchit; kēnanā tōmār ēi bhāi marĕ being, merriment to-do (is)-proper; because thy this brother died gēchhlō, sē ēkhan ābār bēchĕ uţlō; hāriyĕ chhilō, ēkhan had-gone, he now again having-survived has-arisen; lost was, tā-kē pāōyā-(pāwā)-gēlō.' him (i.e. he) has-been-found.'

[No. 17.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHASHA.

WESTERN DIALECT. (WEST OF BURDWAN DISTRICT.) Āmi Barddamān rēl lökömötib āpiśē chāprāsi-giri chākuri I Burdwan rail locomotive in-office chāprāsi-hood service kari. Ai rāt āndāji chār-tēr samay rēl-gārir Jānāli Mahammad-kē do. This-day night about four in-time rail-cart's Jānāli Mohammad tār bāsā Bājē Pratappur thēkē dāktē jächchinu. his lodging Rāstā Bājē Pratappur from to-call I-was-going. Road bhulĕ ēk-tu bēśi uttur digē giyechinu. Tar par phire-giye missing little gali-rāstāv more north side I-had-gone. Afterwards returning Rāhaman-kē in-lane dāktē jäba ēman-samay chōr chōr balĕ āmā-kē Rahman to-call dharĕchē. going at-this-time thief thief shouting Ami caught. sander par thēkē rāt chārţē parjanta I āpiśē evening after chhinu. since night four tillin-office Tāhā Gharbaran was. ō Hari Bāgdi chāprāsī This jane. Āmi Gharbaran churi and Hari $B\ddot{a}gdi$ Chāprāsi know. I kari theft nēi. Āmi jani-nā sē kēna āmār nāmē committed have-not. ēman michhē do-not-know he why my in-name apabād such false dichchē. blame is-giving.

A variety of this western dialect of Bengali is spoken by the Sarāwak Mānjhīs, a well-to-do cultivating and trading caste of Jains, who live in the Tamār and Khuntī Thanas, in the extreme South-East of the Rānchī District, where it is called Khoṭṭā Bāṅgalā, Sarāwakī, or Sarākī. The difference between it and Western Bengali is so slight that it is not worthy of the title of a separate dialect. The following translation of the Parable of the Prodigal Son is in this dialect.

Note the typical Western Bengali preference of \bar{o} for a in words like $daul\bar{o}t\bar{e}r$, of wealth; $m\bar{o}rchh\hat{u}$, I die; $k\bar{o}sb\bar{i}$, a harlot. As usual, there is a tendency to elide an unaccented i. Thus, $kh\bar{a}t\bar{e}k$, he used to eat; $hat\bar{e}$, to be; $j\bar{a}t\bar{e}$, to go; $nij\bar{a}l\bar{e}k$, he went; $p\bar{a}l\bar{e}k$, he said; $ra\bar{\imath}l\bar{e}k$, he was; $ra\bar{\imath}t\bar{e}$, remaining. There is a tendency for $\bar{\imath}$ to become \bar{e} , as in the word $p\bar{e}chhu$, after.

In the declension of nouns, the nominative plural termination $r\bar{a}$ is carried through the oblique cases, so that we have as accusatives plural $ch\bar{a}kar - r\bar{a} - k\bar{e}$, servants; $m\bar{\imath}t\bar{a}n - r\bar{a} - k\bar{e}$, friends; and as a genitive plural, $k\bar{o}\hat{s}bi - r\bar{a} - d\bar{e}r$, of harlots.

In regard to pronouns note the singular $m\tilde{u}i$, I; and the form $h\bar{a}mar\bar{a}$, we, borrowed from the $ham^{o}r\bar{a}$, we, of Bihārī which is the main language of Ranchi.

As regards verbs, there is a peculiar form hëkë, for 'is,' which is borrowed from the Bihārī hikai, which we meet in Magahī. Similarly, we have the Bihārī form rahē, meaning, 'he was.' The word lāgũ is used to mean, 'I am.'

The first person singular ends in the old termination \tilde{u} . Thus, $l\bar{a}g\tilde{u}$, just mentioned; $m\bar{o}rchh\tilde{u}$, I am dying; $karichh\tilde{u}$, I have done; and so on. The first person singular of the Future ends in mu. Thus, $p\bar{a}mu$, I shall get; $j\bar{a}mu$, I shall go; $ka\bar{i}mu$, I shall say. The third singular of the Past usually ends in $\tilde{e}k$ in all verbs, both transitive and intransitive. Thus, $nij\bar{a}l\tilde{e}k$, he went; $p\bar{a}l\tilde{e}k$, he got; and many others.

There is a peculiar form of the Conjunctive Participle in $iy\bar{a}r$, which should be noted. Thus $j\tilde{a}iy\bar{a}r$, having gone; $kariy\bar{a}r$, having done; $uthiy\bar{a}r$, having arisen; $\bar{a}niy\bar{a}r$, having brought; $\bar{a}siy\bar{a}r$, having come; $d\bar{a}kiy\bar{a}r$, having called; and $suniy\bar{a}r$, having heard.

The specimen is not a very satisfactory one, as the writer has shown a tendency to revert to the forms of standard Bengali. Nevertheless, a sufficient number of genuine forms have been left to give a good idea of the peculiarities of the dialect.

[No. 18.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

WESTERN DIALECT, SARÄKĪ SUB-DIALECT.

(RANCHI DISTRICT.)

löker du bēṭā rāhē. Uhār mājhē chhoṭa bēṭā bāp-kē One man's (of-man) two sons had. Them among younger son father-to kaïlěk, 'ē bãp, dauloter jē bhāg said, 'Oh father, of-property that (the) portion would-get I, that portion pāmu mũi, sēi bhāg mô-kẽ dẽ.' Sẽ uhār mājhẽ daulat bãta kari dilěk. Thörěk dinêr bādē me give.' He them among property division doing gave. Few days after chhōṭa chhāoyā (chhāwā) sab ĕkṭhin kari ān muluk nijālĕk. Ōthā younger son all together making different country went. There jãiyār u khārāp kām kariyār urāi dilěk. Sē sab barbād karlěk, going he bad deeds doing wasted. He all squandered-away, (in) that muluk bhāri hō-lĕk. Uhār kashṭa hatē-lāglĕk. Ār u jãiyār ākāl country great famine occurred. His difficulty began-to-be. And he going löker achhray (asray) raïlek. U lök ēk that of-country one uhā-kē man's in-protection lived. That man țăire suyair charate pațhalek. Ar suyair je ghãs khātěk his-own in-field swine to-feed sent. And swine that (the) husks ate sēi ghās khāiyār āpanār pēt bharātē man-karlěk. Kintu kēu uhā-kē that husks eating his-own belly to-fill desired. But any (body) him nāhi. Ār jabē ditěk bujhtē pārlěk u kaïlěk, 'môr bāpēr would-give not. And when to-understand he-could he said, 'my father's darmā-āōlā (-wālā) chākar āchhē, ōrā khābārlēk how-many hired servants are, they (enough-for-)eating and bēśi pāĕn, ār mũi bhūkhē mörchhū. Mũi uthiyar môr bāpēr ārō more get, and I in-hunger am-dying. still I arising my father's jãmu, ār tā-kē kaïmũ, "bāp, mũi sargēr bāhir ār tōr near will-go, and him-to will-say, "father, I heaven's against and of-thee pāśē pāp karichhü. Ār mũi tôr bēṭā kahābār near sin have-committed. jaïg nā lāgũ. And I thy son of-being-called worthy not am. Tör darmā-āölā ēk lök chākarēr nihār mō-kē rākh."' Pēchhu uthiyār one man servant's like me keep." After arising Thy hired uhār bāpēr thinkē gēlēk, ār u phāiākē raïte-i, uhār bāp uhā-kē his father's near went, and he at-a-distance being-even, his father him dēkhtē palēk, ār dayā kariyār kudi-gēlēk ār tõṭā got, and compassion doing ran and neck caught-hold-of chum khālěk. Ār bētā uhā-kē kaïlēk, 'bāp, mui sargēr bāhir, And son him said, 'father, I heaven's against, and kiss ate:

ār tor pāśē pāp karichhū. Ār mũi tor bēṭā kahābār and of-thee near (before) sin have-committed. And I thy son to-be-called jaïg nā lāgū.' Lekin uhār bāp chākar-rā-kē kaïlĕk, 'torā chārē khub worthy not am.' But his father to-servants said, 'you soon very bēś kāpar āniyār ihā-kē pīdhāō, ihār hātē āthi pīdhāō, ār gōrē good robe bringing him put-on, his on-hand ring put-on, and on-his-fect jutāō pīdhāō, ār hāmarā khāi ār ānanda kari; kēnē-nāi ēi chhāōyā-ṭā shoes put-on, and we eat and merry make; for this son mor mari rahē, ārhō bāchiyāchhē; hārāi rāhē, sē pāli.' Pēchhu orā my dead was, again is-alive; lost was, he is-found.' After they ānanda hōlēn.

merry were.

Ekhan uhār bara bēṭā kshētē (kh'ētē) rahē. Ār u āsiyār ghar paś hōlěk. Now his elder son in-field was. And he coming house near was. Ār bājnā ār nāch suntē pālěk. Ār u ěk lôk chākar-kē dākiyār And music and dancing to-hear got. And he one man servant calling śudhiyālěk, 'i sab ki?' U uhā-kē kaïlěk, 'tôr bhāi āsiyāchhē, ār tôr asked, 'this all what?' He him-to said, 'thy brother has-come, and thy bāp khub bhōj kariyāchhē, kēnē nāi uhā-kē bēśei-beś paichhen.' father great feast has-made, for him safe-and-sound has-received.' Lēkin u śuniyār khisālěk, ār bhitar-kē jātē nāi mānlěk. Sēi-tehē But he hearing was-angry, and in (the-house) to-go not agreed. Therefore ubār bāp bāirālēk, ār ubā-kē bujhātē lāglēk. U jabāb kariyār kaïtē his father came-out, and him to-explain began. He answer doing to-say dēkh, dhēr-din-lēk mũi lāglěk, tor sebā karichhü. Tör 'Lo, for-many-days I thy service have-done. kathā kakhana-ō kātũ nāi. Ār tāu mō-kē ĕk-tā-ō I-transgress word ever not. And yet to-me one-even any chbāgāil-chbāōyā-ō dis nāi, je mũi môr mitanra-ke niyar ananda thou-givest not, that I my friends with merriment kid karû. Lêkin jakhan tör êi bêţā āsiyāchhē jē köśbirādēr sangē may-make. But when thy this son has-come who harlots with daulat khãi dubāiyāchhē, takhan tũi tār lāgin bhōj kariyāchhis." thy property eating has-drowned, then thou his for feast hast-made.' u uhā-kē kaïlēk, 'bēṭā (bāchḥā) tũi sab din môr saṅgē āchhis. he him-to said, 'son (darling) thou all day my with And törē-ī hěkē. Ānanda haōyāi (hōwāi) jē ā-chhē, sē sab Mor thik that is, that all thine-even is. Merry Mybeing hěkē, ār khusi haō. Kēnē-nāi mari rahē, ār tor ēi bhāi phēr is, and glad be. For thy this brother dead was, and again bachi ghurlěk; ar harai rahê, ar paoyalěk (pawalěk). alive came-back; and lost was, and is-found.'

Another but much more corrupt variety of Western Bengali is the patois spoken in the hills of the Dalma range in Barahbhum in the south of Manbhum. It is spoken in slightly different forms by the Kharias and by the Paharias. The Kharias are an aboriginal tribe of Chota Nagpur whose proper language belongs to the Munda or Kolarian family. Those who have settled in Manbhum have abandoned their ancestral language, and speak this broken Bengali. The bulk of the tribe is to be found in the District of Lohardaga, and there they speak their own language. Those of Manbhum are a wilder and less civilised tribe than their brethren of that District. An account of them by the late Mr. V. Ball will be found in the Proceedings of the Asiatic Society of Bengal for 1868, which is quoted on p. 285 of the Statistical Account of the District. The Pahāriās are a cognate race to the Khariās, and inhabit the same hills. See the Statistical Account of the District, p. 288.

The patois is called Khariā-thār or Pahāriā-thār, according to the speakers. The number of speakers returned is as follows:-

District.							Dialec	Number of Speakers.			
Manbhum "	1.	F. 12	5 22			Khariā-ṭhār Pahāriā-ṭhār					. 2,298 462
0 11								To	TAL		2,760

As in the case of the Kurmālī dialect of Bihārī, we meet Bihārī forms mixed up with Bengali ones, but not to so great an extent as in that form of speech. In Kurmālī, Bihārī forms predominate, and the dialect is classed under Bihārī; but in Khariā-ṭhār, the basis of the dialect is evidently Bengali. The following is an account of the peculiarities of the Khariā-thār as illustrated by the two specimens immediately following:-

I.—PRONUNCIATION—

A Bengali a (pronounced in Bengali as o, or o) frequently becomes u. Thus, kuri, for kari, having done; muri, having died; bunib, for baliba, I will say; dhuri, having eaught; kunnu, for karinu, I did; bilum, for bilamba, delay; munē, in (my) mind; dilu, for dila, he gave; and many others. An aï, becomes indifferently, ě, i or a. Thus hěn āk, hin āk or han āk, for haïlēk, he became; hib āk, it will be.

In the case of the word $mun^{y}ak$ for marilek, a has become u.

The letter \tilde{e} (pronounced in Bengali as \tilde{e} or \tilde{e}), frequently becomes \tilde{a} , which is pronounced as a, like the a in hat. Thus, y ahak, pronounced yahok, for ek, one; kun āk, pronounced kunnāk, for karilēk, he did; hēnāk, pronounced hēnnāk, for haïlēk, he became; bun'āk, for balilēk, he said; s'ār, pr. shār, a sēr-weight.

The y is sometimes dropped. Thus $kahin\bar{a}k$, he said; $hin\bar{a}k$, it became.

The letter o is frequently changed to a (pronounced o as in hot). Thus nak, for lok, a person; chhatkā, for chhotkā, small, young; char, for chor, a thief, and others. So u and ū become a in marash, for manush, a man; bhake, for bhūkhe, hunger. Au becomes ai, in dailat, wealth.

As regards consonants, there is a tendency to aspiration, as in $dh\bar{u}r$, for $d\bar{u}r$, distant. So, h is inserted, as in $y^s\bar{a}hak$ $(y\bar{a}h\bar{o}k)$ for $\tilde{e}k$, one; $chahar\bar{a}t\bar{e}$, for $char\bar{a}it\bar{e}$, to feed.

The letter n is liable to become r, with nasalisation of the preceding vowel.

Thus mūrish, for munis, a servant; śūri for śuni, having heard; jīris, for jinis, things; mãrash, for mānush, a man. This is really an attempt to pronounce a cerebral n, the sound of which has been lost in Bengali, but which still exists in Oriyā and in the languages of Western India. At the beginning of a word, it becomes l, in lahi, I am not; lay, is not.

The letter l sometimes becomes r, as in sakar, for sakal, all; $\bar{a}k\bar{a}r$, a famine; nikri, having come out; but it more usually becomes n, as in nak, for $l\bar{o}k$, a person; kahināk, he said; hanāk, it happened; gĕnāk, I am gone, or he went; āsnĕk, he came; kunnu, for karilu, karinu, I committed; nāgnĕk, for lāgilĕk, they began; bhan for bhāla, good; and many others.

The letter y, added to a consonant doubles it, and is not itself pronounced. Thus nādu, pr. nāddu, sweetmeats.

Of course, s, sh and s are all indifferently pronounced as sh.

Note the curious word dhāimēnā, running,—apparently a corruption of dhāvamāna.

II.-NOUNS-

- (a) Pleonastic Suffixes,—These are ta (gen. tār), and gā. Both are common. Thus, dui-tā, two; chāō-tā, the son; dailat-tār, of wealth; chhāo-gā, the son; sakaṛ-gā, all; hāt-gā, the hand.
- (b) The Accusative-Dative usually ends in $k\bar{e}$. Thus $b\bar{a}bb\bar{a}-k\bar{e}$, to the father. Note, however, $ghara-kj\bar{a}t$, going to the house.
- (c) The Genitive is regular. Thus, nakēr, of a person; babbār, of a father, but ghara-k pāś (Bihārī), near the house.
- (d) The Instrumental-Locative usually ends in \tilde{e} . Thus, $m\tilde{a}jh\tilde{e}$, in; $ghar\tilde{e}$, in a house; $bhak\tilde{e}$, by hunger; and many others.

Sometimes it ends in t. Thus genā-t, on going; buniyā-t, on saying.

- (e) The signs of the Ablative are hate and theke. Thus dhur hate, from a distance; mahar hat-ga hate, from my hand; nauka theke, from the boat.
- (f) The Plural seems, as a rule, to be the same as the singular. When necessary, regular Bengali forms are used.

III.—PRONOUNS—

First Person,—muï, I; mahar, my; mahar-kē, muï-kē, me, to me; muï-rā, we. In the phrase muï dōsh han āk, by me a fault has been, it seems as if muï was in the case of the Agent, or Instrumental. Of. Hindustānī, mujh sē dōsh huā.

Second Person, -tui, thou; tahar, tahar, thy.

Third Person,—sē, he; tāi, he (correlative); tāhar, tāhār, his; tāhar-kē, tahar-kē, him, to him; tāha-tē, on that; tāharā, tāhārā, they; tāhārdēr, of them; tāhar-dikē, to them.

Ehāy, on this.

Adjectives,-ēi, this; sēi, ai, that.

Relative, $-y(j)\bar{e}$.

Others, -Anything, kichhu, kis; anyone, kēha; any, kon (not kono).

· Bengali.

IV .- VERBS-

In these there are the wildest irregularities. The most conspicuous is the want of sense of person. Forms for each person occur, but the third person singular seems to be capable of being used for all three persons. For examples, see below:—

A .- Auxiliary Verbs, and Verbs Substantive-

- Present,—lahi, I am not; āchhay, thou art; āhay, it is; āchhē-y, they are, even; lay, is not.
- (2) Future, hib'āk (pron. hibbāk), he will be.
- (3) Past,—hanyāk (hŏnnāk), hinyāk, hĕnāk, hĕnāk, he was, it happened, etc. All corruptions of Bengali haïlěk.
 - Chhinā, rahinā, rahin, hēnā (corresponding to Bihārī, chhalā, rahalā, rahalā, halā), he was, they were.
- (4) Past Participle, -hěnā, in gar-hěnā, fattened.

The forms $g\check{e}n\bar{a}$ and $h\check{e}n\bar{a}$ are often used as an auxiliary, in the place of the Bengali chhila.

B.-Finite Verb-

- (1) Present, -kāṭu-ni, I did not transgress; jānu-nāi, I do not know; pāi-nāi, I did not get; pārum, they can; pāy, they get.
- (2) Imperfect,—kinit-gěnā (gěnā=Bengali gěla, used instead of chhila), I was selling, thou wast (art) selling; děkhit gěnā, I was seeing.
- (3) Future, -jām, I will go; dim, we shall give; bunib, I will say.
 (In colloquial Bengali, the m forms are common, in the case of verbs whose roots end in vowels, like dē, give; jā, go.)
- (4) Imperative,—kuri, let us make; dē, give; ās'a, come; din, give me (respectful); rākhim, keep me (respectful).
- (5) Past,—First Person,—Regular is gēnām (=gēlām), I went. Usually it ends in nu. Thus kunnu, I committed; dēkhnu, I saw; jānnu (pr. jānnu), I knew; dhunnu, I caught.
 - Sometimes the form of the third person is used thus,—muri gěnāk, I am dead; kuīnāk, I said; kun āk, I did; děnāk, I gave.
 - Second Person,—dim nāi, thou didst not give; mun āk (form of 3rd person), thou hast killed.
 - Third Person,-There are several forms, which may be grouped as follows :-
 - (a) Bengali forms in lek,—āsnēk, he came; dilek, he gave; nāgnēk, they began; hanēk, there was.
 - (b) Corresponding to the same,—in nºāk (ăk),—kunºāk, he did; hanºāk (etc., see Aux. verbs), it happened; banºāk, bunºāk, he said; āsnºāk, he came; mānºāk, he killed; kuïnºāk, they said; dhanºāk, they caught; in nāk,—kahināk, kuhināk, he said; dhāināk, he ran; āsnāk, he came; hitnāk, (?) they made (pārayā nāgit uṭu-puṭu hitnāk, they made an attempt for fleeing); ghuriyānāk, they returned.
 - (c) Corresponding to Bengali forms in la,—rahnu (=rahila, pr. rōhilō), he remained; dinu, he sent; pānu, he got; mānu-i, he did not even desire; ninu (=laïla), he took.

- (d) Corresponding to Bihārī forms in lā,—gēnā, he went; nigānā, they carried off.
- (e) Corresponding to Bihārī forms in l,—bāchāan, he survived (=Bihārī bāchāēl, for bāchal).
- (f) dim, he gave; khām, he ate. Possibly, there are Historical Presents, cf. parum, they can, above.
- (g) dit-nā, he did not give; nāgat, he began; nāgay, they began. Possibly, these also are Historical Presents.
- (6) Perfect and Pluperfect,—kari hēnā (3rd person for first), I have done; māgi hināk (3rd person for first), I asked; dēkhi hēna (3rd person for first), I saw; kuri hinā, he has done; bāch buni hēnāk, he spoke; mari ginu hēnā, he had died; bāch hēnā, he has survived.
- (7) Present Participle,—asit, coming; kinit, selling; dēkhit, seeing; śūrit, hearing.
- (8) Infinitive,—(a) chaharātē, to feed; pindh*ātē, to put on; māri ditē, to kill; anhātē, to stop.
 - (b) nibrāt, to finish; sudhāt, to ask; jāt, to go; dēkhit, to see; chālāt, to ply; chihirit, to make a noise.
- (9) Verbal Noun,—pārayā, fleeing; hanāy (loc.), on their being; gēnāt (loc.), on going; buniyāt (loc.), on saying.
- (10) Conditional Participle, -genāhi, going.
- (11) Conjunctive Participle,—The Bihārī form in i, is the most usual. Thus, bāṭi, having divided; kuri, having done; and many others. So rahi kuri, having remained; thāki kuri, living; uṭhi kuri, having arisen; āni kuri, having brought, which are also Bihārī.

Other forms are-

- (b) āśā, coming; hēnā, being; nignā, taking; ānā, taking.
- (c) khãyě kuri, having eaten ; khãyam, having eaten ; chihirik, calling.

An instance of the Passive is pānu gĕnā, he was found.

An instance of an Inceptive Compound is kuri nagněk, they began to make.

An instance of an Acquisitive Compound is dekhit pāi nāi, I could not see.

Of the following specimens one is a translation of the Parable of the Prodigal Son, and the other is a statement of an accused person.

[No. 19.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

WESTERN DIALECT, KHARIA-THAR MIXED SUB-DIALECT. (MANBHUM DISTRICT.)

য়্যাহক নকের ছইটা ছাওগা বহিনা। তাহার্দের মাঝে ছট্কা বাববাকে কহিনাক বাববা দৈলতটার বে মহর বাঁটা হিচা তাই মহরকে দিন্ আর সে তাহর দিকে দৈলতটা বাঁটি কুরি দিম্। কিছু দিন রহি কুরি ছট্ক সক্তৃগা এক ঠাঁই কুরি ধুর মূল্লুক চলি গেনা। উথিনে বিহিত আচারে থাকি কুরি সকড় ধন নিব্রিহি কুন্তাক্ সকড়গা নিব্রিহি গেনাৎ সে মূল্লুকে বেড্যি আকাড় হন্তাক। তাহর বেড্যি ছকু হিন্তাক। একটা ঘরে আশ্রা কুরি রহিন্থ। সে তহরকে থেতে ঘুস্রী চহারাতে পাঠাই দিম্ব। সে ঘুস্রী জিসকিস্ খাঁয়ে কুরি আঁঘাই গেনা খুসি হিব্যাক্। তাহরকে কেহ দিত্না। বখন তাহর দিশ হিনাক সে বন্তাক মহর বাববার বেজাঁই মুঁড়িষ খাায়ে নিব্রাত নাই পারুম্ এত জিনিসগা পায় আর মূই ভকে মুরি গেনাক্। মুই উঠি কুরি বাববার ঠাইয়ে জাম্ আর তাহরকে বৃনিব্ মুই সরগ্পর আর আপনঠি দোষ হন্তাক্ মুই য়্যাতেখনে তাহর ভন্ ছাওগা লহি মুইকে তাহর ঘরে ধাঁগড় রাখিম। সে উঠি কুরি তাহর বাববার থি আস্নেক। তাহর বাববা ধূর হঁতে তাহরকে আসিৎ দেখি খুসিহি গেনাক্ ধাইনাক্ তাহর ঘাড়ো ধুরি চুম খাম্। সেই ছাওগা বন্তাক্ মুই সরগ পর আর তাহরথি দোষ কুরু মুই আর তাহর ভন্ ছাওগা লহি। মিন্তক্ তাহর বাববা ভনভেন্সা হাতগা আংগ্র আর গড়ো জুতা এথিনে আনি কুরি তাহরকে পিন্নাতে ধাঁগড়কে বুনি দিনেক আর গাঁড়হেনা বাছুর আনি কুরি মারি দিতে বন্তাক্ আর বন্তাক আক্ত মুইরা খায়ম রংরিজ কুরি। মহর এই ছাওগা মূরি গেনা আবার বাঁচ্যান্। হারাই গেনা পায়ু গেনা। আর তাহরা রংরিজ কুরি নাগ্নেক্॥

এথিখনে তাহর বড় ছাওগা থেতি ছিনা। সে ঘরক্পাশ আসিৎ আসিৎ গীত্নাচ্ শুঁড়ি পামু। সে একটা ধাঁগড়কে চিহিরিক এই সকড় মান স্থাৎ নাগৎ। সেই ধাঁগড় বন্তাক্ তাহর ভাইকা আসন্তাক্ আর তাহর বাববা তাহরকে ভন্গাঁন্দ্যে পামু গাঁড়হেনা বাছুর মান্যাক্। তাহতে সে রাগনা ঘরক জাত মানুই না। তাহার বাববা নিকড়ি আসি তাহরকে বুনি হেন্ডাক। সে বন্তাক ওরে বাববা বিহিত বছর তহর পুঁজি কুরি হেনা কখ্মু তহর কথা মুই কাটুনি। মিনতক্ তুঁই মুইকে একটা ছাও ছাগড় দিম নাই যে মহর বিহিত কুন্কুলাইনা রংরিজ কুরি। মিনতক্ তাহর ছাওগা কোশবি সঙ্গে তহর সকড় ধন নফ কুরি হিনা সেই ছাওগা আসিৎ আসিৎ ভূঁই তাহার জন্ত গাঁড়হেনা বাচ্ছুর মুন্তাক্। বাববা বুন্তাক তুঁই সব্ সময় মহর পাশ আছয়, মহর সব ধন তহরা রংরিজ করি ধন হন্তাক্। তহর এই ভাইকা মূরি গিমু হেনা বাঁচ হেনা হারাই গেনা পামু গেনা॥

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHASHA.

WESTERN DIALECT, KHARIA-THAR MIXED SUB-DIALECT. (MANBHUM DISTRICT.)

Y'āhak (yăhŏk) nakēr duī-tā chhāo-gā rahinā. Tāhārdēr mājhē chhatkā bābbā-kē man's two sons were. Them among the-younger father-to kahinak, 'Bābbā dailat-ṭār jē mahar batā hichā, tāi mahar-kē din.' Ār sē tāhartold, 'Father of-property that my share, that me give.' And he thembati kuri-dim. Kichhu-din rahi-kuri chhatka dailat-tā dikē Some-days staying the-younger-(son) everything to (his) property dividing did. ěk-thãi-kuri dhūr mulluk chali-gĕnā. Uthinē bihit āchārē thāki-kuri sakar There (in)-irregular habits living all-(his) collecting distant land went. dhan nibrihi kun'āk. Sakar-gā nibrihi-genāt, sē mullukē did. Everything on-coming-to-an-end, (in)that waste land great ākār han'āk. Tāhar běd'i dushku hin'āk. Ěk-ţa gharē āśrā kuri rahinu. famine came. His great distress was. (In)-one house protection taking stayed. Sē tahar-kē khētē ghusrī chahārātē pāṭhāi-dinu. Sē ghusrī jis-kis khāyĕ-kuri, He him in-the-fields hogs feeding sent. He hogs' (food) husks aghai-gena khūsi hib'āk. Tāhar-kē kēha dit-nā. Jakhan tahar was-satiated glad will-be (would-have-been). Him anyone did-not-give. When diś hināk, sē ban'āk, ' mahar bābbār bējāi mūrish kh^rāyĕ nibrāt nāi pārum, senses came, he said, 'my father's good-many servants eating finish not can, ēta jinis-gā pāy, ār muī bhakē muri gĕnāk. Muī uṭhi-kuri bābbār ṭhãiyē so-many things they-get, and I of-hunger dying am-gone. I rising father's presence jām ār tāhar-kē bunib, " muï sarag-par ār āpan-thi will-go and him-to will-say, "(by)-me in-the-presence-of-heaven and in-thy-presence dosh han'ak; muï y'atekhane tāhar bhan chhāo-gā lahi : muï-kē tāhar gharē sin has-been; I noto thy good son am-not: me (in)thy house dhagar rakhim."' Se uthi-kuri tahar babbar thi āsněk. Tāhar bābbā dhūr He rising his father's presence came. His father distance servant keep." hãtê tāhar-kē āsit dêkhi khusihi genāk, dhāināk, tāhar ghāŗē dhuri, from him coming seeing glad went, ran, his neck catching (falling-on), chum khām. Sēi chhāo-gā ban'āk, · muï sarag-par kisses ate. That 80% 'I in-the-presence-of-heaven and said. tāhar-thi dosh kunnu. Muï ār tāhar bhan chāo-gā lahi.' in-thy-presence sin committed. I any-more thy good am-not. Mintak tāhar bābbā bhan-dēng ā hāt-gā āngthi ār garjē But his father good hand (finger) rings and (for) leg shoes ēthinē āni-kuri tāhar-kē pindh⁷ātē dhagar-kē buni diněk, ar here bringing him to-put-on servants-to order gave, and fat-become

bāchhur āni-kuri māri-ditē ban'āk, ār ban'āk, · ās'a, muïrā khāyam bringing calf to-kill ordered, and come, said, we eating rangrij kuri. Mahar ēi chhāo-gā muri gĕnā, ābār bach an ; hārāi merriment make. My this 80% dead went, again lived; lost panu-gena.' Ār tāharā rangrij kuri nagněk. went, (again) got-was.' And they merriment to-make began.

Ĕthi-khane tāhar bara chhāo-gā khēti chhinā. Sē gharak pāś At-this time his elder son in-the-fields was. He home near āsit āsit gīt-nāch śūri pānu. Sē ĕk-ţā dhagar-kē chihirik coming coming song-(and)-dance hearing got. He one servant-to ēi sakar mān / sudhāt nāgat. Sēi dhāgar ban ak, all (the)-meaning to-ask began. That servant replied, (of)-these āsn^yāk ār tāhar bābbā tāhar-kē bhan-gānd^yē pānu bhaika gar-hena has-come and thy father him brother all-hale getting fat-become bāchhur mān'āk.' Tāhatē sē rāgnā, gharak-jāt mānu-i calf killed. At-that he became-angry home-to-go did-desire-even nā. Tāhār bābbā nikri āsi tāhar-kē buni hĕn'āk, ban'ak, sē not. His father out coming him told having, he replied, O-rē bābbā, bihit bachhar tahar pūji kuri-hēnā, kakhnu tahar kathā 'Oh father, so-many years thy service I-done-have, ever thy words-(orders) muï kātu-ni, mintak tũi muï-kẽ ěk-țā chhão chhāgar crossed-(disobeyed)-not, but thou I me one young goat gavest nāi mahar bihit kun-kulāinā rangrij kuri. Mintak not (so)-that my many friends-taking merriment I-may-make. But tāhar chhāo-gā kōśbi sangē tāhar sakar dhan nashta-kuri hinā, sēi (this)-son harlots with thy all wealth wasted has, that chhão-gã āsit äsit tũi tāhar jan'a gar-hena bachchhur mun'ak.' coming coming thou him for 80% fat-become calf hast-killed.' Bābbā bun'āk, 'tũi sab-samay mahar-pāś āchhay; mahar sab-dhan, (The)-father replied, 'thou all-the-while me-with art; my all-wealth, Rangrij kuri han'āk. Tāhar dhan ēi bhāikā thine. Merriment making muri ginu right has-been. Thy this brother dead gone bach hěna; hārāi gěna, panu-gena. hěnā, had, lived has; lost went, has-been-regained.'

(EASTERN GROUP.)

BENGALI OR BANGA-BHASHA.

WESTERN DIALECT, KHARIA-THAE MIXED SUB-DIALECT. (MANBHUM DISTRICT.)

মুই দোকানে বিস নাড়া কিনিংগেনা। চারটা বাবু আসা মুইকে বুন্যাক নাড়া কতদর কিনিং গেনা।
মুই কুইনাক্ সকড়রকম জিঁড়িসের য়্যাকে লয়। তাহারা কুইন্ডাক সকড়রকম জিঁড়িস কুমি স্যাড় দেড়হেক দে।
মুই তাই কুন্ডাক্ আর ছই টকা চাড়ি আঁড়া দাম মাগি হিনাক। তাহরদের মাঝে য়্যাহক নক বিহিত জিঁড়িস
মহর হাংগা হঁতে নিমু আর বুন্যাক নোকা থেকে দাম পাঠাই দিম। তন মাঁড়্য দেখিহেনা মুই কিস্ নাই
বুন্তাক্। দাম আসিং বিলুম হনার মুই নাড়াধার গেনাহি কোন্ নোকা দেখিং পাই নাই। পরে বিহিং ধূরে
র্যাহক নোকা দেখিং গেনা। তাহতেই বাবুমীনা আছের মুনে-কুরি ধাইমেনা গেনাম। কাঝে-কাঝে মুই
ধাইমেনা সেই নোকার পাশ হেনা দেখুরু সেই বাবু চারটা সেখিনে নাই। মুই যে মুঠা কুরি নাড়া দেনাক
সেইটা ছইটার মাঝে বিস রহিনা, আর সেটা যে শালপাতর ঢাকা রহিনা সেটা ওন জায়গায় পড়ে রহিন।
দখিহিনা সেটা কম্ক্ম্ আহয় এহায় ঐ নোকা ঐ বাবুদের জায়ু মুই নাউড়কে নোকা অনুহাতে কুহিনাক
আর বাবু কুঁধি গেনা, বুন্ডাক। মিনতক্ তাহরা মহর কথা নাহি শুঁড়িং নোকা চালাং নাগয়। য়্যাহায় মুই
পাঁডুটে অন্হা নোকা ধুমু। য়্যাহক্ নক্ মাঝি আর য়্যাহক্ নক্ দাড়ি তাহারা নোকা নিগ্না পাড়য়া নাগিং
উটুপুটু হিংনাক্। মিনতক্ এই রুমে কিসক্ বিলুম্ হনেক্। এখনে বাবুদের মাঝ ছইটা নক্ ঘুরিয়ানাক
মুইকে ধন্তাক্ আর চর নোকারে চুরি কুরিতে আসনাক্ বুনিয়াং চিহিরিং নাগয়। তাহর আধ ঘম্টা পর আর
ছইটা বাবু য়্যাহক নক সিপাহি সঙ্গে আন। মুইকে ধরি নিগানা ফাঁড়ি ঘরক। মুই কিসক্ জামু নাই। মহর
দব নাই।

TRANSLITERATION AND TRANSLATION.

kinit-gěnā. Chār-ţā Bābu āsā Muï dokānē basi nādyu muï-kē I in-the-shop sitting sweetmeats was-selling. Four Babus coming me kata-dar bun'ak. 'nād'u kinit-genā.' Muï kuināk, 'sakar rakam * sweetmeats (at) what-price selling.' replied, 'all kinds I Tāhārā kuin'āk, 'sakar rakam jīris kunni s'ār y'ākē-lāv.' (of)-things the-same-(is)-not.' said, 'all kinds of-things mixing seers They dēr-hěk dē.' Muï tāi kun āk, ār duï takā chāri ārā give." did, and two rupees four annas one-and-half I that māgi-hināk. Tāhardēr mājhē y'āhak (yăhŏk) nak bihit jīris mahar hāt-gā Them of one man those-many things my hấtē ninu, ar bun ak, 'naukā thěkě dâm păthai-dim.' Bhan-marash dekhi-hěnā from took, and told, 'the-boat from price we-shall-send.' Gentlemen seeing nāi bun'āk. Dām āsit bilum hanay muï I anything not said. Price (in)-coming delay (there)-being dhār gĕnāhi, kon naukā dēkhit pāi-nāi. Parē bihit dhūrē side going, any boat to-see was-able-not. After-(this) some at-distance Bengali.

y āhak naukā dekhīt genā. Tāhatē-i Bābu-minā āchhē-y, munë-kuri. boat 8ee did. In-that the-Babus are-even, thinking-in-the-mind, dhāimēnā gĕnām. Kājhē-kājhē muï dhāimēnā sēi naukār pāś running I-went. Therefore I running that boat by-the-side-of hěnā, děkhnu sēi Bābu chār-tā sēkhinē nāi. Muï Ϊē being, muthā 8010 those Babus four there (were)-not. I which leaf-pot kuri nād'u děnāk sēi-tā duï-tār mājhē having-made-(in) (the)-sweetmeats gave that of-two in-the-midst rahinā. Ār sē-tā Ϊē śāl-pātar dhākā rahinā, sē-tā was. And ŏn that-(which) (with) which sal-leaves covered was, that other jāygāy parē rahin. Dekhi-hinā kamkam sē-tā āhay, in-place lying ēhāy was. I-saw that little-(quantity) is-remaining, on-this that naukā ai -Bābudēr jānnu, muï naukā anhātē kuhināk, ār nāur-kē boat of-those Babus I-knew, I (the)-boatman the-boat to-stop asked, and Bābu kūdhi gĕnā, bunfāk. Mintak tāharā mahar kathā nāhi Babus where sũrit gone, enquired. But they my words not chālāt nāgay. Yāhāy(yāhāy) listening-to naukā muï pärtē the-boat plying anhā naukā began. At-this I in-the-water plunging Yahak nak the-boat dhunnu. mājhi är yahak nak dāri tāhārā naukā caught-hold-of. One man boatman and one man oarsman they the-boat nignā pārayā nāgit utu-putu hit-nāk. Mintak ēi-rūmē kisak bilum haněk. taking fleeing for attempt But in-this-way some delay there-was. made. Ekhně Babuděr duï-țā nak ghuriyānāk muï-kē mājh Now of-the-Babus among dhan'ak two men returned me caught-hold-of and char naukārē churi kuritē āsnāk,' buniyāt thief in the boat stealing chihirit nāgay. Tahar to-do came; saying to-make-noise began. ādh-ghamţā par Of-that ār duī-tā Bābu y'āhak nak sipāhi half-an-hour after the-other sangē ānā, two Babus man constable with taking, one muï-kē dhari nigānā phari-gharak. Muï kisak jānu me taking carried-off nāi. Mahar (to-the)-out-post. I anything know dash not. My nāi. fault (there)-is-not.

MAL-PAHĀRIĀ.

The last variety of Western Bengali is the dialect spoken by the Mal-Paharias, a Dravidian tribe which has abandoned its original customs and language, and has become Hinduised. Its present language is a corrupt Bengali, included in which, like flies in amber, we meet, here and there, a stray word of Dravidian birth. According to Mr. Risley, their latest describer, the tribe is probably of common origin with the Mālēs of Rajmahāl, who still speak a Dravidian language. But its members have become so thoroughly Hinduised, and are so shocked at the impure practices of their northern cousins, that they deny all relationship.

The Mal-Paharias inhabit the centre portion of the District of the Sonthal Parganas and the adjoining portion of the Birbhum District, but the dialect associated with their name is only reported from the former district. The map opposite p. 59 shows the locality in which it is spoken. The number of speakers is estimated at 12,801. Hitherto, hardly anything was known about the language of this interesting people. From their Dravidian origin, and from the fact that a few words of the meagre vocabulary, which is all that has been available, are Dravidian, it has been provisionally assumed that it belonged to the Dravidian family. The following specimen, for which I am indebted to the Rev. L. O. Skrefsrud of Benagaria, shows, however, that it is merely a corrupt Bengali.

The following are the authorities which I have seen regarding the Mal-Paharias:-BUCHANAN-HAMILTON, Dr. Francis, apud The History, Antiquities, Topography, and Statistics of Eastern India, by Montgomery Martin. London, 1838. There is an account of the tribe on p. 126 of Vol. II.

DALTON, Edward Tuite, C.S.I., Descriptive Ethnology of Bengal. Calcutta, 1872. Account of the

tribe on p. 274. Vocabulary, p. 302.

Hunter, Sir W. W., LL.D., K.C.S.I., Statistical Account of Bengal, Vol. XIV, Bhágalpur and the Santal Parganas. London, 1877. Account of the tribe on p. 298.

RISLEY, H. H., C.I.E., The Tribes and Castes of Bengal. Calcutta, 1891. Vol. II. p. 66.

The language of the Mal-Paharias closely resembles the Kharia-thar spoken in Manbhum, of which examples have just been given. It is not, therefore, necessary to give a full analysis of the various grammatical forms presented in the version of the Parable printed below. The following remarks will be sufficient.

As in Kharia-thar, every n becomes cerebralised to n, which is strongly pronounced as in Oriya and Western India. In the Bengali language, the letter n has lost its proper pronunciation, and is pronounced like an ordinary dental n. Hence a new device has to be coined for representing the true sound of n. This is done, in the case of Mal-Pahāriā, by writing the letter \$\sigma\$, i.e., the letter \$r\$, with the following vowel nasalised. Whenever this occurs, I have transliterated the whole as n.

In the conjugation of verbs, the third person singular of the past tense ends in $-\tilde{a}$, as in balla, he said. The following forms of the Perfect may be noted:-

> kěríchha, I have done. divachhas, thou hast given. bāchīāchhơi, he has survived.

The Conjunctive Participle is formed by adding henak, as in gutiai-henak, having collected; gare-henak, having gone; and many other instances.

Bengali.

[No. 21.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

WESTERN DIALECT, MAL-PAHARIA MIXED SUB-DIALECT. (SONTHAL PARGANAS.)
(The Rev. L. O. Skrefsrud. 1899.)

এক জঁড়র ছইট বেটা আছ্লেক্। উহিয়ার মধ্যে ছট বেটা আপ্ড়াঁর বোবাক্ বল্ল, ও বোবা, ধনের জাহার বাধ্রা মুই ভেঁট্বো মোধে দে। তাতে উই ঘরকর্না উহিয়াক্ বাধ্রা কেরি দিল। থড়তে দিনেৎ ছট বেটা সভে গুটিয়াইত্থেনক ছুর দেস গেলেক্, আর তাহায়ঠিন্ নাং ছিনার্ চাল্ চলন হেনক আপ্ড়ার টাকা কোড়ি উডিয়াই দিলেক্। উই সভে ছার্থার্ কেরিকে উহায় দেসে বেজায় আকাল্ হইলেক্, আর উই কঠে পড়িং লাগ্লেক্। তথড় উই গাঁয়ে হেনক উহায় দেসের এক উড় গিরস্তর ভর্ম নিল ; উহা মাজ্স আপ্জার মাঠে স্থার চারাইৎ পাঠাই দিল। পেছ, স্থারে যে কুণ্ডা থইতা উহাৎহে পেট্ ভরিৎ খজল, কিন্ত কেহ নাহায় দিলা। তথড় জাগিহেনক বল্ল, মহর বোবার কত মৃড়িসের দরকার্ হইতে বেসি খইবার আছই, আর মুই হায়ঠিন ভথে মোরিওঁ। মুই উঠি হেনক্ আপ্ডাঁর বোবাঠিন জইবোঁ, উহাক্ বল্বোঁ, ও বোবা, মুই সর্গের বিরুদ্ আর তহর ছাম্ভং পাপ্ কেরিছ, মুই আর তহর বেটা বিখাই জইবার লেখে নাহাই, মোখে তহর এক জঁড়্ মুড়িদের মতন রাখ্। পেছু উই উঠিছেনক্ আপ্ড়ার বোবারটিন গেলেক্। উই ছরেৎ রহিতে উহার বোবা উহাক্ দেখিৎ ভেট্ল, আর উহার ময়া হইলেক্, আর জিংঘাই গয়ে উহার টটিৎ ধরিহেনক উহাক্ চুম্ল। বেটা উহাক্ বল্ল, ও বোবা, মৃই সর্গের বিরুদ্ আর তহর ছাম্ছৎ পাপ্ কেরিছ; মুই আর তহর বেটা বিধাই জইবার লেখে নাহাই। বোবা আপ্ড়ার্ ভাতুয়া-গাক্ বল্ল, হাপ্তেরি সভে হইতে নিক কানি আড়িঁহেনক উহাক্ পিন্ধাই দে; উহার হাতেৎ আংগুট্ আর টেংগেৎ জুতা পিকাই দে; আর আম্হি খয়েহেনক আনন্দ কেরিব্; কারন মহর ইহাই বেটা মরিঁছেলেক, বার্চিআছই, হারাইছেলেক, ভেটিল্॥

আর উহার বড বেটা মাঠে আছ্লেক, উই ঘরের গভি আদিহেনক নাচ্ বাজন্ স্থালেক্। তথাউ এক জঁড় ভাতুয়াক্ ডাকিহেনক উহাক্ স্থাইলাঁ, ইহা গা কি ? উই উহাক্ বল্লাঁ, তহর ভাই আদিলেক, আর তহর বোবা বড ভোজ্ তেয়ার কেরিছই; কারন উই উহাক্ নিখে ভেট্লেক। উই রাগ্লাঁ, ভিত্রেই নাহাই জইৎ খজ্লাঁ; পেছু উহার বোবা বাহিরে গুচাইহেনক উহাক্ খসামদি কের্লা। উই যুরাই-হেনক আপ্ডাঁর বোবাক্ বল্লাঁ, দেখ, সত দিন্ মুই তহর কাজ কেরিছ, তহর হক্ম কর্ষড় নাহাই রদ্ধেরিছ, তবু তুম্হি কখড় মোখে একট ছাগয়ের ছোয়াক্ নাহাই দিয়াছস্, জেমন মুই মোহর সাংগানগার নিয়ে হাসিমোজা কেরিল্; কিন্তু তহর ইহাই বেটা, জিহিঁ বেহিয়াগার সাংগানে তহর ধন খইয়ে ফেলাইছই, উইই জেবড় অস্লেক, তথড় তুম্হি উহার লাগি বড ভোজ্ তেয়ার কের্লে। কিন্তু উই উহাক্ বল্লাঁ, বাছা, তুই সভোগা মহর সাংগানে আছস্, মহর জাহায় তাহায় তহর। কিন্তু আনন্দ্ আর উলস্থি

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ,

WESTERN DIALECT, MAL-PAHARIA MIXED SUB-DIALECT. (SONTHAL PARGANAS.)

TRANSLITERATION AND TRANSLATION.

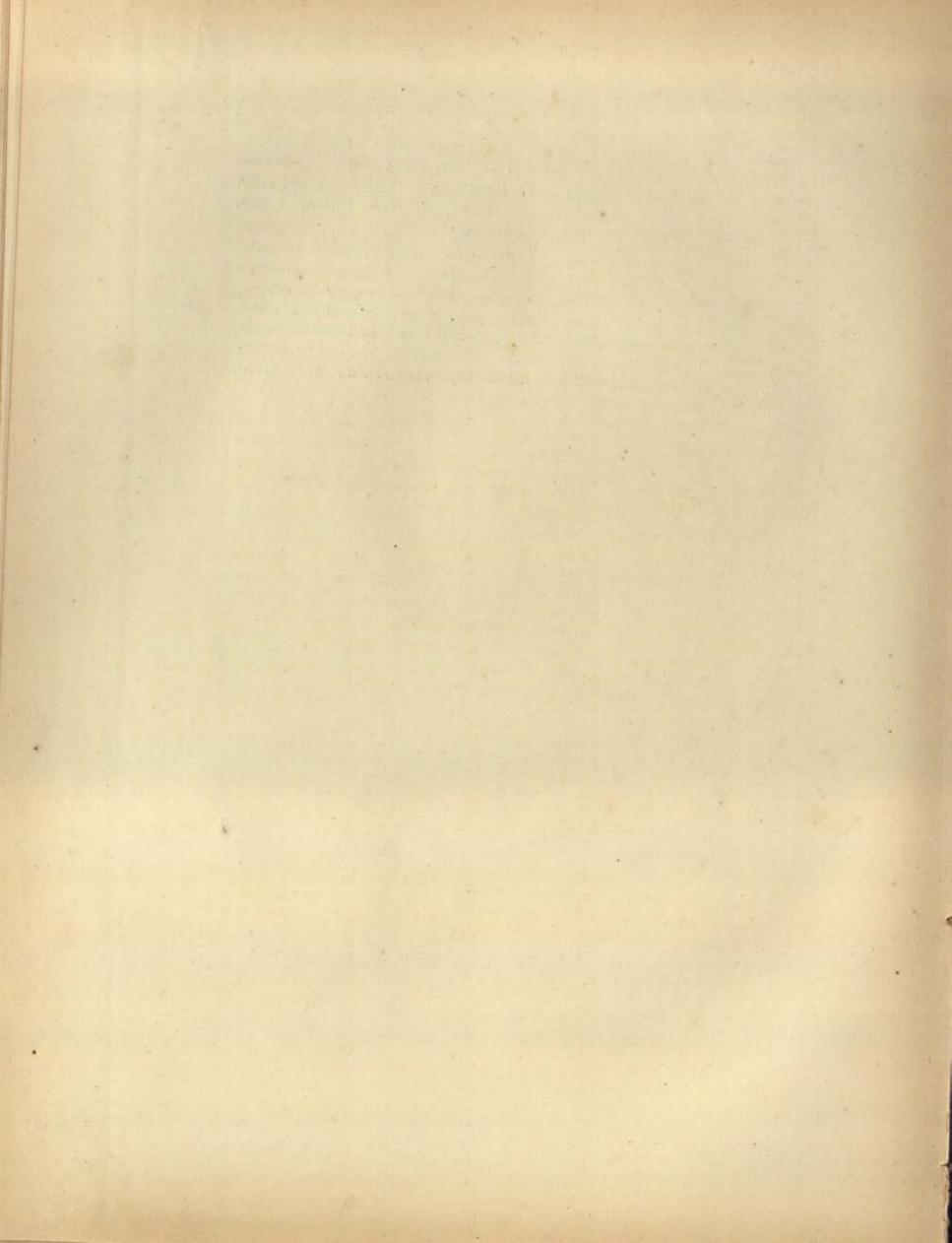
(The Rev. L. O. Skrefsrud, 1899.)

Ĕk jāņar dui-ta bēţā āchhlěk. Uhiyar madhyē chhata One man's two bētā 80718 were. Of-them among the-younger āpnār boba-k balla, .0 bōbā, dhaner jāhāy bākhrā mui bhetbo his-own father-to said, 'O father, of-the-wealth what share I will-get mō-khē dē.' Tātē ũi gharkarna űhi^yā-k bâkhrā give.' Thereon he the property them-to division having-made gave. me-to Tharhe dinēt chhata bētā sabhē guti ai-henak in-days the-younger son dur A-few having-collected (to)-a-far country all. tāhāy-thin nāng-chhinār chāl-chalan gēlĕk, ār hěnak āpņār went. and there tākā profligate conduct having-done his-own udi^zāi-dilĕk. kori rupees Ũi sabhē chhār-khār kěri-kě squandered. couries He everything dust-(and-)ashes having-made uhāv dēsē bējāy ākāl haïlĕk, ār ũi kashtai in-country severe famine parit läglěk. became, and he in-distress to-fall ũi gã'ĕ-hĕnak began. Takhan uhāy dēsēr ĕk jan girastar Then he having-gone bharsa that of-country a person of-farmer Uhā maņus āpņār refuge nila. māthē suyār chārāit pāthāi-dilã. took. That his-own in-field swine to-feed Pēchhu, man sent-(him). Afterwards, suyare jē kundā khaïtā, uhāt-hē the-swine what husks used-to-eat, with-them the-belly to-fill pēt bharit khailã. he-wished, kinta keha nahay dilā. Takhan jāgi-hĕnak balla, but anyone not 'mahar gave. Then having-come-to-his-senses he-said, · my bobar kata munisēr darkār haïtē bēsi khaïbār father's how-many servants' āchhaï. sufficient than more for-eating ār mui hāy-thin bhakē mōriỡ. Mui uthi-henak āpņār boba-thin and I here in-hunger die. having-arisen my-own father-near I "Ö bobā, mui jaïbõ. uhā-k balbo. sarger will-go, him-to I-will-say, "O father, I birūd ār tahar against and of-thee of-heaven chhāmhut kĕrîchha. Mui pap ār tahar bētā before bikhāi-jaïbār sin have-done. I any-more thy 80% of-being-called lěkhě nāh. Mō-khē tahar ĕk jãn munisēr matan rākh."" in-consideration am-not. Me thy one person servant's like keep,"

Pechhu ũi uthi-henak apnar böbar-thin gēlěk. Ui duret Afterwards he having-arisen his-own father's-vicinity went. He at-a-distance rahitē uhār bobā uhā-k dēkhit bhetla, ār uhār in-remaining his father him seeing met, and of-him compassion tatit haïlĕk. ār jingghãi gaye, uhār dhari-hĕnak. uhā-k became, running and going his having-caught-(him), on-neck him chumlã. Bētā balla, 'O boba, uhā-k mui sargēr birūd ār kissed. The-son him-to said, 'O father, I of-heaven against and tahar chhāmhut pāp kerichha. Mui tahar bētā ār bikhāi-jaïbār of-thee before sin have-done. I any-more thy son of-being-called lēkhē nābāi.' Böbā āpnār bhātu ā-gā-k ballā, hāpt-këri in-consideration am-not." The-father his-own servants-to said, e quickly sabhē haïtē nika (pronounced niko) kāni āni-hĕnak uhā-k all than good clothes having-brought him-to pindhāi-dē; uhār hätet änggut ār tengget jutā pindhāi-dē; ār clothe ; his on-hand ring and on-feet shoes put-on: and kěrib; káran mahar ibái bětá maríchhělěk, āmhi kha'ĕ-hĕnak anand (let)-us having-eaten rejoicing make; because my this 80% had-died. bāchīāchhaï; hārāichhĕlĕk, bhētil.' has-survived; had-been-lost, was-found."

Ār uhār bada bētā māthē āchhlek. Üi gharer gadi And his big 80n in-the-field was. He of-the-house near āsi-hĕnak nāch bājan sunlěk. Takhan ěk jan bhātuyā-k having-come dancing music heard. Then one person servant-to daki-henak sudhāila, uhā-k 'ihā-gā ki?' Ũi uhā-k balla, 'tahar having-called him-to he-enquired, 'these what?' He him-to said, 'thy āsilek, ār bhāi tahar boba bada bhōj terar kĕrîchhaï; kāran brother came, and thy father great dinner ready has-made; because ũi uhā-k nikhē bhētlěk.' Ũi rāglã, bhitarit nāhāi jaït him in-good-condition met.' He was-wroth, inside to-go khajlã. Pēchhu uhār bōbā bāhirē guchāi-hěnak uhā-k he-wished. Afterwards his father outside having-emerged him-to khasāmadi kĕrlã. Ũi ghurāi-hĕnak āpņār böbā-k balla, 'dēkh. entreaties made. He having-replied his-own father-to said, ata din mui tahar kāj kerichha; tahar hukum kakhan nāhāi 80-many days I thy works have-done; thy order kĕrīchha: tabu tumhi kakhan mô-khê ěk-ta chhāgayēr reversed I-have-made; nevertheless thou me-to a-single ever goat's chō'ā-k nāhāi difachhas. jeman mui möhar sänggan-gar nî'ĕ kid not hast-given, that I my companions-of with

hāsi-mojā kĕrib. Kinta tahar ihāi bēṭā, jĩhĩ bĕhi³ā-gār laughter-enjoyment may-make. But thy this son, who of-harlots sānggānē tahar dhan khai⁷ĕ phělāichhaï, ũhũi jēkhaņ aslěk, in company thy wealth having-eaten has-thrown-away, he when came, takhan tumhi uhar lägi bada bhōj të ar kërlë.' Kinta then thou of-him for-the-sake great dinner ready madest.' ũi uhã-k ballã, 'bāchhā, tui sabhē-gā mahar sānggānē āchhas, he him-to said, 'son, thou always my in-company art. mahar jāhāy, tāhāy tahar. Kinta ānand ār ulasathi kĕri mine whatever, that-even thine. But rejoicing and exultation to-make chāhi'a, kāran tahar īhāi bhāi marīchhĕlĕk, bāchhī'āchhaī; hārāichhĕlĕk, is-right, because thy this brother had-died, has-survived; had-been-lost, bhētil.' was-found.



III.-SOUTH-WESTERN BENGALI.

This dialect is spoken in Central Midnapore. It is bounded on the east and north by the Standard dialect spoken in those portions of the District, and on the south and west by the Oriyā of Midnapore and of Mayūrbhanja. It touches the sea in the Nandīgrām Thana. It covers a small area, and might almost be classed as a mixed sub-dialect of Standard Bengali and Oriyā. It differs considerably, however, from both languages, and possesses peculiarities of its own which entitle it to be classed as an independent dialect, and not as a mere mixture.

It is spoken by 346,502 people.

I am indebted for the following account of the languages of Midnapore to a note which has been furnished to me by Babu Krishna Kishor Acharji, the Secretary of the Midnapore District Board. Three main languages are spoken in this District, namely, Bengali, Oriyā, and Santālī. The last is a tribal language, and not a local one. It is spoken by the Santāls of the west of the District in Thanas Dantan, Gopiballabhpur, Jhargaon, and Binpur. The other inhabitants of these thanas speak a corrupt Oriyā. Oriyā is also spoken in the southern portion of the thana of Narayangarh, and in the Sub-Division of Contai in the south of the District.

In the rest of the District the language is Bengali. The boundary between Bengali and Oriyā is not capable of accurate definition. On each side of the border-line above indicated, there is a mixed dialect which may be styled either bad Bengali or bad Oriyā. In the north and east of the District there is spoken a tolerably pure Bengali belonging to the Standard dialect. The members of the Kaibartta caste speak the curious dialect which I have named South-Western Bengali; and they are so numerous in the centre of the District and in the west of the Tamluk Sub-Division, that their language must be considered the main language of the tract.

The following is the Kaibartta population in the area referred to :-

The following is the	Name of T					P	opulation.
Sadr Sub-Division.	Midnapore (S		Than	n)			6,592
Sadt Sup-Priston	Debra (Sout				-		23,613
	Sabang (who						121,770
	Narayangarh					1	18,751
Tamluk Sub-Division.		(West)					75,542
Tamiuk Sub-Division.	Tamluk	(Do.)					57,796
	Nandigrām	(Do.)					42,438
				To	TAL		346,502

This may be taken as the population speaking South-Western Bengali. It should be observed that the dialect of Nandigram, mentioned above, is a mixed one, and partakes of the nature of the Standard Bengali spoken in the rest of the Tamluk Sub-Division.

The boundary between South-Western Bengali and Oriya may be taken to be the River Kalighai, where it passes through the Narayangarh Thana. This river, also named here the Haldi, continues to be the language boundary and becomes the Northern

Bengali

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boundary of the Contai Sub-Division. On the east of the Contai Sub-Division the dialect lies, in Thana Nandigram, between that Sub-Division and the River Haldi, which here falls into the sea. The annexed map shows roughly where this South-Western Bengali is spoken. It also covers the ground where Bengali, Oriyā, and Bihārī all three meet, and shows, so far as a map can show by definite lines, a state of affairs which is essentially indefinite, the common boundaries of these three languages in this locality.

The dialect of Bengali spoken in the north and east of the District, as already stated, belongs to the Central or Standard dialect. In the extreme north, however, near Garhbeta and Salbani, it shades into the form of the Western dialect spoken in Bankura. Elsewhere, too, there are slight local variations which do not require illustration.

The Oriyā spoken along the border line of Bengali, is, as already said, much mixed with that language. Moreover, the form of that language which is spoken in Thanas Dantan, Gopiballabhpur, Jhargaon, and Binpur is considerably leavened with words borrowed from the Santālī of the tribes living in that neighbourhood.

Regarding the Kaibarttas of Midnapore, reference may be made to Mr. Risley's Tribes and Castes of Bengal, and to the account of the tribe given in pages 54 and 55 of the Statistical Account of the District. According to a local tradition which is not mentioned in either of these works, their original home was on the banks of the Sarju, in Oudh, a sufficiently improbable claim to respectability of race, which is not borne out by the caste-statistics of that Province. They appear to have been a non-Aryan race and to have entered Midnapore from Orissa, and it is certain that they conquered the district by force of arms. They now form more than thirty per cent. of the whole population of the District, being strongest, as explained above, in Thana Sabang, while most of them are found south of the River Kasai. They founded several great families, most of which have since died away, but the Rājā of Tamluk is still a member of the caste. One of their leaders became Rājā of Sujamuta, and his last lineal descendant died some years ago, after running through the splendid patrimony which he had inherited. The defeat of the Raja of Maina by the Kaibarttas at the time of their original invasion of the District is the subject of a local poem, once very popular, but now seldom read.

The history of their arrival in the District accounts for the very peculiar character of the dialect of Bengali spoken by them. Probably originally owning some non-Aryan language, they arrived in Midnapore speaking a corrupt patois of Oriya, and on this as a basis, they have built the dialect of Bengali which they speak in their present home.

As might be expected, the dialect is strongly influenced by Oriyā. For instance, the word $p\bar{o}$, a son, is much more used in that language than in Bengali. The word $s\bar{a}n^*\bar{o}$, younger, is for the Oriyā $s\bar{a}na$, jau-sau, every one, is Oriyā for Bengali $j\bar{e}$ - $s\bar{e}$: $par\bar{a}k$, again, is low Oriyā for a 'son.' The colloquial Oriyā forms its ablative by adding u, thus gharu, from a house; so also we have in these specimens words like $m\bar{a}jhu$, from among, $s\bar{e}$ -thinu, from that place. The plural of Oriyā nouns is formed by adding the syllable $m\bar{a}na$. With this may be compared—

chākarmankē, to the servants, corresponding to the Oriyā chākaramānanku.

kasbimankār, of harlots

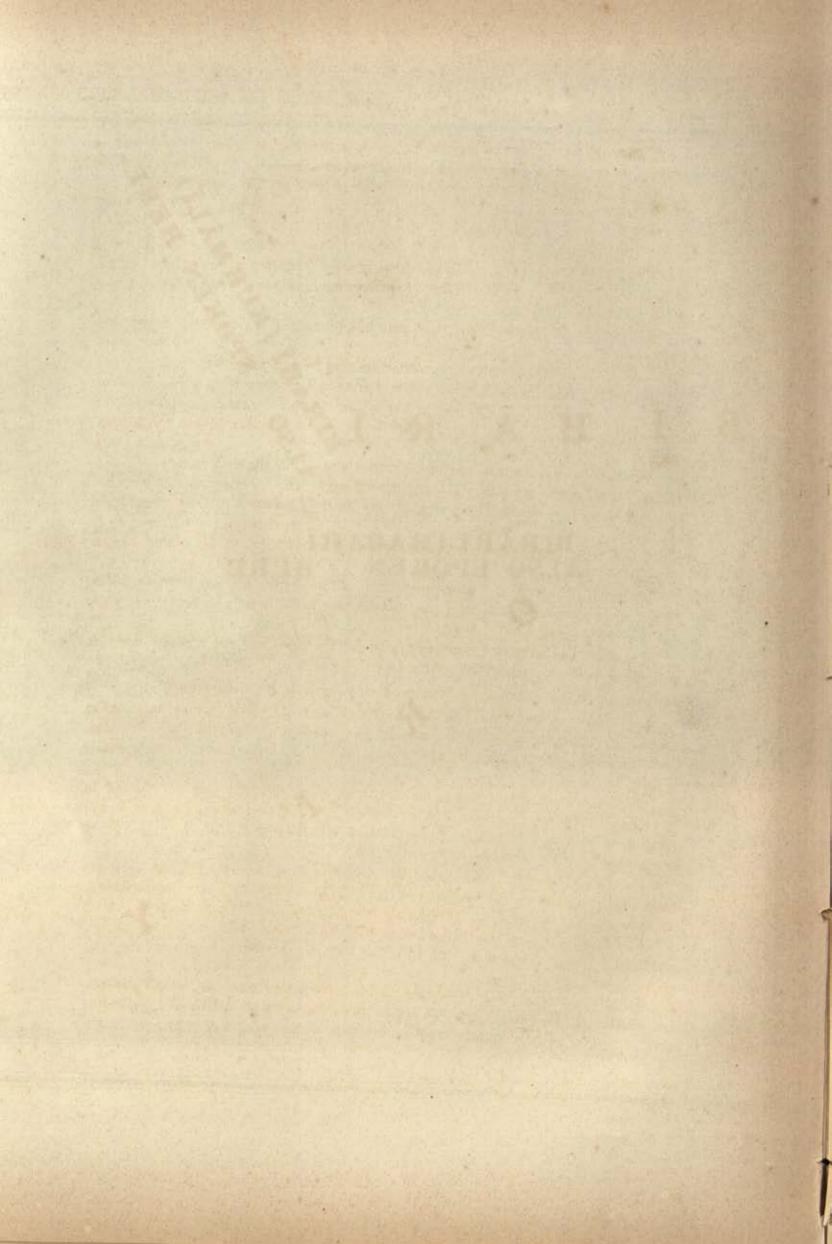
mōrmankār, of us

mōmānankar (vulgar).

mōmānanku.

MAP ILLUSTRATING THE MEETING GROUND OF BENGALI ORIYA AND BIHART





The root tha, meaning 'to be,' does not occur in Standard Bengali, but is found in Oriyā. So we find a root thā in these specimens, viz., in—

thāya, he remains or they remain, corresponding to Oriyā, thāē, he remains.

thāini, I was "thili.
thāila, he was, or they were, "thilā.
thāitē, lasting "thāntē.

The first person singular of the past tense in Oriya ends in i, and the second person in u, thus kali, I did; kalu, thou didst. So also we have in these specimens thaini, I was, $k\bar{o}llu$, thou didst.

The conjunctive participle in Oriyā ends in i, thus dēkhi, having seen. So we have here words like jāi-ni, not having gone.

Besides the above the following peculiarities may be mentioned:-

(I) Pronunciation.—A is frequently written and pronounced as \tilde{o} or o. Thus we have $kor^{g}\tilde{a}$ for $kariy\tilde{a}$, having done; $chol^{g}\tilde{a}$, for $chaliy\tilde{a}$, having gone; $dhor^{g}\tilde{a}$ for $dhariy\tilde{a}$, having held; $hol^{g}a$ (pron. $holl\tilde{o}$) for haila, he became; $t\tilde{o}khnu$ for takhan, then; $m\tilde{o}tu$, for $mat\tilde{e}$, like.

The vowel ē is frequently written 'ā, pronounced ā (like the à in 'hat').

Thus gēla, he went, becomes g'āla, pronounced gālō; dēkhitē, to see, becomes d'āktē, pronounced dāktē; chhēlē, the young of any animal, becomes chhāla, pronounced chhāllā.

There is, in fact, a tendency even for \bar{a} to become this \bar{a} (\bar{a}). Thus $r\bar{a}giy\bar{a}$, being angry, becomes $r^{\bar{a}}\bar{a}g^{\bar{a}}$, pronounced $r\bar{a}gg\bar{a}$.

As usual, $\bar{a}i$ becomes \bar{e} , and is so written. Thus $kh\bar{a}ila$, he ate, becomes $kh\bar{e}la$. This \bar{e} again becomes $^{g}\bar{a}$, as above, so that we have $p\bar{a}ila$, he got, becoming first $p\bar{e}la$, and then $p^{g}\bar{a}la$ (pron. $p\bar{a}l\bar{o}$).

The vowel i between two consonants is frequently elided, and the first consonant is assimilated to the second. Thus parīla, he fell, becomes palla (pron. pōllō); karīla, he did, becomes kalla; karītē, to do, becomes, kattē; lāgīla, he began, becomes lāgla. Similarly haīla, he was, becomes hala or hol'a. This, it may be noted, is also common in Oriyā. If, however, the second consonant is y, the first consonant is not assimilated. Thus for karīyā, having gone, we have korā; for rāgīyā, being angry, becomes rāgāā (rāggā).

There is a constant tendency to make a word, which sproperly ends in a, end in a. Thus $m\bar{a}dhur^a$, sweetness, becomes $m\bar{a}dhu\bar{j}^a$; $b\bar{a}k^a$, a word, becomes $b\bar{a}k^a$; (pron. bakki); nit^a , continual, becomes litti (see below) (here the word is spelled as pronounced).

As regards consonants, there is a steady tendency to double them when they are medial, and the accent falls on the preceding syllable. Thus for phūkā, squandering, we have phukkā; for bara, great, we have badda; for thēkiyā, having appointed, thekki; for bhōkē, hunger, bhokkē; for thākur, God, thākkur; for sītal, cold, sīttōl; for majhār, pleasant, majhjhar; and many others. Note also, in this connexion, the word saggal, all, for sakal.

There is a tendency to disaspiration. Thus kāch, near, for kāchhē; d'āktē (dāktē), for dēkhitē; gar for garh, a fort. In hāblās for abhilāsh, the bh has been disaspirated, and the aspiration transferred to the commencement of the word. A medial h is liable Bengali.

to elision, thus kaïla for kahila, he said; kaïba, for kahiba, I shall say; chāila, for chāhila, he wished.

On the other hand p is aspirated in $b\bar{a}phu$, for $b\bar{a}p$, a father.

As in Oriyā, initial n is very often changed to l. Thus we have lijēr, for nijer, of one's own; laya, for nay, I am not; l'āy for n'āy, like; lāch for nāch, dancing; litti (see above) for nit'a, continual; Lārān-garēr Lallārān, Nara-nārāyan of Nārāyan-garh.

(II) In the declension of Nouns, allusion has been already made to the Oriyā ablative in u, in words like mājhu, from among; sēṭhinu, from there. There is a locative in i in words like ekkāṭhi, in one place; pāṭhśāli, in the school. A termination of the genitive is kār in words like lokkār, of a man; tānnēkār or tānnākār, of them. The corresponding termination in Oriyā is kara, which is only used in the plural.

(III) Several irregular forms of the Pronouns have been noted. These are mui, the old singular 'I'; from this we have, mō-kē, to me; mōr, my; mōnnē, we; and mōrhē, our; mōrmankār, of us. From the regular āmi, we have a dative plural, āmānnakē, to us. The series for the second person is not so complete, but we have tui (old singular), thou (used with a verb in the singular); tũi, thou (honorific, used with a verb in the plural); and a curious form tan, meaning 'thy.' For the third person we have tãn (honorific), his; tānnē, they, and tānnēkār as well as tānnākār, of them.

With regard to Verbs, a pezuliar negative suffix ni or nika, must first be mentioned. It occurs in words like, jāi-ni, not having gone; haya-ni, it is not; dichha-ni, thou hast not given; pēli-ni, I did not disregard; dila-nika, he did not give; jānchhu-nika, do you not know; chāila-nika, he did not wish.

In the conjugation of verbs, the personal terminations used are, as already pointed out, those of Oriya.

As regards conjugation, the Present is regular. The Present definite is contracted from the standard form. Thus jānchhu, you know, for jānitēchha. But more usually an entirely different form is adopted, in which the auxiliary is formed from a base tha. Thus we have—

kari-țhi, I am doing. jāu-țhu, thou art going. khābāya-ţha, you are feeding. haya-ţhē, he is.

As examples of the Past tense may be quoted-

thāi-ni, I was, standard, chhilām, Oriyā thili.

pāni, I got, " pāilām. porni, I fell, " parilām.

kollu, thou didst, standard, karile.

g^vālu, thou wentest, , gēlē.
baslu, thou didst sit, , basilē.

kalla (pron. kollō), he made, " karila. hol³a (pron. hollō), he was, " haïla.

Of the Perfect, which is also extremely contracted, I quote the following examples. It will be noted that the chh is sometimes doubled, and is sometimes not—

kachchhi (1st specimen), } I have made, standard, kariyāchhi.

pāchhi, I have got, standard, pāiyāchhi.

dichha-(ni), you have (not) given (pl.) standard diyāchha (nā).

dichhē, he has given ,, diyāchhē.

Note the form āssan (for āsiyāchhēn), he has come.

As examples of the Pluperfect may be quoted-

kochchhini, I had done, standard, kariyāchhilām. g'āchhla (pron. gāchhlā), "giyāchhila.

Of the future, the following are examples :-

kaïba (pron. kōïbō), I shall say, standard, kōhiba.
chhāṛbō-(ni), I will (not) desert, ,, chhāṛiba nā.
korbin, he will do, ,, karibēn.
habē, he will be, ,, haïbē.

Causal verbs are formed by adding bā to the root. Thus—

khābāya-ṭha, you are feeding, standard, khāōyāitēchha.

pābāilu, thou didst cause to get, ,, pāōyāili.

The first specimen is the Parable of the Prodigal Son.

[No. 22.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ

SOUTH-WESTERN DIALECT.

(MIDNAPORE DISTRICT.)

এক লোকার ছুটা পো থাইল। তালেকার মাঝু কোচ্যা পো লিজের বাফুকে বল্ল বাফুহে! বিবৈ আশৈর যে বাঁটী মুই পাব সেটা মোকে দ্যা। সে তালাকার মাঝু বিষৈ বাঁটী কোর্যা দিল। ভোৎ দিন যাই নি কোচ্যা পো সুম্চ্যা গুটি লিয়া ভোৎ দূরে এক গাঁয়ে চোল্যা গ্যাল। সেঠা সে আকুতা থচ্চাপতর কোরা। লিজের বিবৈ-আশৈ একা-দমে ফুকা-প্যাল। য্যাৎকে তার সুম্চ্যা ফুরাইল সেঠা এক বড্ড আকাল পল। আর তার বড় ছখ হোলা। তোখ্যু সে সেউ গাঁর এক লোকার হরে যায়া মৃড় গুজ্ল। সে তাকে লিজের পোড়াা ভূঞে সোর চ্চরাতে ঠেকি দিল। সোর যে তুঁব খাতন্ তাকুউ সে খায়াা পেট পতা কত্তে হাব্লাস কল; কৈ তাকে দিলনিক। যাাংকে চ্যাতা তার জ্ঞাড় উদ্ল সে কইল, মোর বাফুর পাশে কন্ত দরমা খাউকা চাকর লক্তর কত খায়ঠে পেলায়ঠে মুই এঠি ভোকে মরিঠি। মুই এঠিমু মোর বাকুর পাশে বায়্যা তাঁকে কৈব বাফুহে ঠারুরের ছামু আর তোম্যর ছামু কত্ত পাতক কোচ্ছিনি, মুই আর তোর পোর বগ্গি লয়। মোকে তৃই তোর দরমা-থাউকা চাকরের ল্যায় পুষ। সেঠিমু সে তার বাকুর পাশকে গ্যাল। ভোৎতৃন্**মু তার বাপ** তাকে দ্যাক্তে প্যায়া তার বড্ডা মাদ্রা হল। ধাঁয়া যাায়া তার গলা জেড়িট্টি ধোঁরা তার চুম খেল। তংবা তার পো কইল, বাফুহে মুই ঠারুরের ছামু আর তোর ছামু কত পাতক কচ্ছি। মুই আর তোর পোর বগ্গি লয়। মোকে তৃই তোর দর্মা-খাউকা চাকরের মোতৃ পুষ। তার বাপ চাকরমনকে কইল মট্-কোরা একখন্ আছে। লুগা আন্তা এটাকে পিন্তে দে আর হাতে একটা মুদি, পায় এক-জোড়া জুতা পোরা। দ্যা। আর মোলে খেয়ে দেয়ে খোদ করি। জান্ছুনিক মুই মোর মরা পোকে জেঁত। পানি, হারাধন কিরা পানি। বোল্যা তান্নে খোস কত্তে লাগুল।

তার বড় পো বিলে থাইল। সেঠিমু ঘরের কাচ্ তড়িক আস্যা লাচ গীত হয়ঠে শুন্তে প্যাল। তোখ্মু একলোক চাকরকে ড্যাক্যা তালাস্ল ইগা কি হয়ঠে-রে? সে তাকে কৈল তন্ ভাই আস্সন্ তন্ ভাই ভালয় ভালয় কিয়া আস্সন তাই তন বাপ লোকজন থাবায়ঠে দাবায়ঠে। সে য়াগ্যা ঘর সাঁদাতে চাইলনিক। তাউ তার বাপ বারে আস্যা তাকে থাম্থুম্ কত্তে লাগ্ল। সে তার বাপকে এউ জবাব কল মুই অন্ত কাল তন্ থিজমেৎ করিঠি কব্ভু তন্ কথা পেলিনি তবেবা কব্ভু মোকে গটে বলা ছ্যাল্যা দিছনি যে মুই মোর হামজুলির লোকে লয়া থোস করি। আর তন যে পো কস্বিমনকার সাঁতে পড়া তোমার স্থাচা বিষৈ ঐরাণে দিছে সেই পো ঘর আস্তে তলি তুঁই লোকজন থাবায়ঠ। সে কইল বাকু তুই বেরেবেবার মোর সাতে এঠ আছু; মোর স্ম্চাত তোরু। মোরমনকার খোস আজ্লাদ করা গর-উচিত হয়নি। তোর ভাইকে জেঁতা পাছি। হারি গ্যাছ্ল ফির্যা পাছি॥

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

SOUTH-WESTERN DIALECT.

(MIDNAPORE DISTRICT.)

Ěk lokkār duttā pō tháila. Tánnékár mājhu kōch'ā pō A man-of two sons were. lijer Them-of from-among younger son his-own bāphu-kē balla, 'bāphu hē, bishai-āśair je bati mui father-to said, O-father, property-of what share pāba sē-tā mō-kē I shall-get that d'ā.' Sē tānnākār mājhu bishai bati kor'a give.' He them-of from-among property division dila. Bhōt doing gave. Many days jaiy-ni koch a po sumch a guti livā bhōt-dūrē not-having-gone younger son all collecting taking great-distance-at chol'ā g'āla (gălō). Sēthī ākuttā khachehāpatar sē village-to having departed korjā went. There he much expenditure lijēr bishai-āshai ekkā-damē phukka-p'ālla. doing Jatkē tār sumch a phurāila, his-own property altogether squandered. When his all was-spent, there ěk badda akal palla. År tar badda dukh hol'a. Tökhnu sē a great famine And his great fell. distress was. Then he that ěk lokkár d'arē jāy'ā műr Sē tāk-kē lijer porā gujla. village-of a man-of door-to going head put-in. He him-to his-own fallow bhūñē sor chcharatē thěkki dila. Sor je tüsh field-in swine to-feed having-appointed gave (did). Swine what husks were-eating tāku-u sē khāy'ā pēţ patā kattē hāblās kalla; kai tā-kē dila-nika. that-even he eating belly fill to-do wish did; anyone him-to gave-not. J'ātkē ch'ātā udla sē kaïla, 'Mor bāphur tār jñar When being-awakened his sense pāśē arose he said, 'My father-of side-to (near) katta darmā khāukā chākar laphar kata khāya-thē how many wage eating servant (and) slave how much are-eating (and) pēlāyā-thē, mui ēthi bhokkē mari-thi. Mui ēthinu mor throwing away (wasting), I (of) hunger am dying. I from-here my here bāphur pāśē jāy⁷ā ta-kē kaiba, "baphu-hē, thākkurēr chhāmu father-of side-to going him-to will say, "O-father, God-of front and tomar chhāmu katta pātak kochchhini. Mui ār tor por thy front how much sin I did. I more thy son-of jaggi laya, mō-kē tui tör darma-khauka chākarēr Pay push."' worthy not, me-to thou thy wage-eating servant-of like support." Sēthinu sē tār baphur pās-kē g'āla (galō). Bhot-dunnu From-the he his father-of side-to went. From-great-distance

tar bāp tā-kē d'āktē pjāyā, tar badda mādrā hala. Dhaya his father him-to to-see getting, great compassion was. Running his jāyā tār galā jēritti dhora tār chum khēla. Tatbā tār pō going his neck embracing holding his kiss ate. Then his 80% kaïla, 'bāphu-hē, Mui thākkurēr chhāmu ār tor chhāmu katta pātak said, 'O-father, I God-of front and thy front much kachehhi. Mui ār tör por jaggi laya. Mō-kē tui tör have-done. I no more thy son-of worthy not. Me-to thou thy darmā-khāukā chākarēr motu push.' Tār bāp chākar-man-kē kaïla, wage-eating servant-of like support.' His father servants-to ' mat-kor'a ěkkhan áchchhá lugá ān'ā, e'ā-kē pintē dē, ār 'haste-doing (soon) one piece good cloth bringing, him-to to-put-on give, and hātē ĕk-tā mudi, pāya ēk-jōrā jutā por'ā dyā. Āya hand-to a ring, feet-to one-pair shoes having put-on give. Come (let) us khēye-dēye khos kari. Jānchhu-nika mui mor marā po-ke jeta pāni; eating pleasure do. Know-you-not I my dead son-to alive I-got; hārā-dhan phir ā pāni.' Bolyā khōs tānnē kattē lāgla. Saying (this) they merry-making to-do began. lost-wealth back got.' Tār bara pō bilē thaila. Sethinu gharêr kách tarik His elder son field-in was. From there house-of near up-to coming lāch git haya-thē śunte pjala. Tōkhnu

ěk-lôk dancing singing (are)-going-on to-hear got. Immediately a (one-man) chākar-kē d'āk'ā tālāsla 'igā ki haya-ṭhē-rē?' Sē tā-kē kaila, 'tan servant-to calling he enquired 'this what (is) going on?' He him-to said, 'thy āssan, tan bhāi bhālaya-bhālaya phir'ā assan, tāi brother has-come, thy brother back has-come, therefore thy well-well bāp lōk-jan khābāya-ṭhē-dābāya-ṭhē. Sē r³āg³ā ghar sadate chaila-nika. He being-angry house to-enter wanted-not. is-feeding. Tāu tär bāp bărē tham-thum katte lagla, ās'ā tā-kē Therefore his father outside coming him-to pacification to-do began. He ēu jabāb kalla, 'Mui atta kāl tan khijmat kari-thi, tár báp-ké his father-to this answer made, 'I so-long time thy service am-doing, kabbhu tan kathā pēli-ni; tabbō kabbhu mō-kē at-any-time thy word disregarded-not; still at-any-time me-to badā chh'āl'ā gatē dichha-ni, jē mui mõr bam-jullir-lok-kē one-single goat young thou-hast-given-not, that my associate-people-to I layia khōs kari. Ār tan kasbi-man-kār sātē jē pō taking pleasure may do. And thy what 80% prostitutes parjā tomār sumehā bishai airāņē dichhē, sēi pō ghar having-fallen thy all property ruin-to has-given, that (same) son house tanni tũi lõk-jan khābāya-tha.' Sẽ kaïla, 'bāphu, tui bērĕbbōr men art-feeding.' He said, 'O son, thou always on-coming immediately thou

mõr sắtẽ ẽṭhu āchhu; mõr sumchā·ta tōr-u. Mŏr-man-kār khōs-āhlād my with here art; my all-(property)-indeed thine-also. Of-us pleasure karā gar-uchit haya-ni; tōr bhāi-kē jētā pāchhi; hāri g'āchhla phir'ā to-do improper is-not; thy brother-to alive I-have-got; lost went (was) back pāchhi. I-have-got.

The next specimen is a folk-song in the same dialect. It refers to the departure of Kṛishṇa from Vṛindāvana for Mathurā, in order to slay the demon Kamsa. The speaker is supposed to be Kṛishṇa's elder brother Bala-rāma. This occurred in the Dvāpara or third age of the world; and in the preceding, or Trēta, age, Kṛishṇa had also been incarnate as Rāma-chandra and Bala-rāma as Rāma-chandra's younger brother Lakshmaṇa. In the war between Rāma-chandra and Rāvaṇa, Lakshmaṇa had been dangerously wounded by a celebrated weapon named the śakti-spear. He was only revived by Hanumān bringing him a magic root. This is what is referred to in the fourth verse. It will be understood that Kṛishṇa is believed, like Rāma-chandra, to have been an incarnation of the Supreme Deity, Vishṇu. Before his birth his mother was imprisoned by Kamsa, in order to kill the infant directly he was born. The child was saved by a miracle. In the last verse, Kṛishṇa is represented as placing his own mother in prison. As the supreme ruler of the universe, he was responsible for what occurred.

[No. 23.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA BHASHA.

SOUTH-WESTERN DIALECT.

(MIDNAPORE DISTRICT.)

হার কি কোল্লুরে কিন্ট কাইকে গ্যালু।
কিস-কে আছু ভুঁরে পড়া। লিহাৎ কি যাউঠুরে ছাড়া।
রন্দাবন কি কাঁকা করে বসলু।
মুই তেন্তাযুগ্গে লইখন থাইনি শক্তিশেলে যৎবা পোড়নি।
তৎবা কান্দা। অর্ঘট পর্ঘট হৈলু।
এ যুগ্গে হয়া। কনেন্ঠ মোকে কোল্লুরে তোর জ্যেন্ঠ।
তাইকি কিন্ট ই কন্ট পাবাইলু।
জনম নিলু যার ওদরে রাখলু।
তাকে কারাগ্গারে ও তার ছাত্তির উপ্রে পাথ্থর চাপ্যা দিলু॥

TRANSLITERATION AND TRANSLATION.

Hāya, ki köllu-rē Kishta kāi-kē g'ālu.

Alas, what hast-thou-done-O, O Krishna where-to art-thou-gone.

Kis-kē āchhu bhūyē parjā. Lihāt ki jāu-thu-rē

What-for art-thou ground-on lying. Is-it-certain what (that) art-thou-going-C,

chhārjā.

having-left (us).

Brindāban ki phākkā karĕ baslu.

Vrindāvana what empty making hast-thou-sat.

Mui tětta-juggē Laikhan thāini. éaktiézla

Vrindavana what empty making hast-thou-sat. Mui tětta-juggē Laïkhan thāini, śaktiśēlē I in-the-Trēta-yuga Lakshmana was, by-the-sakti-spear when (I) fell. kānd⁷ā arghat-parghat haïlu. At-that-time weeping inconsolable thou-wert. Ē juggē hay⁷ā kanĕshṭha mō-ke kollu-rē tōr This age-in being younger me-to madest-thou-O thy j'ēshtha. elder. Kishta, i kashta pābāilu. Is-it-for-this, O-Krishna, this suffering thou-madest-me-get. Janam nilu jar ödarē rākhlu, Birth thou-tookest whose womb-in thou-hast-kept, Tā-ke kārāggārē, ō tār chhāttir uprē pāththar chāp'ā Her prison-in, and her breast-of upon stone pressing thou-hast-given.

FREE TRANSLATION OF THE FOREGOING.

- 1. Alas, what hast thou done, O Krishna? Where hast thou gone?
- 2. Why art thou lying on the ground? Is it certain that thou art going to leave us?
- 3. Why art thou making Vrindavana a desert?
- 4. In the Trēta age I was Lakshmana. When I fell struck by the śakti-spear,
- 5. Thou didst weep and wast inconsolable.
- 6. In this, Dvapara, age thou art the younger, and hast made me the elder.
- 7. Is it for this reason, O Krishna, that thou makest me to bear all this sorrow?
- 8 & 9. Thou hast put her in prison in whose womb thou wast conceived, and hast placed upon her breast a stone.

The next specimen is an account of a good boy in the same dialect.

[No. 24.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

SOUTH-WESTERN DIALECT.

(MIDNAPORE DISTRICE.)

লারানগড়ের ললারান্ বাব্র সান্তো পো সোরিন্তি বাব্টী "খুঁম মন্ধার লোক। যম্মু হাম্সী তম্মু হল্যা আর সম্শীভোল। বছর চোদ্দ পক্র উন্মোর হবে এরু মইধে এম্মু মাধুয়িয় যে চাকল্লফর আইপোড়শী-সাইপোড়শী আরা সঞ্ লোক তাঁন ভোবিস্তার কথা শুন্তা কত তারিপ কত্তে থায়। মুঁয়ে একটা বোল্যা উটক্ষর কি ফাকটা ফাক্চা বাক্যি নাই। মোর্হে লিতাই সাঁতে ইফালা থাকায় খুঁম ঢালমেল এগ্গলা একনলা একাঠি থাবাদাবা সওয়া বুস্যা করন্ আর লিত্তি লিত্তি বোরপার পাঠশালি পুঁথি গাইতে যান। শুন্তে পাবা যায় এউ সম্বছর চৈৎ মাসে নাকি মেছনপুরে সাইবের ছামুকে যায়্যা ইন্তাহাম দিয়া আইস্যা কুম্পানির ঘরে চাক্রি কোবিন। যৌ সৌ কয় তাঁন খুঁম উচ্চা পায়্যা হবে আমায়কে তাঁন্ মা বলেন যে মোর জু থাইতে থাইতে মুই কব্জু পড়াক্কে বিভূঁই ছাড়বোনি। মোর কি নাই ? কাত্তরে অন্ত সগ্গল? কালাগ্যা অন্ত আবাড় কোচ্ছি ? মোর জান্টমানি চাক্রি কাম নাই আপ্পা কার ধ্যায়া থাপ্যা বার মোর বুস্যা থায়্যা তের কি হবে চাক্রি বাক্রি ঘরে বুস্যা ছবাটী চাষ কোল্লে লাগ্যা ভৌৎ ॥

TRANSLITERATION AND TRANSLATION.

Bābur sān'ō pō Sōrindri Bābu-tī1 khum Lallaran Nārāyan-gorh-of Nara-nārāyan Bābu-of younger son Saurēndra Bābu Jamnu majhjhar lök. hāmsī tamnu halsā ār samśittöl. charming person. 18 charming 80 open-hearted and of-equable-temper. Bachhar chōdda pandra ummör habē. Eru maidhe emnu age will-be (is probably). This (time) Year fourteen fifteen within mādhuïi jē chākallafar, āiporšī-sāiporšī ārā sañchu lök tan good-natured, that servants-slaves neighbours other all people bhöbistär kathä sun'ā kata tārip kattē thāya. Műyē ĕk-tī politeness-of word hearing much praise to-do continue. Mouth-in a-single utakshkhar ki phāktī-phākchā bāk⁷i nāi. Morhe having-mentioned angry trivial 010 word not. Our Nitai ishtala thakaya khum dhalmel eggala-eknala ĕkkāthi khābā-dābā with friendship being great intimacy neck-deep one-place-in karan är litti-litti baurpar pathsali puthi saoyā (showā) bus ā lying-in-bed sitting does and daily Bahurupa-of school-to book to-sing (recite) Suntē pābā-jāya ēu sambachhar Chait māsē nāki Mēdunpurē this whole-year Chaitra month-in may-be Midnapore-in he-goes. To-hear is-got sāibēr ehhāmuke jāyjā intāhām diyā āis^yā kumpānir Saheb-of front-to going examination giving coming company-(Government)-of house-in

¹ Ti is a suffix of endearment, as tā is of contempt.

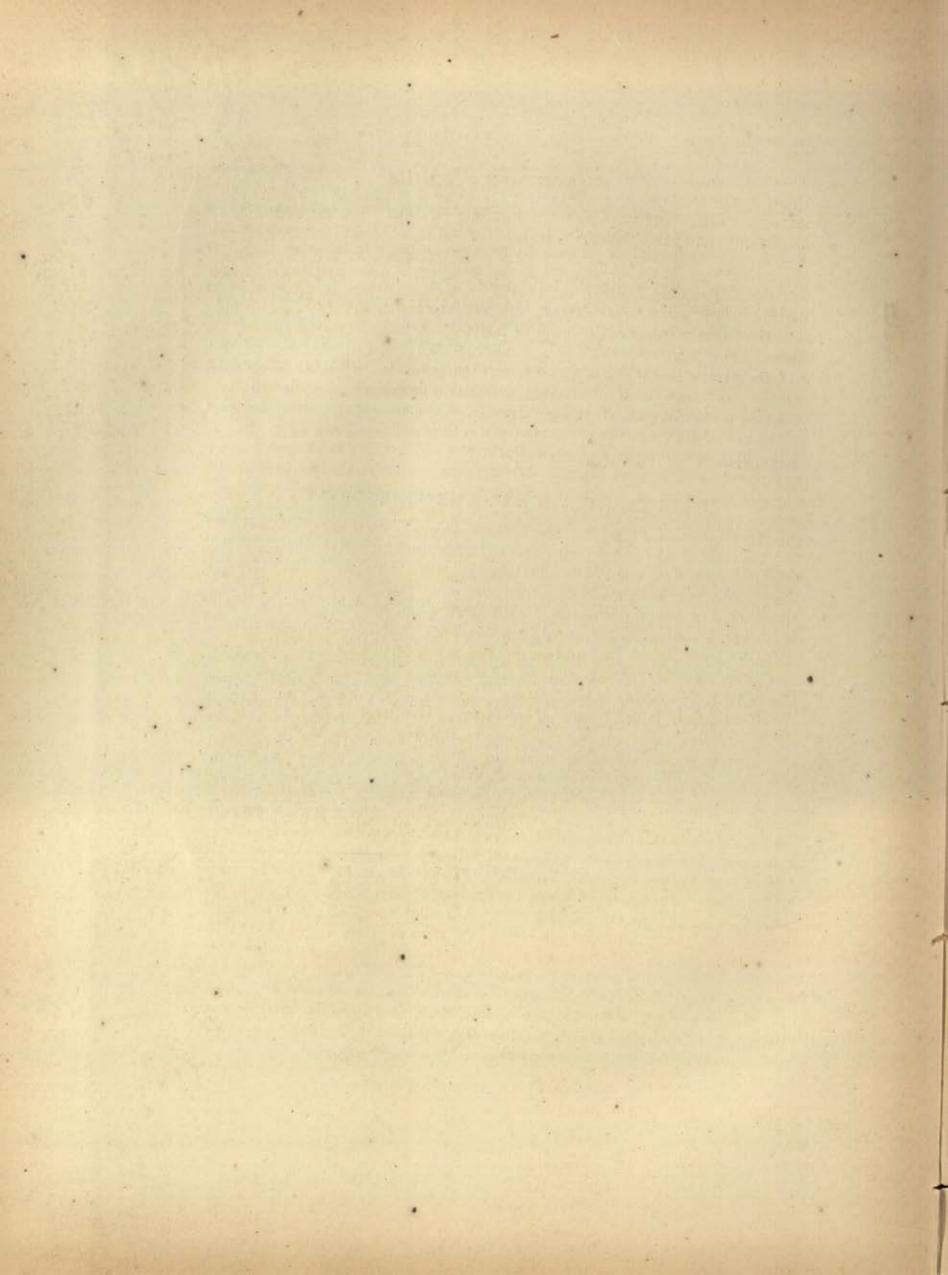
chākri korbbin. Jau-sau kaya tan khum uchcha paya habe. Amanna-kē service he will-do. Every-body says his very high rank (post) will-be. Us-to je, 'mor ju thaite thaite mui kabbhu balĕn parākkē his mother says that, 'my life lasting I at-any-time son-to foreign-country ehhārbō-ni. Mor nāi? kātta-rē ki atta saggal? kāllāgja will-leave-not. My what not? whom-for so-much all? whom-for 80-much kochchhi? mor jantumani (a corruption of gentleman) chakri property I-have-done? my respectable-(son)-for service necessity nāi? āppā, kāra dh'aya-dhap'a bāra; mor bus'āi not? O-father (son), some-body-of running-(and)-bustling twelve; my sitting habē chākrē-bakri. Gharē bus ā thāy'ā tēra. Ki service. House sitting twice-twenty-bighas remaining thirteen. What will-be chāsh kollē lāg'ā bhot.' cultivation if-done (would)-provide much.'

FREE TRANSLATION OF THE FOREGOING.

Saurendra Babu, the younger son of Nar-narayan Babu of Narayangarh is a very nice boy. He is as open-hearted and equal-tempered, as he is charming. He is about fourteen or fifteen years of age, and all this time he has been so sweet, that servants, slaves, neighbours, everyone, when they hear his gentle language, are full of his praises. He is never heard to utter a single angry or trivial word. Our Nitai is his friend, and is so very intimate with him, that they cat and sleep and sit together, and every day they go together to Bahurupa village school to recite their lessons.

There is a report that he will go up in the month of Chaitra of this year to Midnapore, and will there pass an examination before the Sāhib, and will get into Government service. Everyone says that he will ultimately obtain a very high post. But his mother says to us, 'As long as I live, I shall not let my son go away to a distant country. What is there that I have not plenty of? For whom is all this property of mine, if not for him? For whom have I collected so much wealth? My "gentleman" has no necessity for taking service. My darling, "others may earn twelve by running and bustling, but we will earn thirteen by sitting quietly at home." What is the use of taking service? With forty bighās of land we shall have plenty to eat while we stay at home."

¹ This is a well-known proverb.



IV.-NORTHERN BENGAL.

The standard of the northern dialect of Bengali may be taken to be the form of the language which is spoken in the District of Dinajpur. To the west, it merges into the Maithili dialect of Bihāri, through the Siripuriā sub-dialect in Eastern Purnea. To the east and north, it becomes the well-marked dialect spoken in Rangpur, Jalpaiguri and the neighbouring Districts to the east and known as Rājbangšī. To the south, in Rajshahi and Pabna, it more nearly approaches the standard dialect of Central Bengal.

The dialect is spoken in the following Districts,—Rajshahi, Dinajpur, Bogra, and Pabna.

The whole of this tract has, within historic times, been subject to the Kōch tribes who invaded it from Cooch Bihar, Assam, and Eastern Bengal, and members of the tribe still exist in each District. They were originally reported as speaking their original Kōch language, but an examination of the specimens of their language which I have received shows that they have given up their original speech, and now only speak a more or less corrupt variety of Northern Bengali. Careful enquiries made on the spot have elicited the fact that, even in the privacy of their homes, and when speaking to members of their own tribe, these Kōch speak only Bengali. In the four Districts abovementioned, their language does not differ from that of other peasants of the locality.

The dialect is also spoken in the east of Malda District. Here, there are some 65,000 people of Köch origin, who while they have abandoned their original language, speak an impure Bengali, differing from that of their neighbours belonging to other castes. The remaining speakers of Bengali speak a variety of the northern dialect. Malda, as the meeting place of several languages, would form an interesting study to the comparative philologist. Curiously enough, language is much more distributed by race than according to locality, so that in one and the same village in the east of the District four or five languages may be heard spoken. Bengali, Bihārī, Santālī, Kōch-Bengali, and others all meet in this District on equal terms. The Bengali of the District, though of the northern variety, is much infected by the neighbouring Bihārī, and this is specially true of the sub-dialect spoken by the Kōch, and is its special point of difference. Its grammar shows remarkable points of agreement with Oriyā.

Another sub-dialect of Northern Bengali is found in the north-east of the District of Purnea. It is called Siripuriā from the name, Śrīpur, of the pargana in which it is most prevalent, and also Kishanganjiā, from the principal town of the sub-division of that name. It is largely mixed with idioms borrowed from the neighbouring Bihārī, and is even written in the Kaithī character which is that usually adopted for writing that language. The people who speak it are mostly of Kōch origin. Of these, some 456,000 are Musalmāns, and some 136,000 are still called Kōch. A wild tribe entitled Kurariā also speaks the same sub-dialect. Of these there are about 11,500. These three classes were originally returned as speaking three different languages, but further inquiry shows that they all speak the same language, Siripuriā, which closely resembles the Kōch-Bengali spoken in Malda. The total number of people returned from Purnea as speaking Siripuriā is 603,623. Its western limit, and hence the western limit of. Bengali, may be roughly taken as the River Mahānanda.

We thus find that Northern Bengali is spoken by the following number of people:-

	1	Number of Speakers								
Rajshahi					11.74	1.				1,411,9421
Dinajpur										1,412,6501
Bogra										740,8071
Pabna										1,839,531
Malda										535,000
Malda (K	ōch	sub-di	ialect)				•			65,000
Purnea (Siripuriā sub-dialect)										603,623
							Тот	AL		6,108,553

The following points may be noticed regarding the form of the dialect spoken in Dinajpur:-

The system of spelling and pronunciation closely fellows that of Central Bengal, the more contracted forms of the verbal conjugation being as a rule followed. Here and there we meet the letter l used instead of r, as in the word ℓ for ℓ for ℓ in a body.

As regards vocabulary note the use of the word tabat, the Sanskrit tavat, to mean 'everything.'

In the declension of nouns, there is a Locative Singular in $\tilde{e}t$ or at. Examples are: $kasht\tilde{e}t$, in trouble; $p\tilde{a}y\tilde{e}t$, on foot; $kh\tilde{e}t\tilde{e}t$, in the field; $d\tilde{e}sat$, in the country; $h\tilde{a}tat$, on the hand; $k\tilde{a}chhat$, near. The Nominative Plural sometimes takes the same form as that of the Instrumental Singular. Thus, $chh\tilde{a}\tilde{o}y\tilde{a}t\tilde{e}$, pronounced $chh\tilde{a}w\tilde{a}t\tilde{e}$, children. Besides the usual Genitive Plural ending in $d\tilde{e}r$, for $dig\tilde{e}r$, as in $b\tilde{e}s\tilde{a}d\tilde{e}r$, of harlots, there is a similarly contracted Accusative Dative Plural, as in $ch\tilde{a}kard\tilde{e}k$, to the servants; $bandhud\tilde{e}k$, friends. In the Pronouns also, it will be seen that there is a tendency to drop the final \tilde{e} of the Accusative-Dative termination $k\tilde{e}$.

In regard to the pronouns, the pronoun of the first person is hāmi, I. Its Accusative-Dative Singular is hāmākē, or hāmāk, its Genitive Singular is hāmār, and its Nominative Plural is hāmrā. Similarly, for the second person, tumi is 'thou,' the Genitive Singular of which is tumār, and so on for the other cases. For the pronoun of the third person, we have sē, he; tāk or tāhāk, him, or to him; tārā, they; and tāydēr, their. The remaining pronouns exhibit no irregularities. Jēkhan and tēkhan mean 'when' and 'then.'

In the conjugation of verbs, there are irregularities in the personal terminations. The second person, honorific, sometimes ends in en. Thus, den, you give; karilen, you

¹ Revised figures.

made; $\bar{a}chh\bar{e}n$, you are. The first person of the future ends in im, as in balim, I will say. The third singular Past ends in \bar{e} in the case of Transitive, and drops its termination in the case of Intransitive verbs. The following examples may be noted,— $dil\bar{e}$, he gave; $p\bar{a}l\bar{e}$, he obtained; $kh\bar{a}l\bar{e}$, he ate; $puchhl\bar{e}$, he asked. For Intransitive verbs we have $ha\bar{i}l$, he became. So, chhil, he was; $g\bar{e}l$, he went; $l\bar{a}gi$, he began; $kh\bar{e}lchhil$, he was, or they were, playing. In one instance, we also find a Transitive verb dropping its final termination, viz., in kahil, he said.

As samples of the Perfect tense, we may quote,—dichhi, I have given; karichhi or contracted karchhi, I have done; bāchichhē, he has escaped; gēichhē, he has gone; āsichhē, he has come; and ānchhē, he has brought. Honorific forms are karichhēn, he has made; and pāichhēn, he has obtained. As a Pluperfect, the word gēichhil, he had gone, is an example.

For the Future, we have pām, I shall get; jām, I shall go; balim, I shall say.

The Infinitive ends in $b\bar{a}$. Thus, $bharib\bar{a}$, to fill; $d\bar{e}khb\bar{a}$ $p\bar{a}l\bar{e}$, he was able to see; $karb\bar{a}$ $l\bar{a}gil$, he began to do; $parb\bar{a}$ $l\bar{a}gil$, he began to fall. Sometimes it is inflected in the Genitive case. Thus, $dib\bar{a}r$ $l\bar{a}gil$, he began to give; $nib\bar{a}r$ $ch\bar{a}hil$, he wished to take; $d\bar{a}kib\bar{a}r$ $khail\bar{a}m$, I told to call.

The Conjunctive Participle ends in \tilde{e} after a consonant. Thus, $\tilde{a}s\tilde{e}$, having some; $kar\tilde{e}$, having done; and many others. After a long \tilde{a} , the termination is y. Thus, $p\tilde{a}y$, having got; $kh\tilde{a}y$, having eaten.

A notice of the dialect of Dinajpur, with a short Vocabulary by G. H. Damant, will be found on page 101 of Vol. II, 1873, of the Indian Antiquary.

[No. 25.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHASHA.

NORTHERN DIALECT.

(DINAJPUR DISTRICT.)

এক জন মাসুষের ছুই ছাওয়া ছিল। তায়্দের মধ্যে ছোট ছাওয়া আপন বাপ্কে কহিল, বাপ্! সম্পতের যে ভাগ হামি পাম্, তা হামাক্দেন। তাহাৎ সে তায়্দের মধ্যে বিষয় ভাগ করে দিলেন। কিছু দিন পর ছোট ছাওয়া তাবৎ এক ঠাই করে দূর দেশৎ চলে গেল, আর সেই ঠাই সে অপরিমিৎ বেভারে আপনার সম্পৎ উড়ায় দিলে। সে তাবৎ থরচ করে ফেল্লে সেই দেশৎ ভারী আকাল হইল, আর সে কস্টেৎ পড্বা লাগিল্। তেখন সে গিয়া সেই দেশের এক জন গিরস্তের আশ্রা নিলে; সে লোক তাহাক্ আপনার মাঠৎ শূওর চড়াবা পাঠায় দিলে। পাছৎ শূওর যে খোসা খায়, সেই দে সে পেট ভরিবা মন্ করিল, কিন্তুক কেহ তাক্ দিলে না। পাছৎ চেতন পায় সে কহিল, হামার বাপের কেত দরমাহাদার চাকর বেশী বেশী থাবার পায়, আর হামি হেখা ভুকে মরি! হামি উঠে আপন বাপের কাছৎ যাম্, তাহাক্ বলিম্, বাপ্! হামি মর্গের বিরোধে আর তুমার সাক্ষাৎ পাপ্ করিছি, হামি আর তুমার ছাওয়া বলে বলাবার যোগ্ নাহি, হামাক্ তুমার এক জন দরমাহাদার চাকরের মত রাখেন। পাছৎ সে উঠে আপন বাপের নিকট গেল্। কিন্তুক্ সে দূরে থাকতে তার বাপ্ তাক্ দেখ্বা পালে, আর দয়া করে দৌড়ে যায়, গলা ধরে চুমা খালে। ছাওয়া তাক্ কহিল্, বাপ্! হামি মর্গের বিরোধে ও তুমার সাক্ষাৎ পাপ করিছি; হামি তুমার ছাওয়া বলে বলাবার যোগ্ নাহি। কিন্তুক্ বাপু আপন চাকরেদেক্ কহিল্, জল্দি ধুব্ ভাল কাপড় আনে ইহাক্ পিন্ধাও; ইহার হাতৎ আক্রটীও পায়েও জতা পিন্ধাও; আর হাম্রা খাওয়া দাওয়া করে আনন্দ করি; কারণ হামার এই ছাওয়া মরে গেইছিল্, বাঁচিছে; হারায় গেইছিল্, পাওয়া গেইছে। পরে তারা আনন্দ্ কর্বা লাগিল্॥

আর তার বড় বেটা খেতেং ছিল্। সে আসে ঘরের নিকট হলে নাচ বাজনা শুন্তে পালে। তেখন সে এক জন চাকর্কে কাছং ডাকে পুছ্লে, এসব কি? সে তাহাক্ কহিল্, তুমার ভাই আসিছে, আর তুমার বাপ্ বড় ভোজ তৈয়ার করিছেন; কেনে বে, সে তাহাক্ আরাম শরীলে পাইছেন্। কিন্তুক্ সে রাগ করিল্, ভিতর্ যাবার চাহিল্ না। পাছং তাহার বাপ্ বাহিরং আসে তাহাক্ পর্বোধ্ দিবার লাগিল্। কিন্তুক্ সে উত্তর করে আপন বাপক্ কহিল্, দেখেন, এত বছর ধরে হামি তুমার সেবা করিছি, তুমার কোনও হত্কম কুন্কালে কেলাই নাই, তাঁহ তুমি কুন্কালে হামাক্ একটা ছাগলের বাচ্চা দেন নাই, যে, হামার বন্ধুদেক নিয়ে আনন্দ্ করি; কিন্তুক্ তুমার এই বেটা, যে বেশাদের সঙ্গে তুমার সম্পং থায় কেলিছে, সে বেখন আসিল্, তেখন তুমি তার কারণ বড় ভোজ তৈয়ার করিলেন্! কিন্তুক্ সোনন্দ করা আর হলাস হওয়া ভাল হইয়াছে; কারণ তুমার এই ভাই মরে গেইছিল্, বাঁচিছে; হারায় গেইছিল্, পাওয়া গেইছে॥

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT.

(DINAJPUR DISTRICT.)

chhāoyā (chhāwā) chhila. Tavder madhvē Ek jan manusher dui Of-them were. 80718 two One person man's kahil, Bap! sampatér bāp-kē apan chhāoyā chhōta his-own father-to said, 'Father! of-the-property 80% the-young tā hāmāk děn.' Tāhāt sẽ tāvdēr madh^yē bishay bhāg hāmi pām, that me-to give.' Thereon he of-them among property will-get, dilěn. Kichhu din par chhōta chhāoyā karě bhāg gave. Some days after the-young everything division having-made sēi thãi gēl, ār dür desat chalě karě ěk thãi one place having-made a-far land-in having-gone went, and in-that-place he dilē. Sē āpanār sampat uray běbbárě riotous in-behaviour his-own property having-caused-to-fly gave. He everything ākāl phěllě sēi dēśat bhari karĕ kharach having-made having-wasted that land-in a-severe famine became. spent sē · sēi Tekhan giyā lāgil. kashtēt parbā sē ār Then having-gone that he in-trouble to-fall began. he and nilē. Sē lök 'tāhāk āśrā girastēr ĕk jan dēśēr took. of-country a person householder-of refuge That him person śūōr ïē pāthāy māthat śūor charābā dílē. Pachhat in-field pigs to-feed having-sent gave. Afterwards the-pigs what his-own bhariba karil, pēt dē sē sēi khāv khōsā the-belly to-fill mind those by-means-of made. he used-to-eat husks Pāchhat chētan pay dilē nā. kēha tāk kintuk gave not. Afterwards senses having-obtained he him-to any-one but běśī bēśī darmāhādār chākar kēta baper 'hāmār kahil, servants much much wage-getting father's how-many " my said, mari. Hami bhukë uthě hēthā hāmi pāy, khābār I die. having-risen, in-hunger I here and to-eat get, tāhāk balim, " Bāp, káchhat jam, baper āpan him-to I-will-say, "Father, will go, father's in-neighbourhood my-own karichhi: pāp tumār sākkh'āt birodhē s'arger hāmi have done : before 8172 thy in-opposition I of-heaven nāhi; hámák balĕ-balābār jog, tumār chhāoyā hāmi am-not; of-being-called soorthy me 80% I 2 2 Bengali.

rākhěn."' Pāchhat darmāhādār māta chākarēr jan ĕk tumār wage-getting of-servant like keep." Afterwards one man thy Kintuk bāpēr nikat gēl. āpan uthě sē But in-neighbourhood went. father's his-own having-risen tāk dēkhbā pālē, tär bāp thāktē dūrē sē got, and to-see * his father him remaining in-distance he dharĕ chuma galā jāy, daurě karě dayā having-made having-run having-gone, neck a-kiss having-seized pity hāmi s'argër birōdhē tāk kahil, Bap, Chhāoyā khālē. I of-heaven in-opposition Father, him-to said, The-son ate. hāmi tumār karichhi; chhāovā sākkh^rāt pāp tumār ō I thy son have-done; sin before thy and jog nahi.' Kintuk bāp āpan chākardēk halĕ-balābār the-father his-own servants-to But worthy am-not. of-being-called pindhāō; ihār hātatē ihāk ānĕ kahil, 'ialdi khub bhala kapar said, 'quickly very good clothes having-brought this-(person) dress; his on-hand pāyēt jatā pindhāō; ār hāmrā khāōyā-dāōya (khāwā-dāwā) āngtī ō on-feet shoes put-on; and (let)-us feasting a-ring and Kāran hāmār ēi chhāoyā marĕ gēichhil, anand kari. For this 8011 having-died had-gone, having-made joy make. my hārāy gēichhil, pāōyā-(pāwā)-gēichhē.' Parē bāchichhē; has-survived; having-been-lost had-gone, has-been-found.' . Afterwards they ānand karbā lagil. began. joy to-make

khētēt chhil. Sē āsĕ gharer bara betā Ār tār in-field was. of-house He having-come elder son his And Tēkhan sē bājnā śuntē pālē. halě nach nikat in-neighbourhood having-become, dancing music to-hear got. dākē puchhlē. E-sab ěk jan châkar-kê kāchhat one man servant near having-called asked. 'This-all what?' kahil, 'tumār bhāi āsichhē, ār tumār bāp tābāk brother has-come, and thy c thy father a-great said, him-to bhōj taiyār karichhēn, kēnē jē sē tāhāk ārām śarīlē pāichhěn.' that he him sound in-body has-obtained.' has-made, because feast ready jābār chāhil rag karil, bhitar nā. Pāchhat Kintuk anger made, within to-go wished not. Afterwards But táhák parbódh dibār lāgil. Kintuk bāhirat āsĕ, bāp outside having-come, him remonstrance to-give began. But father āpan bāpak kahil, 'dēkhēn, ēta bachhar karě uttar his-own father-to said, · see. making so-many answer tumār kon-o hukum sēbā karichhi, hāmi tumār kunkālē dharě service have-done, thy any order at-any-time I thy lasting

tumi kunkālē hāmāk ēk-tā chhāgalēr bāchehā tãhu phělái nāi, yet thou at-any-time me-to a goal's · I-disobeyed not, hāmār bandhudēk niye anand kari; kintuk nāi, jē děn friends taking joy I-may-make; my not, that gavest sange tumār sampat khāy phělichhē, bēśādēr ĕi bētā, jē tumār who, of-harlots in-company thy wealth eating has-wasted, thy this 80%, kāran bara bhōj taiyār karilēn. tēkhan tumi tār sē jekhan for-sake a-great feast ready hast-made.' then thou his he when he-came, balil, 'Bāchhā, tumi sarbada hāmār sangē āchhēn, tāhāk Kintuk sē thou always my in-company art, he him-to said, Son, But karā Kintuk anand tumār. hay, sab ta ār hāmār Ϊā to-make and But joy thine. all indeed and mine what is, marě kāran tumār ēi bhāi hulās haōyā (hōwā) bhāla haiyāchhē, thy this brother having-died for good has-been, rejoicing ' gēichhil, pāōyā-(pāwā)-gēichhē.' hārāy bachichhe; gēichhil, had-gone, has-survived; having-been-lost had-gone, has-been-found.

[No. 26.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT.

(DINAJPUR DISTRICT.)

হামার ছাওয়া হামি খুন কর্ছি। সেই জন্ত চৌকিদার ও পূলিস হামাকে এখানে আন্ছে। ঐ ছাওয়ার বয়েষ ৫ বছর। ৪ খান ছাওয়াতে সন্ধার সময় হান মান খেল্ছিল্। হামি উহারদের সকলকে চর দিলাম ও ঐ ছাওয়া ঝাক পড়ে গেল্। হামি এক চর ও এক কিল দিছি। পড়ে গেলে হামার বেটি ছাওয়া ছাওয়াকে কোলাতে নিলে ও যখন কোলাতে নিলে তখন ছাওয়া চোক্ চড়ায়ে দিলে। হামার মা তখন ছাওয়াকে নিবার চাহিল্ কিন্তু পারিল্না। হামি তখন কোলায় নিলাম ও ককির টকির ডাকিবার কহিলাম ও বছত মানুষ আসিল্। ছাওয়া হামার কোলায় দম নিল ও ঠাঙা হই গেল্॥

হান্মান্ করনা চুপ্থাক। বাপু এই জন্ত চর্ দেই ও মারি। ছাওয়া বেটি ছাওয়া॥

হাঁ হামার ক্যুর হইয়াছে। হামি খুসিতে কহিলাম, যে হইছে তাহা হামি তামাম কহি দিলাম। কেহ শিখায় দেয় নাই॥

TRANSLITERATION AND TRANSLATION.

Hamar chhāoyā (chhāwā) hāmi khun-karchhi. Sēi-jan'a chaukidār child I have-murdered. That-for chaukidar o pulis hāmā-kē ēkhānē ānchhē. Ai chhaoyar (chhawar) bayesh 5 (pach) and police here have-brought. That child's me age bachhar. 4 (chār) khān chhāoyātē (chhāwātē) sandh'ār samay years. 4-in-number children of-evening time Hāmi ubārdēr sakal-kē char dilām ō khēlchhil. ai chhāoyā (chhāwā) were-playing. I them all slaps gave and that parě-gēl. Hāmi ěk char ō ěk kil dichhī. Parĕ-gēlē all-of-a-sudden fell-down. I one slap and one fist-blow gave. Having-fallen-down bēţi-chhāoyā (chhāwā) chhāoyā-kē (chhāwā-kē) kölätē wife my child on-the-lap took nilē takhan chhāoyā (chhāwā) chōk charāyĕ-dilē. jakhan kölätě Hāmār when on-the-lap took then child eye raised-up. takhan chhāoyā-kē (chhāwā-kē) nibār chāhil, kintu pāril-nā. Hāmi mother then child to-take wanted, but could-not. takhan köläy niläm ö phakir-takir dākibār kahilām, ō bahut manush on-lap took and fakirs-and-others to-call asked, and many men * Chhāoyā (chhāwā) hāmār kölāy āsil. dam nilaō thändä The-child came. on-lap (his-last)-breath took my and cold ahī-gēl, became.

Q.—Hānmān kara nā chup thāk, bāpu ēi jan'a char dēi ō māri?

Quarrel do not quiet keep, you this for slap gave and beat?

Chhāoyā(chhāwā) bēţi chhāoyā(chhāwā).

child female child (was).

A.-Hã, hāmār kashur haiyāchhē. Ĵē Hāmi khusitē kahilam. guilt has-become. I voluntarily have-stated. What Kēha tāmām kahi-dilām. śikhāy dey haichhē, tāhā hāmi all Anyone happened, that I have-stated. tutoring gave nāi. • not (No body tutored me).

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The following two examples come from Eastern Malda, and the dialect closely resembles that of the preceding ones. They have been prepared with much care by Babu Radhesh Chandra Set, and the pronunciation is excellently illustrated. The following are the chief peculiarities of the dialect of these specimens:

I.—PRONUNCIATION—

The letter a (ŏ) is pronounced as ō or o. Thus jhōn for jan, a person; chhōtō for chhōta, a little; dhōllē (pr. dhollē) for dharilē, he caught.

The letter \check{e} or \check{e} is frequently written ${}^{y}\tilde{a}$, and both are pronounced like the \check{a} in hat. Thus ${}^{y}\check{a}k$ (pr. $y\check{a}k$) for $\check{e}k$, one; ${}^{b}\check{a}l\check{a}$ (b $\check{a}t\check{a}$), a son; $chh\check{e}l^{y}\check{a}$ (for $chh\check{e}l\check{e}$) a child; $p^{y}\check{a}t$, for $p\check{e}t$, belly; $ch^{y}\check{a}t$, for $ch\check{e}t$, senses; $kh^{y}\check{a}t\check{e}$ (for $kh\check{e}t\check{e}$), in the field; $t^{y}\check{a}k\check{a}$ (for $th\check{e}k\check{e}$), from.

In suchtë, to think, \tilde{o} has become u, and in $d\tilde{o}r^s\tilde{a}$, au has become \tilde{o} .

In the word jhon for jan, a person, j has become jh.

The local dialect pronounces r as r. Thus bara for bara, great. The letters s, sh, and s are all written s, which is pronounced as dental s. Here we see the signs of the influence of the adjoining Bihārī.

II.-NOUNS-

The Accusative Dative is usually formed by adding k. Thus $b\bar{a}b\bar{a}k$; to the father; $sah\bar{o}riy\bar{a}k$, a citizen (Acc.); $b\bar{o}k$, to a wife. Sometimes the ordinary form is used, as $kutt\bar{a}-k\bar{e}$.

The Genitive Singular is regular.

The Instrumental Locative is generally regular, but sometimes ends in ēt, as in gharēt, in the house.

The sign of the Ablative is hote, as hat hote, from the hand.

As an example of \bar{e} in the Nominative Plural, we have chaoyal-paoyale, the children.

The Genitive Plural is formed by adding $gh\bar{o}r$, to the Genitive Singular. Thus $t\bar{a}r$ - $gh\bar{o}r$, of them; $d\bar{o}st\bar{e}r$ - $gh\bar{o}r$, of friends. From this other oblique cases may be formed. Thus, $t\bar{a}r$ - $gh\bar{o}r$ · $k\bar{e}$, to them.

III .- PRONOUNS-

First Person, -hāmī, I; hāmāk, to me; hāmār, my; hāmrā, we.

Second Person, -tûi, thou; tōk, thee; tōr, thy.

Third Person,—tãi, ãi, he; tāk, him; tār, his; tāt, thereon; tār-ghōr, of them; tār-ghōr-kē, to them.

i, this one; u, that one. Adjectives, õi, ai, that.

Others,—kēhu, anyone; kichchhu, anything; kunu, any. The rest are regular, so far as they appear in the specimens.

IV .- VERBS-

(a) Auxiliary Verbs, and Verbs Substantive—

- (1) Present, -lohi, I am not; achhis, thou art; achhē, he is.
- (2) Past,-achhlō, hōlō, he was, etc.
- (3) Past Conditional, -hōtō, he would have been.
- (4) Verbal Noun,-hobar, of being.

Finite Verb-

- 1. Present, kāṭi, I cut; kari, I may make; rahi, we may remain; dis-ni, thou didst not give; khāy, they eat.
 - 2. Present Definite,-morchhi, I am dying.
 - 3. Imperfect, -dichhlo-nā, he was not giving; āschhilo, he was coming.
- 4. Future, -pāmu, I will get; Jāmu, I will go; kahmu, I will say; karmu, I shall do; kahbē, he will say.
- 5. Imperative,—dē, give; rākh, keep; āy, come; d'ākhèk, look; khāi, let us eat; dāi, let us give; kari, let us do.
 - 6. Past,—Second Person,—dili, thou gavest. 3rd Person,—
 - (a) Transitive Verbs,—kahlē, he said; dilē, he gave; phēklē, he squandered; dhōllē, he caught; paṭhālē, he sent; dēkhlē, he saw; kōrlē, he made; khālē, he ate; pālē, he got; puchhlē, he asked; kōllē, he made; karlē, he made; rākhlē, he put.
 - (b) Intransitive Verbs,—g^sālō, he went; hōlō, he became; pōlō, he fell; ālō, he came; lāglō, they began; sāndhālō, he entered; thāklō, he remained.
 - 7. Past Conditional and Habitual, -bhālō-bāstō, he used to like.
- 8. Perfect,—kar āchhi, I have done; diyāchhē, he has given; uriyāchhē, he has wasted; āy āchhē, he has come; pāy āchhē, he has got; khāy āchhē, they have eaten.
 - 9. Pluperfect,-marachhilo, he had died; hariyachhilo, he was lost.
- 10. Infinitive,—charātē, to tend; bharātē, to fill; kahtē, to call; rāntē, to cook; khātē, to eat; suchtē, to think.
- 11. Present Participle,—bittē, passing (of time); jāntē, knowing; rahtē-i, even remaining.
- 12. Conditional Parliciple, -pālē, if he got; puchhlē, having enquired; kahlē, if I say.
- 13. Conjunctive Participle,—This ends in "ā. Thus bara, having divided; karā, having done; jāy"ā, having gone; and many others.

Sometimes the regular form is met, as, sāndhiyā, having entered.

Malda District is a meeting-place of several languages,—of Bengali, Bibārī, Santālī, Kōch, and others. Curiously enough, language is distributed by race, rather than by locality, so that in one village four or five languages may be heard spoken.

The two following specimens are the Parable of the Prodigal Son, and a short Folktale. [No. 27.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT.

(MALDA DISTRICT.)

(Babu Radesh Chandra Set, 1897.)

য়্যাক ঝোনু মানুসের ছুটা ব্যাটা আছ্লো। তার ঘোর বিচে ছোট্কা আপ্নার বাবাক্ কহলে, বাব ধন করির যে হিস্তা হামি পামু, সে হামাক্দে। তাৎ তাঁই তারঘোরকে মালমাতা সব্ বাঁট্যা দিলে। বছৎ पिन ना वि**९** एक, रहारिं। रहला। नव् ग्राकरिं कड़ा। विराम हला। ग्राला। आव् रम वम्हारल आश्नाव् माल्-भाखा नव् शूरेया नितन । यथून नव् तन थत्र कद्या किक्तन, जथून तन त्नता वाकान् रशाता, वात् तन বারা কঠিনে পোলো। তখুন্ তাঁই যায়া। ওই দেসের য়াক্ সহোরিয়াক্ ধোল্লে। অঁই তাক্ ময়্দানে সোর চরাতে পাঠালে। তাঁই সোরের ভুঁসি দিয়া প্যাট্ ভরাতে পালে খুসি হোতো, মতন্ সে ভুসিও তাক্ কেন্ত দিছলোনা। যথুন তাঁই চ্যাৎ হোলো, তথুন সে কহলে, হামার বাবার দরমাহা খাউকা চাকর বাকরের ঘরে য্যাতো খাবার যে ফেল্যা ছর্যা খায়, আর হামি ভোকে মোর্ছি। হামি উঠ্যা হামার বাবার কাছে যামু আর তাক্ কহ্মু, বাবা, সরোগের কাছে আর তোর্ কাছে হামি পাপ কর্যাছি, হামাক্ আর তোর্ ছেল্যা কহতে হয়ু না। হামাক্ তোর দরমাহাখাউকা চাকর কর্যা রাখ্। সে উঠ্যা বাবার কাছে আলো। মতন্বছৎ দূর রহ্তেই তার বাবা তাক্ দেখ্লে, আপ্সোস্ কোর্লে, আর্ দোর্যা আস্যা ভার ছার সাণ্ট্যা ধর্যা চুমা খালে। তথুন সেই ছেল্যা বাবাক কহলে, বাবা, হামি সরোগের কাছে আর তোর নজরে পাপ করাছি, হামি তোর আর পুৎ হোবার লায়েক্ লোহি। মগর্ বাবা চাকর সবাকু কহলে খুব জবর্ জবর্ পোসাক্ লিয়া আয়্, তাক্ পিন্ধিয়া দে, তার্ হাতেৎ আঙ্কুট, পাঁয়ে জুতা দে। হাম্রা খাই দাই আর উচ্ছব করি। ক্যানেনা হামার ই ব্যাট্যা হারিয়া গিয়া ফের্ পাওয়া গ্যালো। অরা তথুন আনন্দ কোরতে লাগ্লো॥

তথুন্ বর ব্যাট্যা খ্যাতে আছ্লো। যথুন্ অঁই ঘুরা। আস্ছিলো, আর্ বারির্ কাছে আলো, তথুন্ সে নাচ্না বাজ্নার্ আওয়াজ্ স্নতে পালে। য়্যাক্টা চাকরেকে ডাক্যা সে পুছ্লে, ইঠে ইসব কি হোছে। চাকরটা তাক্ কহ্লে তোর্ ভাই আয়্যাছে, তাক্ ভালয়্ স্লয়্ পায়্যাছে কহ্যা তোর্ বাবা ভোজ দিয়াছে। তাই গ্যোস্সা হোলো, ঘরেৎ সান্ধালোনা। তথুন্ তার বাবা বাহ্রে আলো আর্ তাক্ নেহ্রা কোল্লে। বড় ব্যাটা জবাব কোর্লে, দ্যাথেক, বছৎ বছর ত্যাকা হামি তোক্ সেব্ছি, কখ্থমু তোর কথা কাটিনি, তবো তুঁই হামাক্ য়্যাক্টা পাঁঠা দিস্নি যে হামার দোস্তের ঘোর লিয়া হামি আনন্দ্ করি। আর যথুন তোর্ই ব্যাটা ঘুর্যা আলো, ঘাই তোর ধন্ করি রাঁড়বাজিতে উরিয়াছে, তার ক্যানে তুঁই ভোজ্ দিলি। তাঁই তথুন্ তাক্ কহলে, বাপ্, সব্ সমে তুঁই হামার কাছে আছিস্, হামার যে কিছু আছে, সব তো তোর্। তোর ইটা ভাই মর্যাছিলো, য়্যাধুন্ বাঁচ্যা আলো, হারিয়াছিল, পাওয়া গ্যালো; এই ক্যানে ইটা বেস যে হাম্রা আননদ্ করি আর খুসি রহি॥

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT.

Bengali.

(MALDA DISTRICT.)

(Babu Radesh Chandra Set, 1897.) brata (băța) āchhlō. Tār-ghōr bichē manuser du-ta Yak (yak) jhôn were. Them among man's two 80118 One 'bābā dhan-karir his'ā bābāk kahlē, jē āpnār chhotka property's father which share the-younger his-own father-to said, sē Tāt tai tär-ghör-kë mālmāttā hāmāk dē.' hāmi pāmu, to-them give.' At-this he property that me I get, dilē. Bahut din nā bittē chhōtō chhěl^yā sab y'āk-thē bat'a dividing gave. Many days not passing the-younger 8011 together Ār chaljā gjālo. sē badchālē āpnār bidēs And he in-immoral-conduct his went. making to-other-country khuiyā dilē. Jakhun sab sē kharach karyā mālmātta sab expensesmaking When all he property all losing gave. phěklě, takhun sē dēsē bārā ākāl hōlō ār that country-in great famine was and he then threw (wasted), y'āk tãi jāy a õï deser Takhun bārā kathine polo. that country's great difficulty-in fell. Then he going one dhöllē. Ãĩ tắk maydānē sõr charate sahöriyak citizen-to caught-(asked-shelter-of). He him field sent. pigs to-tend bhữsi diyã pat bharātē pālē khusi Tãi sorer with stomach to-fill getting happy would-have-been, husk He pig's kēhu dichhlō-nā. Jakhun tāk bhusi-o matan sē gave-not. When to-him husk-too him anybody that hamar babar darmaha-khauka chākar-bākarēr sē kahlē, takhun hōlō, servants' father's salary-eating said, · my became, then chhar'ā khāy, ār khābār phěla hāmi je yato throwing scattering they-eat, and I house-in so-much provisions that hāmār kāchhē mõrchhi. Hāmi uth a bābār jamu. bhōkē father's near will-go, hunger-in am-dying. I rising my "bābā Sarogēr tor kāchhē hāmi tāk kahmu, kāchhē ār pāp him shall-tell, " father Heaven's near and thy near sin hay Hāmāk chhēl'ā kahtē nā. kar'āchbi, hāmāk ār tor is not (proper). any-more thy 80n to-call committed, me rākh." Sē uthyā bābār darmāhā-khāukā chākar karyā tor making keep." He rising father's your salary-eating servant 52

kāchhē ālō. Mutan bahut dūr rahtē-i, tār bābā tāk great distance while-remaining-even, his father him near came. But dēkhlē, korle. ār dőr^jā āsyā tār ghār sāptā dhar'ā regret made, and running coming his saw, neck grasping catching Takhun sēi chumā chhěl^zā bābāk kahlē, 'bābā, kiss Then ate. that 80% father-to said, father, I Sarögēr kāchhē ār tor najare pāp kar āchhi, hāmi tor ār Heaven's near and thy sight-in sin committed, I thy any-more son hōbār lāyĕk lōhi.' Magar bābā chākar sabā-ku kahlē, 'khub jabar jabar of becoming fit am-not.' But father servant all-to said, 'very good good tāk pindhiyā dē, tār hātēt angut, payē juttā dē. posak liya āy, clothes bringing come, him putting-on give, his hand-on ring, feet-on shoes give. ār uchehhab kari. Kyāněnā hāmār i b'ātā hāriyā Hāmrā khāi dāi (Let)-us eat etcetera and feast make. Because my this son giyā, phēr pāoyā (pāwā) g'ālō.' Arā takhun ānand kortē lāglo. having-gone, again recovered went.' They then joy making begun. Takhun bara b'āṭā kh'ātē āchhlō. Jakhun āi ghur'ā āschhilō ār Then elder son field-at was. When he returning was-coming and bārir kāchhē ālo, takhun sē nāchnā bājnār āoyāj (āwāj) suntē pālē. Yak-ta house's near came, then he dancing music's sound to-hear got. One chākarē-kē dāk'ā sē puchhlē, 'ithē i sab ki hōchhē?' Chākar-tā tāk kahlē, servant calling he asked, 'here this all what is-being?' The-servant him said, 'tor bhải ây achhe, tak bhalay sulay pây achhe kah a, tor baba bhoi 'thy brother came, him good right got for-that, thy father feast diyachhē.' Tai gossa holo, gharēt sandhalo-na. Takhun tar baba bahrē gave.' He angry became, house-into entered-not. Then his father out ār tāk nēhrā köllē. Bara b'āṭā jabāb korlē, 'd'ākhēk, bahut came, and him entreaty made. The-elder son reply made, 'look, many bachchhar t'ākā hāmi tōk sēbchbi, kakhkhanu tōr kathā kāṭi-ni, tabō tũi since I thee am-serving, never thy word cut-not, still thou je hāmār doster-ghor liyā hāmi ānand kari. hāmāk y'āk-ta pātha dis-ni kid gavest-not that my friends with I joy make. one Ār jakhun tor i b'āṭa ghur'ā ālō, jãi tor dhan-kari rãr-bājitē And when thy this son returning came, who thy property harlot-play-at uriyāchhē, tār k'ānē tũi bhōj dili.' Tãi takhun tāk kahlē, 'bāp, sab samē wasted, his sake-for thou feast gave.' He then him said, 'son, all times-at tũi hãmar kāchhê āchhis, hāmar je kichchhu achhe sab tō tōr. Tōr i-tā thou my near art, my which is all yours. Your this ever bhāi mar achhilo, yakhun bach a alo; hariyachhila, paoya (pawa) galo. Ei brother dead-was, now alive came; lost-was, - recovered. This k⁷ānē i-ṭā bēs jē hāmrā ānand kari ār khusi rahi.' reason-for it good that we joy make and happy remain.

[No. 28.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT.

(MALDA DISTRICT.)

(Babu Radesh Chandra Set, 1897.)

য়্যাক্ বদ্রাগী গিরস্ত বারা মাংস থাতে ভালো বাস্তো। য়্যাক্ দিন্ সে পাঁঠার মাংস কিনা আন্তা অপ্নার বোক্ রান্তে কহাা বাহ্রে চল্যা গ্যালো। বো ভাতারের কথা মত মাংস রান্ধ্যা হাঁস্যালে য়্যাক্ বাহ্নে চাঁক্যা রাখ্লে। মগর্ আচ্কা য়্যাক্ কুতা ঐ হাঁস্যাল্ ঘরে সান্ধিয়া মাংস খায়্যা কেক্লে, থোরা থাক্লো। বো উ জান্তে পায়্যা হাকা বাকি কর্যা কৃত্যক্ হাঁক্যা দিলে মতন্ ভাতার আস্যা কি কহ্বে সেই ডরে কাঁপ্তে লাগ্লো। আর্ কুমু উপায়্ না দেখ্যা ভাতারের্ হাত্ হোতে বাঁচ্বার্ ক্যানে তাক্ কৃত্যর আঁঠ্যা মাংস খাতে দিলে। মাংস থোরা ক্যানে ভাতার্ পুছ্লে বো কহ্লে ছাওয়াল পাওয়ালে খায়্যাছে ছাওয়াল্ পাওয়াল খায়্যাছে স্ক্রা আঁই আর্ কিচ্ছু কহ্লেনা। মতন্ সেই ঘরে য়্যাক্টা চালাক্ বেটা আছ্লো। আই মা বাপের অই কথাবাত্রা স্বন্তা মনে মনে স্বচ্তে লাগ্লো, অথন হামি কি কর্মু, কুত্রা মাংস খায়্যাছে কহ্লেও আফ্ৎ, না কহ্লেও বুরা। কহ্লে মা মার্ খায়, না কহ্লে বাবা আঁঠ্যা খায় ॥

TRANSLITERATION AND TRANSLATION.

Y'āk (yăk) badrāgī girast bārā māngsa khātē bhālō-bāstō. . One irritable family-man much meat to-eat liked. din sē pāthār māngsa kinā ān'ā âpnār bok rante kahja Yak meat buying bringing his-own wife-to to-cook saying kid's day he bhātārēr kathā gyālō. Bō mata mängsa bāhrē chal'a went. Wife husband's word according-to meat having-cooked going out y'āk bāsunē dhāk'ā rākhlē. Magar āchkā y'āk kuttā hāsyālē cook-room-in one pot-in covering kept. But suddenly one dog māngsa khāy'ā phěklě ai has al-ghare sāndhiyā thōrā that kitchen-into having-entered meat eating having-thrown little pāy⁷ā hākābāki kar^jā kuttāk jantē hãk ā thāklō. Bŏ n remained. Wife that to-know getting haste making the-dog driving darē kāptē dilē, matan bhātār ās'ā ki kahbē sēi but husband having-come, what will-say that fear-at shivering began. gave, děkh'ā, bhātārēr hāt hōtē bāchbār k'ānē, nā upay Ár kunu means not finding, husband's hand from saving Other any khātē thōrā k'ānē ath'a mangsa dilē. Mangsa kuttar dog's leavings meat to-eat gave. Meat short him kahlē chhāoyāl-(chhāwāl)-pāoyālē (pāwālē) puchhlē, bō bhātār husband having-enquired, wife replied children

khāy āchhē. Chhāoyāl-(chhāwāl)-pāoyāl-(pāwāl) khāy āchhē sun'ā Children have-eaten hearing have-eaten. chāllāk kichchhū kahlē-nā. Matan sēi gharē y'āk-tā ãi ār else anything said-not. But that room-in one sharp he Āi mā bāpēr ai kathā-bātrā sun'ā manē āchhlō. bětī talk mind-in She mother father's that hearing girl was. läglo, 'akhan hāmi ki kuttā mangsa suchtē karmu, manē meat I what shall-do, dog mind-in pondering began, 'now kahlē-ō burā. Kahlē mār khāy āchē kahlē-ō āphat, nā had-eaten stating-too calamity, not stating-too bad. If I-state mother beating na-kahlē bābā atha khāy." eats, if (do)-not-state father (dog's)-leavings eats.'

In the Malda District there are some 65,000 people, members of Köch tribes, who now speak a patois of Northern Bengali. The following are specimens of this patois. As it closely follows the ordinary Northern Bengali of Malda it is not necessary to give a grammatical analysis of its forms. For the same reason it is only given in the Roman and not in the Bengali character. It is sufficient to notice the forms ar, his, and ak, to him. Note also the way in which the third person of the past tense drops all terminations as in kahil, he said; dil, he gave, and many others. The Bihārī auxiliary verb $chh\bar{e}$, he is, used in $dh\bar{o}y$ - $chh\bar{e}$, he caught, $mar\tilde{u}$ -chhu, I am dying, etc., is noteworthy. The specimens are the same as the two preceding ones. It is a curious fact that the grammar of this specimen is much more like that of Oriyā than like that of Bengali.

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Hodgson, B. H.,—Miscellaneous Essays relating to Indian subjects. London, 1880. Section I, On the Rocch, Bódó, and Dhimál Tribes, contains a vocabulary of Koch Bengali.

[No. 29.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DISTRICT, KÖCH MIXED SUB-DIALECT.

(MALDA DISTRICT.)

Y'āk (yāk) jhōnā-mānser du-ṭā b'āṭā āchhlō. Ar-madh'ē chhōṭō b'āṭā ar bābā-kē person-man's two sons were. Them-among younger son his father-to kahil, 'bābā, māl-jālar jē hīsā mui pāo, sē mōk dē.' Tat tai ar-ghore said, 'father, property's which share I shall-get, that me give.' Then he māl-jāl hīsā kari dil. Thorā din bād āpan māl-jāl mōthē livā property dividing gave. A-few days after his property in-bundle making taking vid'ās 1 chalī g'āl. Se chhāch-pāch-kayi sab māl-jāl phuiyā-dil, t'ākhun distant-country went. He licentiously all property then that dyāsat khub ākāl pari-gĕla, ār se bārā muskilē pari-gēl. Takhun aï country-in great famine fell, and he great difficulty-in fell. Then jāi y⁷āk sahōriyāk dhōychhē. Āï a-kē pātharat suor charābā jāba kahil. country-to going one townsman he-caught. He him in-field pigs to-feed to-go said. Ãï suorer khāb bhữsi di p'āṭ bharābā pālē khusī hōtō. sē bhūsi-ō He pigs' food husk with stomach to-fill-in getting glad would-have-been, that husk-too kichhu ak kēhāi dilē nā. J'ākhun ar budh haychhila, t'ākhun tãi kahil, 'mor some him any-body gave not. When his senses "were, then he said, 'my bāpar darmāhā-khāoyā chākarēr gharat yato khab chhe je phěl⁷ā-těl⁷ā father's salary-eating servants' house-in so-much food is that throwing-away khāy, ār mui bhokat maruchhu. Mui utha bābā-thane jāmu, ār tāk kahmu, eat, and I hunger-by am-dying. I rising father-to shall-go, and him "bābā, mui sargatē, pāp kōichhữ, mō-kē tōr chhělia kahba ār tōtē "father, I heaven-to and thee-to sin committed, me thy son to-say ni Mô-kế tui darmāhā kari chākar thu." 'Sē uth'ā bābār-th'ānē not is (proper). Me thou salary fixing servant keep." He getting-up father-to thāktē, ar bāp ak dēkhil, khub dukh Dhēr Great distance remaining, his father him saw, much regret made, and went. āsi tār ghār dhari chumā khāil. Trākhun ai chhēl'ā bāp-kē running coming his shoulders grasping kiss ate. Then that 80n father-to kahil, 'bābā, mui sargatē tötē karuchu, mui ār tor b'ātā pāp said, ' father, I thee-to sin committed, I and thy son heaven-to and hōbā jōg na hũ.' Bābā chākar subāi-kē kahil, 'bhāla kāpur ānēk-jāyā, tāk becoming fit not am.' Father servants all-to said, 'good clothes fetch, him

¹ Spelt bhid as in Bengali character. By bh the sound of v is evidently intended.

Môr éi b'āṭā hāri'ā gĕichhil, pindhā, ār hāṭat āngut, paot jotā dē. put-on, and hand-at ring, feet-at shoes give. My this son pāoyā gēl; mari gĕichhil, bãichi uthichhē. Akhun mōrā khāi dāi, ānand kari.' Now we eat give, merry make.' has-survived. is-recovered; dead was, T'ākhun bara b'āṭā bhũiyat āichhil. J'ākhun ãi ghur'ā āil, bārīr bhĩrā āil, Then elder son field-in was. When he returned, house-of near came, t'ākhun gīt mangalēr chālā pāil. Ek-ţā chākar-kē dāki kahil, 'ēi-ţhānē iglā sab then song rejoicing's sound got. One servant calling said, 'here this all ki hachhē?' Chākar tāk kahil, 'tor bhāi āichhē, tāk bhāla pāy-hāne ē-ṭā Servant him said, 'thy brother has-come, him well getting one is ?" bhōj d'āchhē (dăchhē).' Sē kathā suni ar āg haïl, bārī ni dhukil. (he)-is-giving.' That word hearing his anger grew, house not entered. bhujāl Bara b⁷āṭā bāpē-kē Trākhun tār bābā bāhrāl, ar tā-kē kata Then his father out-came, and him how-much persuaded. Elder son father-to kahlē, 'd'ākh, bahut bachhar hachhē, mui tor s'ābā karuchu, tor kathā mui said, 'look, many years passed, I thy service am-doing, thy orders I kāṭi, tāo tui mō-kē ĕk-ṭā patha dilu-nā jē mui dosē-kē kakkhanu ni not violated, still thou me a kid gavest-not that I friends Ār j'ākhun tor ēi b'āṭā ghur'a āil, jāi tor karmu. nii ānand And when thy this son returned, who thy taking joy shall-make. māl-jāl luchchābājit ur'iā diichhē, tār tākhnē tui bhōj dili.' Tāi t'ākhun property on profligacy wasted, his sake-for thou feast gavest.' He then tāk kahil, 'b'āṭā, tui tō sab-din mor thene āchhis, mor je jinis-pāti chhē, him-to said, 'son, thou indeed always me with art my which things are, Tor ēi bhāi mari giichhil, phēr ghuri āil, harii tor-i chhē. all-indeed thine-only is. Thy this brother dead was, again returned, lost chhila, pāoyā gēl. Yākhun ēi-ţā khub bhāla jē ānanda kari, khusitē was, recovered. Now this very good that joy (we) make, merriment-in thāki.'

(we) remain.'

[No. 30.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT, KOCH MIXED SUB-DIALECT.

(MALDA DISTRICT.)

chāṇḍāl'ā¹ girast māsām khābā bhālō-kahita. Yak din pāthār Y'āk One chandal-like house-holder meat to-eat liked. One day kid's ān'ā māgak āndi kah'ā bāhir chali-gēl. Māg purusēr meat buying bringing wife-to to-cook saying out went. Wife husband's kathāt māsām āndi āndā-gharāt ĕk bāsunē ḍhāki thuil. Y'āk word-at meat cooking cook-room-at one pot-at covering placed. One y āk-tā kukur āndā-gharāt dhuki māsām khāyā nilē. twenty-minutes-in one dog cook-room-at entering meat eating took. Alap thākil. Māg u jānbā-pāi chaţ-kari kukur hāk'ā dilē. Purus Little was-left. Wife it knowing at-once dog driving-away gave. Husband āsi ki kahbē, ēi darat u kāpbā lāgil. Purusēr coming what will-say, this fear-at she shivering began. Husband's hand-from bachba kunu ay na d'akhi, ta-kê kukurêr atha masam khaba any-more to-be-saved any means not seeing, him-to dog's left meat to-eat dil. Māsām thôrā haïl k'ān, purus puchhil. Māg kahil, chhāoyāl-pāoyā Meat little was why, husband asked. Wife said, Chhāoyāl khāichē suni, ãi ār kichhu kahil nā. khai-nichhe. have-taken-and-eaten. Children have-eaten hearing, he more anything said not. Õi bāritē y'āk-tā chāllākī b'atī chhěli, se bāp māyēr aï kathā suni, khub That house-in one clever girl was, she father mother's this talk hearing, much bhābnā kōrbā lāgil, 'y'ākhun mui karữ ki, kukur māsām khāichhē kahlē pondering began, 'now I do what, dog meat atemuskil hachhē, nā kahlē khārāpi hachhē. Kahlē mā mār khāchhē, nā not to-state wrong is. To-state mother beating eats, not kahlē bābā jhutā khāchhē.' to-state father leavings eats.'

Chandal, a lowest caste noted for their violent temper and hence chandal'a means one possessing violent temper-

The western limit of Northern Bengali extends into the Purnea District. That language may be taken as occupying the eastern third of the District, that is to say, the whole of the Kishanganj and the eastern half of the Sadr Sub-division. In the Kishanganj Sub-division, and in the Kasha Amur and Balrāmpur Thānās, the Musalmāns, who are said to be of Kōch origin, speak a mixture of Bihārī and Bengali, closely resembling the Kōch-Bengali of Malda. This dialect is called Kishanganjiā or Siripuriā, and is returned as spoken by 603,623 souls. Although in the main a Bengali dialect it is written in the Kaithī character, which is one of those used for Bihārī.

It is unnecessary to give an analysis of its forms, as it closely resembles, on the one hand, the dialects of Malda, already illustrated, and on the other hand, in the forms borrowed from Bihārī, the dialect which will be shown as existing in Western Purnea. The following forms, peculiar to the dialect, may be noted. There is a tendency to change a to u. Thus sē-khunā for sē-khanā, then, ghurī for gharī, a space of twenty minutes. As in Malda, r always becomes r, and all sibilants are pronounced as s, though written s in the Kaithī character. Note also the following forms which belong neither to Bihārī nor to Bengali, but are a corruption of the former, pōl, he fell; phōl, he became; ōl, he came. The word ōsĕ, having come, is a corruption of the Bengali āsiyā.

The following specimens are a translation of the Parable of the Prodigal Son, and a short account of a village embroglio. They are printed in the vernacular character, in facsimile, in order to show how Bengali looks when written in the Kaithi character.

[No. 31.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT, SIRIPURIA MIXED SUB-DIALECT. (EAST PURNEA DISTRICT.)

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min- उदान- पत्ती-, परा व्यान- याका-ः ।। नार मा - नया मा नाका का का का का खर-एड-इग- वाड्यड- जर्मान-६- प्रवर 6- 51- 20 GEN GENE- 3188- 8m. nin-mise sie- seis-min-nin-um परका नारा उरकार्य श्री स्थाता-डा उराउ-भारक भामा हिरे उराष्ट्र, गोरील mie- 41 mann- on-316-27-00 our cen num nier filer CE13-GE18-GE18

れいなーいれんしっとるーない かんなーいれんしん Ger nin- unenn- 49-9nin- 3 ran- nin-369in-いていかししゅのーかりーのだーでといっているときる रा- पड़त्य- प्राय- माग- दावेत्य- व्राय- धरत कर्मी ते लहाकी के त्रिम हहा वहा-याक प्रश्नि करोग च्योक उ- उद्यापक वर्षि mie-500-0211- not unest min soi उद्र- उद्ये प्रेम कि श्रेष्ट कि श्रेष्ट निर्म ठा००-११६वर- भाग-रत- ४१५९- तर्ग-६२ えいーかなっているいーはなれるいかい。 Bengali.

मार्थम राजा- जिल्लाका ध्वाक कामार ज

nin- &-midenie 718- were en an-

[No. 31.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT, SIRIPURIA MIXED SUB-DIALECT. (EAST PURNEA DISTRICT.)

jhanār dui chhuā chil. Uhā-sē chhōtō-tī apnā bāpak man's two sons were. Them-from the-younger-one his-own father-to Sē-khuna mök milē, dē.' hissa jē kahlē, kĕ, 'bāp, tör-dhaner that, 'father of-thy-wealth the-share which me-to is-got, give.' Then bētā dilē, āor thorak din pichhu chhōtō bātĕ dhan days afterwards the-younger 8011 he the-wealth dividing gave, and a-few mulakat chalĕ-gēl, ār uchhā ěk-durěr lē sab-kuchu there to-country went-away, and of-a-distance having-taken everything Ār je-khuna sab-ţī kharach haĕ-gēl urālē. bad-kāmat dhan his-own wealth on-evil-work squandered. And when everything expended became haĕ-gĕl. akāl põl, är uhā kangāl barā u-khunā u-dēsat became. a-great famine fell, and he in-that-country then Uhā apnāgēl. ěk-barō-mānusēr gharat ū-dēsēr Sē-khunā He in-his-own of-that-country of-a-great-man in-the-house he-went. Then khusā suar charao pathālē, ār uhār man chhīl, ki ulā khētōt his mind was, that (with)-those husks swine to-feed sent, and field köi uhāk Sah bharāē, pēt khāchhil apnā suar · jēlā him-to any-one belly he-may-fill. That-even which the-swines were-eating his-own uhã kahlē, kĕ, ãor Sē-gharī uhāk phōm põl ni, that, he said, and his memory fell-(happened) Then was-giving not. ār muï chhē. khāōr bahut janök jan katěk 'mor-baper I of-my-father how-many people servants-to food 18, much uhāk jāmu, ār ligi apnā-bāpēr mörchhi. Muï bhōkē him-to will-go, and of-my-own-father near I am-dying. by-hunger karaāsangē gunāh tor " bābā. Khōdāēr ār kě, köhmu, I-hadof-thee with fault "father, and of-God I-will-say, that, chhī. nĩ lāĕk muï kahlaor bētā chhinu, ār ālā tör am. fit I not son of-being-called now thy committed, banā."' Sē-khunā jhan aĕsā ĕk nökarër darmāhadār apnā Mōk of-servant like one person make." Then salary-getting Me thine-own chhil, gēl. dürtē Abhī apnā-bāpēr ligi uthě at-a-distance he-was, that near he-went. Still having-arisen of-his-own-father gallā uhāk daurě ār kadar bhōl. Děkhlē, uhār-bāpak He-saw, and having-run to-him the-neck of-his-father compassion became. Bengali.

lilē, ār chumlē. Bētā uhāk köhlē, kĕ, 'bābā, having-applied took, and kissed. The-son him-to said, that, 'father, I Khodar ar tor khidmatat gunah kanu, ki ala mui of-God and of-thee in-the-service sin committed, that now I muï hanman such nī ki phēr tōr bēţā kahlaï.' Bāp apnā am-not, that again of-thee the-son I-may-be-called.' The-father his-own nőkarak kahlé, kī, 'achhā achhā kaprā' niklāĕ ān, ār servants-to said, that, 'good good clothes having-produced bring, ihāk pinhā, ār uhār hātat āngōthī ār pāot jutā pinhā. this-(person)-to put-on, and his on-hand a-ring, and on-foot shoe ār hamrā khāi ār khusī karī; kiāē ki mōr ī bēṭā mōl and (let)-us eat and merriment make; because that my this son dead jēt bhōl chhē; kahā gēl-chhil? alā milĕl chhē.' was, now living become has; where had-he-gone? now found Sē-khunā uhā khusī karaō lāgil. they merriment to-make began. Then

Ar uhār barō bēṭā khētēr bārit chhil. Je-khunā And his elder son of-the-field in-the-enclosure was. When baglat ől, sē-khunā gāor ő, nachaor ghörer of-the-house in-the-vicinity he-came, then of-singing and of-dancing sunlē. Sē-ghurī ěk jhan nõkrak jaõb-dē the-sound he-heard. Then one person servant-to having-summoned 'ī, kī haē?' Uhā uhāk köhlē, kī, 'tor bhāi puchhlē, he-asked, 'this, what is?' He him-to said, that, 'thy brother come ehhok, ar tor baba barka bhoj karaā-chhē. ī dast is, and thy father a-great feast has-caused-to-be-made, this reason kě uhák achhá päá-chhe.' Uhá-ē gösá bhôl, ô bhitra that him he-has-found.' He angry became, and inside well Sē-khunā uhār bāp bāhr gël. ōsĕ uhāk bujhālē. Uhā-ē went. Then his father in-outside having-come him-to explained. He jaobat kahlē, kī, 'atěk baras sē muï tōr khidmat the-father-to in-answer said, that, 'so-many years from I thy service kanu, ār kadhī tōr-kahnār bāhēr nī chalnu; phēr tuī kadhī did, and ever of-thy-commands outside not went; but thou ever ěk-tā bakrīr bachchā mök mör-döster sānē . khusi a-single goat's young-one of-my-friends in-company merriment me-to karaor tané nī dilō. Jē tōr ī-ṭā bēṭā ōl jahā-ē tōr of-making for-the-reason not gave. When thy this son came who thy dhonak kasbir sangē khāĕ-gēl, uhār tanē barkā wealth of-harlots in-company devoured, of-him for-the-sake a-great feast kalo.' Uhā uhāk kahlē, 'bēṭā tuï sadāē mōr ligī rōhlō, ār thou-madest.' He him-to said, 'son thou always of-me near wast, and

jē-kichhu mõr chhē, sab tõhrē. I-khunā khusi karnā, ar khōs whatever mine is, all thine. Now merriment to-make, and happy honā munāsib chhil, kiāē ki, tõr ī bhāi mõrē gēl-chhil, to-be proper was, because that, thy this brother having-died had-gone, sē jēt bhōl; kahā gēl-chhil? Alā milil chhē.' he living became; where had-he-gone? Now found is.'

[No. 31A.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT, SIRIPURIA MIXED SUB-DIALECT. (EAST PURNEA DISTRICT.)

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गराभा- गोरे - उद्द-हामाह-द्वारा-

いいいいーからしつららしのかりしかられーかられー

はいいーかいれーないとしかしまして -ณาเฉา-ะเลกก- เยเา-ลาเอเ-ลเลา उराउ-याशी- वाउठारे-हार्छ-वार्-ีกาเกา-ยเลกก-พทสเ- นเนา-ยา-48-910- ni- miem 3-2148mi-418-3-2000-201712-41217mnon-nie- แบลเ- อก- เกาา

[No. 31A.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT, SIRIPURIA MIXED SUB-DIALECT.

(EAST PURNEA DISTRICT.)

Maujā-Mōhāmārīr Kissā.

Of-Village-Möhämäri a-story.

chhōtō bētā, Nagrur, Tolphāl Maraler bētīr sangē apnā Bāsbārī's father, of-his-own youngest son, Nagru's, Tolphāl Maral's daughter with bihlal-chhil. Thôrěk din sab-kôi bahut khusī-sē rahil. had-caused-the-marriage. (For)-a-few days every-one much happiness-with remained. Öi-bētī-chhuār chāl achhā nī rahē, ohi-dastī apnā Of-that-daughter-child the-conduct good not was, for-that-reason her-own mother-in-law sasur-sē apnā khasmök alag (and)-father-in-law-from her-own husband separated having-made (to)-her-own nahiar Kuchh din bad ohi tirmat more-gel. nē-gēl. Nagru father's-house carried-(her)-away. Some days after that woman died. Nagru apnā-jorur sögē bīmār hōĕ-gēl. Ohi-bīmārīr hāltat ohār of-his-own-wife in-sorrow sick became. Of-that-sickness in-the-condition his sālā sasur ohāk ghar-sē niklāĕ-dilē. Nagru bīmārīr brother-in-law and father-in-law him the-home-from drove-out. Nagru of-sickness hāltōt apnā-bāpēr ghar chalě-āl. Tō ādmīk samajhuā in-the-condition his-own-father's house (to)-came. Therefore a-man-to understanding chāhī kě apnā-mögēr bātōt apnā-māĕ-bāp-sē is-necessary, that of-his-own-wife at-the-words one's-own-mother-father-with nī-bigrē. one-should-not-quarrel.

Turning now to the south-east of the District of Dinajpur, we come to that of Bogra, in which, also, the northern dialect of Bengali is spoken. The following two specimens illustrate the form of the dialect spoken in this district. It will be seen that it differs little from that of Dinajpur. The following may be noted as local peculiarities, —bā, a father; tur-i, even thine; mērō, we; and especially the curious verbal forms, kartitēchhi, I am doing; khaṭtitēchhi, I am working; kartutuchhu, thou art making, and kartitichhē, he is making.

The dialect spoken immediately to the north, in Rangpur, is Rājbangśī or Rangpurī, and, as may be expected, some stray Rājbangśī forms are also found. Such are, locatives like $d\bar{e}s\bar{o}t$, in a country; $g\bar{a}l\bar{o}t$, on the neck; pronominal forms like $a\bar{n}i$, $ta\bar{n}i$, he; and the typical dropping of an initial r, as in $\bar{a}k$, for $r\bar{a}kh$, keep; $ay\bar{e}$, for $rahiy\bar{a}$, having remained; $\bar{a}j$, for $R\bar{a}j$, a proper name, and $\bar{o}m\bar{o}$, for $r\bar{o}piba$, I will transplant.

Of the two following specimens, one is a translation of the Parable of the Prodigal Son, and the other the deposition of a complainant made in a criminal court.

[No. 32.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT.

(BOGBA DISTRICT.)

এক ঝনের তুই ব্যাটাছৈল আছিল। তারকেরে মধ্যে ছোটঝন কৈল বা হামি যা পামু তা হামাক বাঁট্যা দে। তাই শুনে বাপে বাঁট্যা দিল। ছোটঝন বাঁট্যা লেওয়ার ক দিন পর ভিন দেশে গেল। সেটা যায়া লাঠামো করা টাকাকড়ি উড়া দিল তারপর যখন সে সব উড়া ফেলালো ও দেশোত্ আকাল হলো ও তার খুব আটক হলো। পাছে সে ও দ্যাশের এক গারস্তের বাড়ী যাইয়া চাকর হবার চালো। গারস্ত তাক শুওর চরাতে তার জমিনত্ পাঠালো। শুওর যে ভূষি খায় তাই সে খাবার চালো। তা তাক কেউ দিলনা। তার পর তার হুঁশ হলো যে হামার বার কত চাকর আছে তারা কত খাতে পায় আর মুঁই ইটা ভোকে মরি হামি বার কাছে যায়া কমু যে মুঁই খোদার কাছে ও তোর কাছে গুনা করছি। মুঁই তোর ছৈলের যোগ্গী নই। হামাক তোর একঝন চাকর করে আক। এই কয়া তার বার কাছে যাবার লাগলো। তার বা তাকে তকাৎ হিনী দেখা দৌড়া আসলো আর তার গলোৎ চুমা খালো। তাৎ তার ছৈল কৈল বা হামি খোদার কাছে ও তোর কাছে গুনা করছি মুঁই তোর ছৈলের যোগ্গী নই। তাতি তার বাপ চাকরকেরে কৈল ভাল কাপড় আল্লা পিন্দা দে। হাতে আঙ্গুট দিয়া দে। ও জোতা পায়ে দিয়া দে। চল হামরা খায়া দায়া খুশি খোসাল করি। মেরা ভাবছিনু যে ছৈল মৈরা গাছেল বর্ত্তা পায়ু। হারা গেছলো পাওয়া গেল॥

তার পর তার বড় ব্যাটা যে পোঁথারৎ আছলো সে বাড়ীর কাছে আস্যা শুনলো যে তারকেরে বাড়ীৎ নাচ বাজন হচ্চে। তখন অঞি একঝন চাকরকে ডাক্যা পুছলো ইগলা সব কি? সে তাক কৈল তোমার ছোট ভাই আচ্চে। তোমার ভাই বাঁচে আচ্চে তারি জনি তোমার বাপ জিয়াকৎ করতিতিছে। তাতি তাঞি কোদ কর্মা বাড়ীর ভিতর যাবার চালো না। তার বাপ বার্মা আস্যা তাক বুজাবার লাগলো। বড় ব্যাট্যাকৈল যে দেখ অদিন ধর্মা হামি তোর জনি খাটতিতিছি আর যখন যা হুকুম করতুতুছু হামি তাই করতিতেছি। একদিনও খুসি হয়্মা মোর দোস্তকেরে খাসী বকরি জবো কর্মা খুসী করবার দ্যাশনি। আর ছোট ব্যাটা যে লুফামো কর্মা তোর টাকাকড়ি ব্যাবাক উড়া দিল যেমন বাড়ীত্ আলো তুই জিয়াকৎ করব্যার লাগলু। তার বা তাক কৈল যে বা ভুই যখন হামার কাছে আছু তখন হামার যা আছে তা তুরি তোর ভাই মর্যা গেছলো আবার বাঁচ্যা ঘরে আচ্চে হের্যা গেছলো পাওয়াগ্যাছে সখন খুশী করা অমন্দ হয়নি॥

[No. 32.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT.

(BOGRA DISTRICT.)

duï b'aţa-chhail achhila. Tarkere-madh'e chhoţa-jhan kaila, Ek ihaner A certain-person's two 80n8 were. Among-them the-younger said, 'bā, hāmi jā pāmu tā bāmāk bāt'ā dē.' Tāi śunĕ bāpē 'father, I what shall-get that me-to dividing give.' That hearing father dividing dila. Chhōta-jhan bat'a-leoyar (lewar) ka din par bhin dēśē gēla. of-the-division some days after foreign country went. There gave. The-younger lāthāmō karjā tākā-kari jay'a ur ā-dila. Tar-par . jakhan riotous-living having-done money going he-squandered. Afterwards when sē sab ur ā-phělālō, ō-dēśōt ākāl halō, ō tār khub ātak halō. he all squandered, in-that-country famine arose, and his great want arose. ō-d^yāśēr Pāchhē sē ěk gārastēr bārī jaiyā chākar habār chālō. After-that he of-that-country a cultivator's house going a-servant to-be wished. Gārasta tāk śuör charātē tār jaminat pāţhālō. Suōr je bhūshi khāy The-cultivator him swine to-feed his to-fields sent. The-hogs those husks tāi sē khābār chālō. Tā tāk kēu dila-nā. Tar-par tār hũś them he to-eat wished. That him one did-not-give. After-that his senses je, 'hāmār bār kata chākar āchhē: tārā kata khātē 'my father's how-many servants are; they how-much to-eat came-back, that, pāy, ār mũi iţī bhōkē mari, hāmi bār kāchhē get, and I here with-hunger perish, I of-father in-vicinity going "mũi Khodar kāchhē kamu. jē, ō tor kāchhē gunā " I of-God in-vicinity and of-thee in-vicinity will-say, that. Mũi tor chhailer joggi naï. karchhi. Hāmāk tor ěk-jhan chākar I of-thy son worthy am-not. have-committed. Me thy a servant āk.", Ēi kay^yā tār-bār kāchhē jābār lāglō. Tar making keep."' This saying of-his-father in-vicinity to-go he-began. His father dēkhyā tā-kē taphāt-hinī daurjā āslō, ār tār galot chumā khālo. him distance-from seeing having-run came, and his on-neck kiss tār chhail kaila, 'bā, hāmi Khōdār kāchhē ō tōr kāchhē said, 'father, I of-God in-vicinity and of-thee in-vicinity Thereupon his son Mũi tōr-chhailēr jōggī naï.' karchhi. Tāti sin have-committed. I of-thy-son worthy am-not.' Thereupon his father chākarkērē kaila, 'bhāla kāpar ān'ā pindā-dē. Hātē angut diva-de. said, 'good to-servants cloth bringing put-on. On-finger ring

iōtā pāvē divā-dē. Chala, hāmrā khāy'ā dāv'ā on-feet put-on. and shoes Come, (let)-us by-eating and-the-like khuśi-khōsāl kari. Mērō bhābchhinu ïĕ chhail mairã grāchhěla, barttā merriment make. We were-thinking that 80% dead had-gone, alive hārā-gĕchhlo, pānu; pāoyā-gēla. we-have-got; had-been-lost, has-been-found.

tār bara brātā põtharat Tar-par jē āchhlō sē bārīr kāchhē his After-that elder who in-the-fields 80n was he house near ās'ā śunlo ïë tārkērē barīt nāch bājan hachchē. Takhan añi in-their house dancing coming heard that music is-going-on. Then he chākar-kē dākyā 'igalā ěk-jhan puchhlā, sab ki ? Sē tāk one-person servant calling asked, 'these all what?' He him kaila, 'tomār chhota bachě bhāi āchchē. Tomār bhāi āchchē Thy brother having-survived has-come told, 'thy younger brother has-come. tāri-janni tōmār bāp jiyaphat kartitichhē.' Tāti tāñi kõdda karjā. therefore thy father feast is-making.' At-this anger making bārīr bhitar jābār chālō-nā. Tār bāp bār ā ās'ā of-the-house within to-go did-not-wish. His father out coming him bujābār lāglō. Bara b'atā kaila, ïē. 'dēkha. addin dhar'ā to-remonstrate began. Elder · 10, 8011 said, that, so-many-days during hāmi tor janni khāttitēchhi ār jakhan ja hukum kartutuchhu I thee for am-working and whenever whatever order thou-art-making hāmi tāi kartitēchhi, ěk-din-ō khusi haya mör dőstakéré Ithat am-doing, a-single-day glad being . my friends-for khāsī-bakri jabō karvā khusi karbār castrated-goat-(and)-she-goat slaughtering having-done merriment to-make dyāś-ni. Ār chhōta byātā ïë kar'ā luchchamō tör thou-gavest-not. And the-younger 80n who riotous-living having-done thy tākā-kari b¹ābāk ura-dila, jeman bārīt ālō tui jiyaphat karb'ar all money squandered as-soon-as home came thou feast to-give lāglu.' Tār bâ tāk kaila, · bā. jē, tui jakhan hāmār didst-begin.' His father him said, that. · 80%, thou when of-me āchhu, takhan hāmār kāchhē jā āchhē tā tur-i. Tor bhāi in-vicinity art, then I what have that thine-even. Your brother maryā gĕchhlō, ābār bāch'ā gharē āchchē: hēr ā-gěchhlō having-died had-gone, again to-home has-come; alive lost-was pāovā-(pāwā)-g^jāchhē: sakhan khuśi-kara amanda hay-ni.' has-been-found; for-this to-make-merry bad is-not.'

[No. 33.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHASHA.

NORTHERN DIALECT.

(BOGRA DISTRICT.)

আমি নিজের জমীতে হাল বই। সেই সময়েতে চিমনা গিরি কোঁচ আর উপী কোঁচ আস্যা উপী কোঁচ ছকুম দিলো ওর হাল এড়ে দে। তে আমার চাকর হাল বচ্ছিল। তখন সে হাল ছাড়ে দিয়া আলো। আমি বায়্যা আবার হাল ধরমু। তে আমাকে বায়্যা লাখি গুড়ি দিয়ে কেলে দিলো ভিঁএতে। লাঙ্গল ভেঙ্গে কেলে দিলো। জোঁআলটা আর এক দিকে কেলে দিলো। কেলে দিলে অন্তর আমি কি করমু পড়ে থাকমু। ওখানে ঢেরা মানুষ অয়ে আছিল। সাম খাঁ একজন তাঁই মানা করলো বাপুরে কাজিয়া করোনা। আর এক জন কয়েজ সদ্দার আর এক জন জমীর সেখ ইত্যাদি॥

মারে কিসের বিষেতে ?*

ঐ আজ কিশোর চৌধুরীর যোগেতে। তারই চাকর ওরা। তিঁ যে কাড়ে নিবে এই জন্মে চিমনা আমার ভাস্তে হয়। আমার জাঠাতো ভাইয়ের বেটা। বচ্ছর ১৬। ১৭ প্রথক। জোত জমা সব বাঁটা আছে। তিটা বার পণ। আমি বচ্ছর ২০। ২৫ এর জেয়াদা, কম নয়, আমি দখল করি। আর বচ্ছর শানলা ধান আবাদ করছি, সে ধান আমি নিয়েছি৷ শনিবারে মারামারি হয়েছে, এক প্রহর বেলহতে হতে। তথন জমীতে কোন ফসল ছিল না। সেই দিনই ওমো॥

[No. 33.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

NORTHERN DIALECT.

(BOGRA DISTRICT.)

hāl baï. Sēi samayētē Chimanā Giri nijer jamitē Āmi I of-myself in-the-land plough am-plying. That at-time Chimna Giri Kộch ar Upi Kộch as'ā, Upi Kộch hukum dilō, for Koch and Upi Koch coming, Upi Koch order gave, 'that-fellow's plough unyoke.' āmār chākar hāl bachchhila. hāl chhārĕ-divā Takhan sě Tē my servant plough was-plying. At-that-time he the-plough leaving-off lāthi-guri dharnu. Të āmā-kē jāy^yā hāl ālō. Āmi jāy^yā ābār He to-me going kicks-and-blows again the-plough held. going I came. Jõāl-tā ār-ĕk bhēńgě-phělě-dilō. bhĩētē. Längal diyě phēlě-dilō threw on-ground. The-plough (he) broke-to-pieces. The-yoke on-another giving antar āmi ki karmu? Parě Phělě-dilē phělě-dilō. dikē I what shall-do? Having-fallen threw-away. The-throwing-away after ayě āchhila. Sām Khā Ökhānē dhēr manush thāknu. many persons standing were. Sham Khan one-person he I-remained. There kājivā karō-nā.' Ār-ĕk-jan Phayēj Sarddar. 'băpu-rē mānā karlō. did, 'my-children quarrel do-not.' Another-man Faiz Sardar, forbidding ityādī. Sēkh ar-ěk-jan Jamir another-man Jamir Shekh and-others (were there).

Mārē kisēr bishētē? They-beat for what?

Tār-i chākar Ajkiśor Chaudhurir jogētē. That Rājkishor Chaudhuri's at-the-instigation. His-verily servants they (were). Chimanā āmār bhāstē nibē: ēi jan'ē. kārě ïĕ Bhĩ Land that having-seized he-will-take; for this-reason. Chimna nephew Āmār jāṭhātō-bhāiyēr bēṭā. Bachchhar shōla prathak. Jot jamā satara 16 (or) 17 separate. Lands son. Years (about) cousin's Myis. Ami bachchhar āchhē. Bhĩ-tā pan. bata bāra sab I years The-land (is) 12 pans (in area). partitioned are. all kari. Ār jēyādā, kam nay, āmi dakhal pāchiśēr Last twenty twenty-five-than more, less not, I possession make (hold). dhān āmi niyēchhi. Sanibare dhān ābād-karchhi, sē śānlā bachchhar Saturday sanla paddy (I) cultivated, that paddy I took. year

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Takhan mārāmāri běl hatē-hatē. havěchhě. ěk prahar time assault has-taken-place, watch was-occurring.1 At-that-time (when) one Sēi ōmō. jamitě kona phasal chhila dini nā. in-the-land any crop That day I-was-about-to-transplant. not. was

South of Dinajpur and Bogra, and between them and the Ganges, lie, respectively, the Districts of Rajshahi and Pabna. The dialect spoken here differs from that spoken in Dinajpur, tending, if anything, towards the standard Bengali spoken across the Ganges. The language of Pabna, perhaps, differs more than that of Rajshahi, and for these two districts it will be sufficient to give a version of the Parable of the Prodigal Son in the language of the women of the former district.

It is an excellent specimen of the extremely clipped pronunciation adopted by women. In order to show this the more clearly, when the syllable $y\bar{a}$ is pronounced like the a in hat, I have transliterated it \bar{a} . I also transliterated $oy\bar{a}$, by $w\bar{a}$, which, as elsewhere, is the correct pronunciation.

Note the tendency to shorten a final \tilde{e} to i, as in $s\tilde{a}mni$ for $s\tilde{a}mn\tilde{e}$, in the presence of, and $\tilde{a}sti$, for $\tilde{a}sit\tilde{e}$, coming. Note also the Dative termination $gun\tilde{e}$, as in $\tilde{a}m\tilde{a}kgun\tilde{e}$, to me; $bap\tilde{e}kgun\tilde{e}$, to the father.

¹ At about the first watch in the morning.

[No. 34.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHASHA.

NORTHERN DIALECT.

(WOMEN OF PABNA.)

কোনো মান্ষের তুই ছাওয়াল ছিল। তার মধ্যি ছোডোটা বাপেক কোলো, বাবা জিনিশ পত্তোরের পাওয়ানা ভাগ আমাক্ গুনে দ্যাও। ইয়েই শুনে, তার বাপ্ তার নিজির জিনিশ পত্তোর বাঁট্যা দিলো। অল্ল দিন পরে ছোডো ছাওয়াল্ সকল জিনিশ পত্তার জ্ডো কর্যা দূর দ্যাশে যাতারা কর্লো। এবং সেখ্যানে বদ্কাম্কর্যা নিজির বিষেয় আসেয় উড্যায়ে দিলো।. আর সকল খরচ হয়া গেলে সে দ্যাশে ভারি আকাল পোলো, তাতি কর্যা তার বড় টানাটানি হব্যার লাগলো। তা পাছে সে নিজির দ্যাশের এক গারেস্তোর কাছে গিয়া মিদ্লো। গারেস্তো তাকগুনে নিজির মাঠে শূয়ার চরাতি পাঠালো। সেখানে, শূয়্যার যে খোদা থাতো, তাই দিয়া প্যাট্ ভরাব্যার জন্তি দে ভারি আকাস্থা করতো; কিন্তুক্ কেউই তাকগুনে দিতো না। তা পাছে ভ্রুঁস হলি পর সে কোলো, আমার বাপের বাড়ী কত মজুর অতিরিক্তি খাওয়ার পাতিছে, কিন্তুক আমি এখানে খিদ্যায় মর্তিছি। আমি উঠ্যা এখনই বাপের কাছে যাবো, আর তাকগুনে কবো যে বাবা সগ্গের কাছে ও তোমার দাম্নি আমি পাপ কোরিছি, তোমার ছাওয়াল্ বুলাা আমার আর পরিচেয় দিব্যার যুগ্যি নেই; আমাকগুনে তোমার একজন মজুরির মতন রাখে। তা পাছে সে উঠ্যা আপনার বাপের কাছে গ্যালো। কিন্তুক সে দূরি থাকতিই তার বাপ্ তাকগুনে দেখ্ব্যার পালো ও তার মনিত্ দয়ে হলো, আর দৌড়ায়া বায়া ছাওয়ালের গলা জড়ায়া ধরা। তাকগুনে চুমাা খালো। তথন ছাওয়াল তাকগুনে কোলো, বাবা আমি সগ্গের কাছে ও তোমার সাম্নি পাপ্কোরিছি; আর তোমার ছাওয়াল্ বুল্যা পরিচেয় দিব্যার যুগিয় নই। তথন তার বাপ্ চাকরবরে কোলো, যে সব চায়্য। ভাল পোষাক শীগ্নীর আন্তে ইয়্যাকগুনে পরাও। ইয়াার হাতে আঁথুট ও পায়ে জুত্যা পরায়্যা দ্যাও। আম্রা খায়্যা আমোদ আহ্লাদ কোরবোনি। যে হেতৃক আমার এই ছাওয়াল্ মর্যা গিছিলো, আবার বাঁচ্যা উঠিছি, হারাইছিলো, আবার পাওয়া গ্যালো। তাতি তারা আমোদ্ আহ্লাদ্ করতি লাগ্লো॥

তখন তার বড়ো ছাওয়াল্ মাঠে ছিলো। আস্তি, আস্তি সে বাড়ীর কাছে নাচ গাওয়ানার আওরাজ শুন্ব্যার পালো। তখন সে একজন্ চাকরেক ডাক্যা শুধ করলো, এ সব কি ? তখন সে তাক
কোলো, আপনার ভাই আসিছেন, ও আপনার বাবা তার কুশল পাইছেন্ বল্যা ভারি ভোজ দিছেন।
ইয়্যাতে সে রাগ্যা ভিতোরি বাতি রাজি হোলনা। তখন তার বাপ্ বারি আ'স্যা সাধ্তি লাগ্লো। কিস্তুক
সে জবাব দিয়্যা বাপেকগুনে কোলো, দ্যাখো এত বছর ধয়্যা তোমার স্যাবা করতিছি, তোমার কোনও
কথা অবহেলা করিস্তাইকো। কিস্তুক আমাকগুনে তৃমি কখনও একটা ছাগলের ছাও ও দ্যাও স্তাইকো,
বাত্যা কর্যা আমার বন্ধু বাদ্ধেবদির নিয়্যা আজ্লাদ্ করব্যার পারি; কিন্তুক তোমার এই ছাওয়াল্ বেশ্যাবরে
নিয়্যা বিষেয় আসেয় খোয়াইছে, সে যথন আলো, তখন তার জন্তি তৃমি ভারি দরের ভোজ দিল্যা! কিস্তুক
সে তাক্গুণে কোলো, বাবা, তৃমি সকল সমেয়েই আমার সঙ্গি আছু আর আমার বা, সগোই তো তোমার।
আমোদ্ আজ্লাদ্ করা উচিত্ই হইছে, যেহেতৃক্ তোমার এই ভাই মরে গিছিলো, ও বাঁচ্যা উঠিছে, হারায়্য
গিছিলো, তাকগুনে ফিয়্যা পাওয়া গিছে॥

[No. 34.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA BHASHA.

NORTHERN DIALECT.

(WOMEN OF PABNA.)

TRANSLITERATION AND TRANSLATION.

mänsher dui chhāwāl chhila. Tār Kônô madh'i chhōdō-tā man-of Certain two 80118 were. Them between younger-one 'bābā, jinis-pattorer pāwānā bhāg āmākgunē bānēk kōlō. d'aō.' Ivēi father-to said, 'father, property-of to-be-got share to-me give.' This śuně tār bāp tār nijir jinis-pattor batja-dilo. Alpadin parē father hearing his his own property divided. A-few days after chhāwāl chhōdō sakal jiniś-pattor jarō-karya, dūr drăśē younger all property gathering, distant country-to jattara-karlo, ēbang sēkh^yāānē badkām karja nijir bishēy-āsēv went-away, and there foolish-work doing his-own property kharach-hay'ă-gēlē, ur'āyĕ-dilō, ār sakal sē d'ăśē bhāri ākāl wasted, and all-(when) wasted-away-went, that country-in great famine tāti-kar'ă tar bara tānātāni hab'ar-laglo. Ta-pachhē. much wanting-of-food happened. After-that, he broke-out, from-which his nijir dyaser ěk gārēstor kāchhē giy^yā mislō. Garesto (his)-own country-of one family-man to . going joined. Family-man tākgunē nijir māthē śūyyar charāti pāthālō; sēkhyānē śūyyar him his-own field-to pigs to-graze sent; there the-pigs which khōsā khātō, tāi diy'ā p'āt bharāb'ār-jan'i sē husks used-to-eat, those with stomach to-fill-with he ākānkh^ră bhāri he very-much desire karto; kintuk kēui tākgunē ditō-nā. Tā-pāchhē hũs hali-par sē expressed; but one to-him did-not-give. After senses recovering he 'āmār bāpēr bārī kata majur atirikta khāwār pātichhē. 'my father's house-to how-many servants sufficient food are-getting. kintuk āmi ēkh^yānē khidjay martichbi. Ami uthya ēkhan-i but of-hunger am-dying. I rising immediately father Ihere kāchhē jābō ār tākgunē kabō jē, "bābā, Sagger to will-go will-say that, "father, Heaven's and to-him tomar samni āmi pāp körichhi, tomar chhawal bulya āmār thy presence-in I sin have-committed, thy 80% to-be-called I parichēy-dibjār jugji nēi. Āmākgunē tōmār ĕk-jan majurir any-longer known-to-be fitted am-not. To-me thy one of-servants

uthya apanar baper kachhe gyalo: kintuk rākhō."' Tā-pāchhē sē matan rising his-own father went: to keep." After-that he like bāp tākgunē děkhbyar-pālō, thākti-i tār ō dūri sē father he-(while) in-distance remained him could-see, and his his chhāwālēr galā jarāy'ā-dhar'ā dāuryāyā jāy³ā halō, ār manit dayě son's neck embracina arose, and running going pity mind-in Takhan chhāwāl tākgunē kölö, 'bābā, āmi Saggēr chum'a-khālō. täkgunē to-him said, 'father, I Heaven's 80n Then kissed. to-him ār pāp kôrichhi; tömár tōmār sāmni ō kāchhē presence-in have-committed; any-longer thy sin thy and presence-in nai.' Takhan tar bāp chākargharē bulya-parichey-dibyar jug'i am-not. Then his father servants-to fit to-be-known 80% poshāk siggir ān'ě iy ăkgunē bhāla 'sab chāv'ā kölö ïē, robe soon having-brought this-person best ordered that, 'all of pāyē jutyā parāyyā-dyāō; āmrā khāyyā hātē ākhut, ō parão: iy ar we having-eaten in-hand ring, and feet-on shoes put-on; put-on; his ēi chhāwāl mar'ā gichhilo, ābār Jē-hētuk āmār körböni. āmōd-āhlād dead this was, Because my son shall-make. merriment bach a uthichhe; haraichbilo, abar gyalo.' Tăti tārā āmōd-āhlād pāwā was-lost, again has-been found.' On-that they merriment alive is-become; kārti-lāglō. began-to-make.

Āsti-āsti māthē chhilo. sĕ chhāwāl barō tār Takhan, field-in was. Coming-coming elder son At-that-time, his nāch-gāwānār āwāi śunb'ar-pālo. Takhān sē bārīr kāchhē house's near (of)-dancing-and-singing heard. Then he one-(of) voice ki?' sē tāk chākarēk dākyā śudh-karlō, ·ē sab Takhan kölö, - he Then him replied, servants-to calling asked, this: all what? kuśal apanār bhāi āsichhen, ō pāichhĕn bal^yā, āpanār bābā tar 'your brother is-come, and your father his good-(news) got because, - bhitori ïāti Iyyatē rāgyā, dichchhen.' sē bhōi bhāri angry-being, within-the-house to-go is-giving. To-this he great feast sādhti-lāglō, kintuk sē bāri , ās^yā bāp Takhan tār rāji-hōla-nā. out coming entreat-to-began, but his father Then agreed-not. bachhar dhar'a, tomar 'd'akhō, ēta kōlō, bāpēkgunē diy'ă, jabāb for, thu years to-father said, ' see. so-many giving, reply kari-n'aiko; kintuk abahēlā kartichhi, tomār kona-o kathā s'ăbā single word-(order) disobeyed have-never; service (I)-am-doing, thy d'ăō-n'ăikō. ō chhāgalēr chhāō ěk-tā kakhana-ō tumi mākgunē young even gave-not, goat's never one thou to-me Bengali.

ïāt'ă-kar'ă āmār bandhu-bāndhēb-dir niy'ā āhlād karb'ar-pari. Kintuk with-which my friends taking merriment make-I-can. But bēs agharē niy'a bishēy-asēy khowaïchhē, sē tomar ēi chhāwāl jakhan thy this 80n prostitutes taking property when has-wasted, he Kintuk sē ālō, takhan tār-jan'i tumi bhāri-darēr bhōj dil'ă.' tākgunē came, then for-his-sake thou of-great-value feast art-giving.' But to-him kölö, 'bābā, tumi sakal-samēyēi āmār sangi āchha, ār āmār ja, said, 'son, thou always with art, me and my everything, sagōi tō tōmār. Āmōd-āhlād karā uchit-i haichhē, je-hetuk. tōmār all is thine. Merriment (to)-make necessary-even i8, because, thy bhāi ēi mărĕ-gichhilō, ō bach'a-uthichhe; baray'a gichhilo, takgune this brother dead-was, alive-(is-become); lost and was, him phir'a-pawa-gichhē.' has-been-got-back.'

V.-RĀJBANGSĪ.

This well-marked dialect is spoken in the country to the North-East of that in which Northern Bengali is spoken. As in the rest of Northern Bengal, this tract has been subject to the domination of the Kōch; but the conquest was much more complete, and the Kōch tribe predominates through the land. Those Kōch, who are now Hindūs, are principally known under the name of Rājbangśī. But large numbers of them have become Musalmāns, so that the mere number of people of the Rājbangśī tribe affords no idea of the number of people of Kōch extraction in the country. The name of Kōch is itself retained in the name of the State of Cooch, or Kōch, Behar. The Kōch originally came from across the Brahmāputra, and hence the Bengali which they speak may reasonably be expected to bear traces of its eastern origin. This, it will be seen, is the case. The Rājbangśī dialect bears many close points of resemblance to the dialect of Eastern Bengal.

The dialect is usually known as Rājbangśī, from the tribe of that name already alluded to. It is also frequently called Rangpurī from one of the Districts in which it is

spoken.

The dialect is not confined to the Bengal Province, but extends into the Goalpara District of Assam, in which it gradually merges into Assamese. It is the language of the west and south-west of that District. To the south it is stopped by the Tibeto-Burman languages of the Garo Hills. In Bengal, it is bounded on the east by the Brahmāputra, with the Garo Hills on the opposite side. In its extreme south-east corner, it just touches the Eastern Bengali of Maimansingh, also across the river. On the south and west it is bounded by the Northern Bengali already described, and on the north by the Tibeto-Burman languages of the Lower Himalayas. It is spoken in the following Districts, Rangpur, Jalpaiguri, the Tarai of the Darjeeling District, the Native State of Cooch Behar, together with the portion of Goalpara in Assam, already mentioned. In the Darjeeling Tarai, the dialect is influenced by the neighbouring Northern Bengali, and has a special name, as a sub-dialect, viz., Bāhē.

We thus find that the Rājbangśī dialect is spoken by the following number of people:—

Name of District.								Number of Speakers
Jalpaiguri								568,976
Rangpur								2,037,460
Cooch Behar (Native State)					4,			562,500
Darjeeling (Båhē sub-dialect)								47,435
			To	TAL fo	r Ben	gal		3,216,371
Goalpara								292,800
			Total for Assam					292,800
			GR	AND	TOT.	AL		3,509,171

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GRIERSON, G. A.,—The Song of Mānik Chandra.—Journal of the Asiatic Society of Bengal, Vol. xlvii, 1878, Pt. I, pp. 136 and ff. An Epic Poem in the dialect with Translation.

The following Grammar of the dialect is based on the one above mentioned. The difference of the dialect from Northern Bengali is principally owing to a large infusion of the idiom of Eastern Bengal:—

I.—PRONUNCIATION.—In addition to the usual contracted forms which we meet in every Bengali dialect, the following peculiarities of the Rājbangśī dialect are to be noticed. As in Northern Bengali, ō is frequently substituted for a. Consonants are often elided, as in sa-i for sakhi, a friend; dē-ō for dēb or dēva, a god; pi-a for priya, beloved one, a husband. The letter chh is pronounced as a dental s; thus, āchhē, he is, is pronounced āsē; the name of the present writer, when he was stationed in Rangpur, was written, 'Grīrchhan.' The letter j is pronounced as z or as jh; thus, jan, a person, pronounced san; jan, for jakhan, when, pronounced in the same way; so, jēlā pronounced jhēlā or zēlā, when. The letters l and n are frequently interchanged. For instance, the word banāila, he made, appears sometimes as balāna, sometimes as balāla, sometimes as banāla. An initial r is usually elided, and if the following vowel is a, it becomes ā. Thus, randhitē, to cook, becomes āndhitē, and raba, a noise, becomes āō.

Aspirated letters are exchanged for unaspirated ones, and vice versā. Thus, jhan and jan, a man; jē and jhē, who; garbha and garba, a womb; bādhā and bādā, a hindrance.

II.-NOUNS.-The following is an example of the declension of a noun :-

	Sing.	Plur.
Nom.	bālak or bālakē, a boy,	bālakrā or bālak-gulā.
AccDat.	bālakak or bālakōk,	bālak-gulāk.
Instr.	bālak-hātāy,	bālak-gulā-hātāy,
Abl.	bālāk-thanē or thãi,	and so on.
Gen.	bālakar or bālak-kār,	
Loc.	bālakat or bālakōt,	

Besides the above, the forms of Standard Bengali are also met. Instead of gulā gilā may be used to form the plural. These words are sometimes added to the Genitive singular, instead of to the base. Thus (Goalpara), sātēr-gulā, companions. We also find the word ghar substituted for gulā, also used with the Genitive singular. Thus (Jalpaiguri), chākarēr-ghar, servants; bandhur-ghar, friends; (Cooch Behar) sakhir-ghar, friends. In Darjeeling and Jalpaiguri, we also find the suffix lā. Thus, hi-lā or i-lā, these; ai-lā, those; jēi-la, (those) which; chākriyā-lā, servants; kasbī-lā, harlots.

The case-suffixes fluctuate a good deal, both in form and use. Thus, for hātāy, we find hātē; and for thanē, tānē, or tanē. We also find tānē, meaning 'for,' and hātē used as a sign of the ablative.

III .- PRONOUNS-

The above remarks about number and case also refer to pronouns.

First Person,-thus declined :-

Sing.

Plur.

Nom. mui, mai, mõ, hāmi, or hāmrā.

hāmā, hāmra, or hāmā-gulā. hāmāk, hāmā-gulā,

Acc.-Dat. mõk, hāmāk.

and so on.

Instr. mõr-hātāy.

Abl. morthane or thai.

Gen. mõr, hāmār.

Loc. mõt, hāmāt.

Second Person,—tuï, taï, tõ, thou. Plur., tomā, tomrā, tomā-gulā, and so on. Acc. Sing., tõk, tomāk. Gen., tõr, tomār; and so on.

Third Person,—ō, ōyễ, ũyāy, ỡyāy, ãy, ãĩ, or ōkěnā, he, that; Acc. Sing., uyāk, pronounced uāk, ak; Gen., ar, arhē. Plur., umār-ghar, ōmrā, umhrā; Gen., amhār, umhār, umār. Tã, tãy, tãni, he, that; Acc. Sing., tāk, tāmāk; Gen., tāmār, tār, tārhē. Plur., tāmrā; Gen., tāmār. Ē, this; Acc. Sing., ěk, āk; Gen. Sing., ěr, ār.

Relative Pronoun, -jā, jāy, or jāni, or jhāy. Acc. Sing., jāk, and so on.

Interrogative Pronoun,-ka, kay, or kan, who? Acc. Sing., kak, and so on.

Indefinite Pronoun, - kay, kay-ō, ka-ō, kahay, kaha-i, any one.

As in the case of nouns, $gil\bar{a}$ may be substituted for $gul\bar{a}$ throughout the Plural. The forms of Standard Bengali are also used.

IV .- VERBS-

A .- AUXILIARY VERBS, and VERBS SUBSTANTIVE-

- (1) Present,-acho, I am; (2) achis; (3) ache.
- (2) Past,-āchinu, I was; (2) āchili; (3) āchilo.

This verb is, however, often spelled achho, etc., as in Standard Bengali.

The verb haïtē, to become, has its past, hail (not haïl), he became. Note the forms, hayā, having become; na-hãa (Jalpaiguri), I am not; nāi-kā, there is not (Jalpaiguri).

B .- FINITE VERB, -karitē, to do.

- (1) Present,-karõ, I do; (2) karis; (3) karē.
- (2) Present Definite, karitecho, I am doing; (2) -chis; (3) -che.
- (3) Imperfect, -karitéchinu, I was doing; (2) -chili; (3) -chil.
- (4) Past,-karinu or karnu, I did; (2) karilê or -lu; (3) karil.
- (5) Perfect, -karicho, I have done; (2) karichis; (3) kariche.
- (6) Pluperfect,-karichinu, I had done; (2) -chili; (3) -chil.
- (7) Puture, -karim, or karimu, or karimo, I shall do; (2) karibu; (3) karibe.

Past Conditional and Habitual,-karitam, I used to do; (2) karite; (3) karita.

Imperative,-(2) kar, karō, do; (3) karuk, let him do.

Infinitive and Present Part., -karite, to do.

Conjunctive Part ., - karyā, karē, kari, kairē, having done.

Conditional Part., -karinē, (if he) had done.

Gerund,-karibā, Acc., karibāk, and so on, doing.

Inceptive Compound,-karibar nago, I begin to do.

Potential Compound,-karibar paro, I am able to do.

As usual the Past tense is liable to frequent contraction, especially when the root of the verb ends in r, or h. Thus instead of karinu, we can have kaillu, I did; so maillu, I died, for marinu; and kail, he said, for kahil. So again kaichē or kaichhē, for kahiyāchhē, he has said.

The following abnormal forms may be noted,—kahum (Darjeeling), I will say; kaō (Jalpaiguri), I speak; pălāō, I flee (Jalpaiguri); bērāchō, I am roaming (do.); kabhār lāgil (Darjeeling), he began to say.

From the root kar, make, we have,—kannu (Rangpur, Goalpara, and Cooch Behar), kanu (Darjeeling), kōrnu (Jalpaiguri), I did; kanna (Jalpaiguri), we did; kōllō (Jalpaiguri), thou madest; kōlē (Darjeeling), he made; karchō (Goalpara), karchhu (Jalpaiguri), kaichhu (Darjeeling), I have done; karchē (Goalpara), kaïrchē (Cooch Behar), he has made. Other forms worthy of note are, rāk (for rākh) (Goalpara), keep thou; āichchē (Goalpara and Cooch Behar), he has come; bāichchē (Cooch Behar), he has survived; jāyā hānē (Jalpaiguri), having gone; dēkhilmantē (Darjeeling), immediately on seeing.

Besides the usual conjunctions, ki and $j\bar{e}$, meaning 'that', we find $d\bar{e}$ in Darjeeling, and ki $b\bar{o}l\bar{e}$ or $b\bar{o}l\bar{e}$ in Jalpaiguri.

The dialect of Western and South-Western Goalpara in Assam is pure Rajbangsi.

The first specimen is the Parable of the Prodigal Son, and the second a piece of Folk-lore.

In both cases, as in the case of the Rangpur specimens, a phonetic transcription has been added.

[No. 35.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

Rājbangšī Dialect.

(GOALPARA DISTRICT.)

এক জন্কার ছুই বেটা আছিল। তার মধ্যে ছোট বেটা তার বাপোক কৈল বাবা গাইরস্তির যে ভাগ মুঁই পাইম তা মোক দে। তাতে তাঁর তামার মাজোত গিরস্তি বাটিয়া দিল। অল্লে কয়ে দিন পাছোৎ ছোটো বেটা সৌব একেটে করিয়া ছুরান্তর এক দ্যাশোত্ পাইত্রা করিল্। সে দেশোত্ যায়া চুড্ডামি করিয়া আপনার ঘড় গিরস্তি উড়াইয়া দিল। যখন তাঁয় সৌব খরচ করিয়া ফেলাইল তখন সেই দেশোত বড় মলা হইল তায়োঁ বড় কফৌত পরিল। তার পাছোত্ তাঁয় যায়া সেই দ্যাশের এক জন গিরির কাছোত্ যায়া আউজিল। তাঁয় তাক আপনার পাতারোৎ শুয়োর চড়বার পটেয়া দিল্। পরে শুয়োরে যে চোকলা খায় তাক্ খায়া পাাট্ ভরবার হাউস কল্লেও কিন্তুক কাঁয়ো তাক দিল্ না। পাছোত চ্যাতোন পায়া তাঁয় কৈল আমার বাপের কতো মাইনা খাওয়া চাকোর এক পালা করিয়া খাবার পায় আর মুঁই এটে কিদায় মরিবার লাগিটো। মুঁই উঠিয়া মোর বাপের কাছোত্ যাইম্ যায়া কৈম বাবা মুঁই ঈশ্বরের কাছোত্ আর তোর কাছোত্ পাপ করিটো । মুঁই আর তোর বেটা নামের যুগ্যে নঁও মোক্ তোর য়্যাকজন মাইনা খাওয়া চাকরের মতো রাক্। তার পাছোত্ তাঁয় উঠিয়া তার বাপের ওটে গেইল। নাতে তাঁয় ছুরান্তরোৎ থাক্তে তার বাপ্ তাক্ দেইখবার পাইল্। দেখিয়া ময়া হইল, দৌজিয়া গেইল যায়া তার গালা সাপ্টেয়া ধরিল আর তার চুমা খাইল্। ঐ বেটায় তাক্ কৈল্বা মুঁই ঈশ্বরের টে আর তোর টে পাপ কর্টো মুঁই আর বেটা নামের যুগো়ে নঁও। কিন্তুক্ তার বাপ্ তার চাকর গুলাক্ কৈল্ সাকাল করিয়া সগারে থাকিয়া য্যাখান্ ভাল্ কাপোর আনিয়া ইয়াক্ পেনের। দেও ইয়ার হাতোত্ আঙ্কুট্ আর পায়োত্ জোতা পেন্দেয়া দেও। আমরা গুলা খাইয়া আল্লাদ করি। কেনেনা মোর এই বেটা মরিয়া গেছিল এখন আবার বাঁচিছে; হারেয়া গেছিল্ এখন পাইচোঁ। পরে তামরা আল্লাদ করিবার নাগিল্॥

তখন তার বড় বেটা পাতার বাড়িত্ আছিল। পাছোত্ তাঁয় আস্তে জাস্তে বাড়ির কাছোত্ যায়া নাচ্ গাণের শোর শুনবার পাইল। তখন তাঁয় একজন চেল্বরাক্ ডাকেয়া পুচ্ করিল্ ইগ্লা কি। তখন তাঁয় তাক্ কৈল্ তোর ভাই আইচ্চে তোর বাপ্ তাক্ ভালে ভালে পায়্যা একটা বড় ভাগুরা কর্চে। তাতে ওঁয়ায় রাগ হয়া উঠিল ভিতরা গেইল না। তার পাছোত্ তার বাপ্ বাইরোৎ আসিয়া তাক্ সমজেবার্ নাগিল্; কিন্তুক্ তাঁয় তার বাপোক্ উত্তরে কৈল্ দেখ্ মুঁই তোর এত দিন ভরা গোদারি কয়ু কখনও তোর কোনও হকুম ফেলাঁও নাই তেঁও তুঁই কখনও একটা ছাগলের বাচ্চাও দেইশ্ নাই যে মোর সাতের গুলাক্ নিয়া আলাদ করোঁ। কিন্তুক্ তোর এই বেটা যে নটা গুলার সাতে তোর গিরস্তি খোয়েয়া ফেলাইচে তাঁয় ইখন আসিল্ বড় ভাগুরা দিল্। কিন্তু তাঁয় কৈল বা! তুঁই সদায় মোর সাতোত্ আছিস্ আর মোর যা হয় সগুলে তোর। কিন্তুক্ আলাদ করা ও খুসী হওয়া উচিৎ হৈচে কেননা তোর এই ভাই মরিয়া গেছিল্ বাঁচ্চে হারেয়া গেচ্লোপাওয়া গেইছে॥

[No. 35.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

Rajbangsi Dialect.

(GOALPARA DISTRICT.)

[In the phonetic transcription s is pronounced hard as in sin, this, and not like the sh in shell, which is represented by sh. Z is somewhat softer than the z of zeal, but not so soft as the s in pleasure.

Pronounce d as the a in hat; d as the e in met; d as the o in hot; and of as in oil. The letter o (without any discritical mark) represents the sound of the first o in promote and of the o in the French word votre as compared with votre. It should be carefully distinguished from the d of hot.

Other consonants and vowels are pronounced as in the authorized Government system.]

Ek jankār dui bētā āchhil. Tār madhyē chhōta bētā tār bāpōk kail, 'bābā, Ak zönkar dui bata asil. Tar modd ē soto batā tar bāpok koil, ' bābā. One man-of two sons were. Them-of amidst younger son his father said, 'father, gāirastir yē bhāg mũi pāim tā mök dē.' Tātē tāy tāmār mājōt girasti bātiyā dil. gāirostir zē bhāg mũi pāim tā môk dē.' Tātē tāy tāmār māzōt girosti bāṭiā dīl.
property-of what portion I will-get that me-to give.' Thereupon he them-of amidst property dividing gave. Alpē kayē din pāchhōt chhōta bētā saub ēkētē kariyā durāntar ēk dyāśōt Ŏlpō koyē din pāsōt batā shaub ēkētē koriā sōtō durantar ak A-few some day after younger 5013 all together taking away pāitrā karil. Sē dēśōt yāyā dhuddāmi kariyā āpanār ghar girasti urāiyā dil. Yakhan pāitrā korit. Shē dashot zāyā dhuddāmi kariā āpanār ghor girosti urāiā dil. That country-to going extravagance doing his-own house property fly-away gave. tãy saub kharach kariyā phĕlāil takhan sēi dēśōt bara maṅgā haïl tãy-ō bara tãy shaub khôrôch kôria phělail tokhôn shēi dásôt bórô mônga hoil tãy-ô bôrô all spending doing finished then that country-in great famine happened he-too great kashtöt paril. Tär pächhöt täy yaya sei dyaser ek-jan girir kachhöt yaya Tar pasot tãy zaya shêi dasêr ěk-zon girir kashtöt pöril. kāsōt zāyā That-of after difficulty-to fell. that country-of one inhabitant-of he going near going Tāy tāk āpanār pātārōt śuyōr charbar paṭēyā-dil, āujil. Parě śuyore pātārot shuor chorbar patēya-dil. āuzil. Tay tak apanar shuōre. him his-own fields-to swine-to tending sent-away. swine yě chōklā khāy, khāyā pyāt tāk bharbar haus kallē-ō, kintuk kav-ō chōklā zē khāy, $t\bar{a}k$ khāyā pat bhorbar haus köllě-ö, kintuk that what husks eut, eating belly filling-of wish having-done-even, but anvone dil-nā. Pāchhōt chyātōn pāyā tak tay kail, 'āmār bāpēr katō māinā tāk dil-nā. Pasot chaton pāyā $t\tilde{a}y$ koil. 'amar baper kŏtō māina gave-not. Afterwards вепнен gaining him said, · my father-of how pay khảoya chākor ĕk pālā kariya khābār pay ār mũi ētē kshidhay khāwā chākör $\bar{a}k$ pālā koria khābār pay ar mũi ětě khridhay esting servants great-deal doing of-food get while I here hunger-by maribar lagicho. Mũi uthiya mör baper kāchhōt yāim; yaya kaim, moribar lagicho. Mui uthiā mor baper kāsōt zāim: zāyā koim. dying about rising my father-to near will-go; going will-say,

" bābā, Tśvarēr mũi kāchhōt ār tōr kāchhōt pāp karichō; mũi ār tor Ishshörer " bābā, mũi kāsöt ār tōr kāsōt pāp koricho; mũi ār I " father. God-of and of-thee near near sin committed; I longer bētā nāmēr yugy-ö năö. Mok tör yyāk-jan māinā khāoyā chākarēr mato noo. tor ak-zon māinā bătā nāměr zugay-ō Mok khāwā chākorĕr mŏtō eating son name-of fit-also am-not. Me thy one pay servant rāk.", Tar tãy pāchhōt uthiyā tār bāpēr ötē gēil. Nātē tãy durantarot rāk." 1 Tār tãy uthiā pāsōt tār bāpěr otē gĕil. Nātě tãy durantorot keep." That after he rising his father-of to went. But he thākte tār bāp tāk dēikhbār Dēkhiyā mayā haïl, dauriyā gēil, pāil. thāktē tār bāp tāk daikhbar pāil. Děkhiā moyā hoil, dauriā from his father him seeing got. Seeing pity was vāvā tār gālā sāptēyā dharil, ār tār chumā khāil. Ai bētāy tāk kail. zāyā tār gālā shāpţiā dhŏril, ār tār chumā khāil. Oi bătāy tāk koil. neck embracing caught, and his having-gone his kiss That ate. son him said. 'bā mũi Iśvarēr-tē ār tor-tē pāp karcho; mũi ār bētā namer yugg-ö 'bā mũi Ishshorer-te ar tor-te pap korcho; mũi ār bătā nāměr zuggy-ō God-of-to and thee-to sin committed; I longer son name-of fit-also Kintuk tār bāp tār chākar-gulāk kail, nãō.' 'sākāl-kariyā sagārē-thākivā noo.' Kintuk tār bāp tār chākor-gulāk koil, · shākāl-köriā shogarë-thakë But his father his am-not. servants-to said, ' quickly all-than yyakhan bhal kāpor āniyā iyāk pēndēyā dēō; iyār hātōt ängut är päyöt akhān bhāl kāpor āniā iāk pēndēyā dao; iār hātöt ängut pāōt one-piece good cloth bringing him ring dress; his hand-to and feet-on jotā pēndēyā-dēō; āmarā-gulā khāiyā āllād kari; kēnēnā mor ëi bētā āllād kori; zotā pēndēyā-dēō; āmorā-gulā khāiā kěněnā mör ĕi shoes we-all put-on; eat merriment do; because my this gēchhil, mariyā ěkhan ābār bāchichhē; hārēyā gēchhil, ēkhan pāicho.' gěsil, mŏriā äkhŏn ābār bāchisě ; hārěyā gĕsil, akhon paicho. dead was, now again alive-has-become; lost now I-have-got. was, Parē tāmrā āllād karibār nāgil.

Parē tāmrā āllād karibār nāgil.

Pŏrē tāmrā ăllād kŏribār nāgil.

Afterwards they-all merriment doing began.

Takhan tar bara bētā pātār-bārit āchhil. Pāchhōt tāy āstē āstē Tökhön tar bŏrō bățā pătār-bārit āsil. Pāsōt tãy āshtē āshtē his Afterwards he having-come having-come elder son the-field-in was. śunbār-pāil. Takhan tay ēk-jan kāchhōt yāyā nāch gānēr śōr bārir nāch gāner Tokhon tan ak-zon kāsöt zāyā shor shunbar-pail. the-house-of in-the-neighbourhood going dancing music-of to-hear got. Then noise he Takhan tay tak 'tōr chēngrāk dākēvā puch-karil, 'iglā-ki?' kail, bhāi dăkĕā puch-köril, 'iglā-ki?' Tokhon tãy tāk koil. · tor bhāi chěngrak calling asked. this-what-is ?" Then he him-to said, " thy boy-to brother ēk-tā bara bhāndarā karchē.' āichchē, tor bāp bhālē-bhālē-pāyyā tāk Tātē āichchē, tor bāp tāk bhālě-bhālě-pāyă ak-ta bărô bhāndrā kŏrchē.' Tātē big well-in-health-having-got feast thy father him one is-giving.' Upon-that Tār pāchhōt tār bāp bāirōt āsiyā õvāv rāg hayā-uthil; bhitrā gēil-nā. $T\bar{a}r$ tār bāp bāirōt õwāy rāg hoyā-uthil; bhitra gĕil-nā. päsöt āshia within after father outside anger arose-became ; he-went-not. Of-that his coming Bengali.

tāk samjēbār nāgil; kintuk tāy tār bāpōk uttarē kail, 'dēkh, mũi tōr tāk samjēbār nāgil; kintuk tāy tār bāpok uttorē-koil, ' dakh, mũi * lo, him to-entreat began; but he his father-to answered, 1 din bharā godāri-kannu, tor kona-o hukum phēlāo nāi; ēta kakhan-ō tör ătō din bhŏrā gōdāri-kŏnnu, kŏkhŏn-ō kono-o hukum phělāo nāi; thy orders I-disobeyed not; so-many days for served. ever-even any-even teo tũi kakhan-o ek-ta chhāgaler bāchchā-o deis nāi, ye mor sater-gulāk teo tũi kokhon-o ăk-țā sāgoler bāchchā-ō děish nāi, zē môr sātěr-gulāk one goat-of even-then thou ever-even kid-even gavest not, that my companions niyā āllād karõ, bētā yē natī-gulār sātē tōr girasti Kintuk tör ēi niā ăllād kŏrõ. Kintuk tor ěi bătā zē noti-gular-shatě tör girösti with merriment I-may-do. But with-prostitutes thy this son who thy property tay yakhan asil bara bhandara dilu.' Kintuk tay kail, khōyēyā phēlāichē boro bhandra dilu.' Kintuk tay koil, khōyěyā phělāichē tãy zŏkhon āsil feast thou-gavest.' But having-lost caused-to-waste-away he when came big 'bā, tũi sadāy môr sātōt āchhis, ār mõr yā hay sagulē tõr. Kintuk bā, tũi shadāy mor shātōt āsish, ār mõr zā hõy shŏgulē tõr. Kintuk with and my whatever is thine. But O son, thou always art, all my uchit haiche, kenana tor ēi bhāi āllād karā ō haoyā mariyā khusi allad köra o khushi howa uchit hoiche, kenana tor ěi bhāi mória merriment doing and happy to-be proper - was, because thy this brother dying gēchhil, bāchchē; hārēyā gēchlō, pācyā gēichchē.' gěsil, bãchchē; hārěyā gěchlō, pāwā gaichhē.' was, now-alive-become-is; lost gone-was, found

[No. 36.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

Rājbangsī Dialect.

(GOALPARA DISTRICT.)

ধোপার গাধা ও কুকুর।

এক জন ধোপার একটা গাধা ও একটা কুকুর আছিল। এক দিন গাধা কুকুরোক্ কয় যে, শালা মুই সারা দিন মেহনত করোঁ আর তুঁই বসিয়া খাইস আর ভুকিস্। কুকুর কয়:— শালা মুই যে কাম করোঁ সে কাম কি তুঁই করিবার পারিস্। আইজ হাতে মুঁই তোর কাম করিম্ তুঁই মোর কাম্ করিস্। এই কথার পর হাতে কুকুর ধোপার কাপড় উবাবার নাগিল্, আর গাধা ধোপার বাড়িৎ পহোরা দিবার নাগিল্।

কদ্দিন্ পরে ধোপার বাড়িৎ এক দিন রাইতোৎ চোর আসিয়া সিঁদ কাটিবার নাগিল্। গাধা চোরক দেখিয়া চিল্লিবার নাগিল্। ধোপা নিন্দ্ হাতে উঠিয়া ভাল করিয়া ঘাস ভুসি দিয়া গাধাক্ বন্ধিয়া পুইয়া য়ায়া ভাতিল্। গাধা কিন্তুক্ আগের থাকিয়া আরও বেশী করিয়া চিল্লিবার নাগিল্। ধোপা চিল্লান্ ভানিয়া রাগ হয়া এক্টা ঠেঙ্গা দিয়া গাধাক্ খুব করিয়া ডাংবার নাগিল্। তখন কুকুর আইগা হাতে কয় কেমন রে ভাই গাধা কেমন ডাং, ঐজে কয়:—

যার কাম তাক সাজে। আর হৈলে নাটা বাজে॥ [No. 36.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

RAJBANGŚĪ DIALECT.

(GOALPARA DISTRICT.)

[In the phonetic transcription s is pronounced hard, as in sin, this, and not like the sh in shell, which is represented by sh. Z is somewhat softer than the z of zeal, but not so soft as the s in pleasure.

Pronounce \tilde{a} as the a in hat; \tilde{e} as the e in met; \tilde{o} as the o in hot; and oi as in oil. The letter o (without any discritical mark) represents the sound of the first o in promote, and of the o in the French word votre as compared with votre. It should be carefully distinguished from the \tilde{o} of hot.

Other consonants and vowels are pronounced as in the authorized Government system.]

Ek jan dhōpār ēk-ţā gādhā ō ēk-tā kukur āchhil. Ēk din gādhā Ak jon dhopar ak-ta gādhā õ ak-ta kukur āsil. Ak din gādhā One person washerman-of one 355 and one dog were. One day 2188 kukurôk kay yē, ' śālā, mũi sara din mēhanat karö ār tũi basivā khāis kukurok köy zē, 'shālā, mũi shārā din měhonnot korô ar boshia khaish to-the-dog said that, 'sala (wife's brother), I whole day labour do and sitting you bhukis.' Kukur kay, · śālā, mũi yê kām karỗ, sẽ kām ki tữi karibār ār bhukish.' Kukur koy, shālā, mũi zẽ kām kŏrỗ, shê kām ki tũi kŏribār and bark. Dog said, 'sala (wife's brother), I which work do, that work what you do paris ? Aij hātē mũi tor kām karim. tũi mor kām karis.' Ei kathār pārish? Āiz hātē mũi körim, tor kām $t\widetilde{u}i$ mor kām korish.' Ēi köthär To-day from I will-do, work vour you my work will-do. This talk-of hātē kukur par dhopār kāpar ubābār nāgil, ār gādhā dhopar bārit por hätë kukur dhopar kāpor ubābār nāgil, ār gādhā dhopar bārit after from dog washerman-of cloth to-carry began, while washerman-of home-to 888 pāhōrā dibar nagil. pāhörā dibār nāgil. give-to began.

Kaddin parē dhōpār barit ēk din rāitōt chōr āsiyā shid kätibär Köddin porë dhopar bärit ăk din rāitōt chōr āshiā shid kātibār Some-days after washerman-of home-to one day night-at thief coming hole dig-to Gādhā nāgil. chōrak dēkhiyā chillibar nāgil. Dhōpā nind hātē uthiā Gādhā nāgil. chörök dēkhiā chillibär nāgil. Dhōpā nind hātē uthiā began. thief-to seeing to-bray began. Washerman sleep from arising bhāl-karivā ghās bhusi diyā bāndhiyā thuiyā yāyā gādhāk śutil. Gādhā bhāl-köriā ghāsh bhushi diā gādhāk bāndhiā thuiā zāyā shutil. Gādhā well grass husk giving ass-to tying keeping going lay-down. Ass kintuk ager thākiyā āra-ō bēsi kariyā chillibar nagil. Dhōpā chillan kintuk ägēr thākiā ārō-ō bēshi kori chillibar nāgil. Dhōpā chillan but before than more-even louder to-bray began. Washerman braying śuniyā rāg hayā ēk-tā thēngā diyā gādhāk khub kariya dangbar shunia rag hoyā ăk-tā thēngā diā gādhāk khub-köri danabar hearing angry being one club by ass greatly thrash-to nāgil. Takhan kukur 'kēman rē bhāi, gādhā, kēman dāng?' aigna hātē kay, nāgil. Tökhön kukur āignā hātē köy, ' kēmon rē bhāi, gādhā, kēmon began. dog. yard from said, 'how O brother, ass, how(-is-the) thrashing ?"

Ai yē kay— Oi zē kŏy— He then says—

'Yar kām tāk sajē,

· Zār kām tāk shāzē,

'Whose work him suits,

Ār hailē nāţi bājē.'

Ār hoilē nāţī bāzē.'

Others-to happening stick sounds."

FREE TRANSLATION OF THE FOREGOING.

Story of a Washerman's Ass and Dog.

A certain washerman had an ass and a dog. One day the ass says to the dog 'Shālā! I have to labour all day long while thou dost only sit, eat, and bark.' The dog says, 'canst thou do the work that I do? From this day forth I will do thy work and thou shalt do mine.' After saying this, the dog went on carrying the clothes of the washerman and the ass kept watch over his house.

Some days after, one night a thief came to the house of the washerman and began to dig a mine. The ass on seeing the thief commenced braying. The washerman being aroused from sleep gave grass and chaff to the ass, tied it well and went to bed. But the ass went on braying more loudly than before. The washerman hearing the bray of the ass got angry and began to belabour him with a stick. Then the dog said from the yard, "How my brother ass! how is the stick? Don't you know the saying:—

'Suits him the work whose it is.
To others like a stick it seems.'

The next two specimens are also in pure Rājbangśi. They come from the Rangpur District. Note how l and n are confused. Even when l is pronounced l, it is written n in the Bengali character.

The first specimen is the Parable of the Prodigal Son.

[No. 37.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

Rājbangsī Dialect.

(RANGPUR DISTRICT.)

একজন মান্ষের ছইক্না ব্যাটা আছিন্। তার ছোট কোনা উয়ার বাপক্ কইনে বা মোর পাইসা কড়ির ভাগ মোক্দেও। ঐ কতাতে তাঁয় উমার ঘরক সউগ্ বাঁটিয়া দিনে। অনপ্ দিন যায়া ছোট চেক্ষড়া কোনা সউগ ব্যাচে কিনি একেটে করি ভিন্দেশত গেন্। সেটে নানান্ কুকাজত্ সউগ পাইসা গুনা উড়ি ফেনাইনে। অঁয় যখন ঐদানে সউগ উড়ি দিনে তখন ঐ দ্যাশত খিব্ ছর্ভিক্ নাগিন্। অঁয় তখন বড়ো ছুখৎ পইন্। ছুখৎ পড়িয়া ঐঠাকার একজন সহরী মান্ষের গোড়ৎ গেন। ঐ মানুষ কোনা তখন উয়াক্ খাওনা বাড়ীত শুয়র চরবার পটে দিনে। ধানের আগরা যাক্ শুয়রে খায় উয়াঁয় তাক খায়া প্যাট্ ভরবার চাইনে কিন্তুক তাকো কাঁয় উয়াক্ দিনেনা। পাছত চ্যাতন পায়া অঁয় কইনে মোর বাপের মাইনা খাওয়া কত চাকরে খুম মতে খায়া মানুষেক্ বিনবার পারে আর মুঁই এঠে খাবার না পায়্য়া মরবার ধরচ। মুঁই এঠে হতে উঠিয়া বার গোরত যাইম্, তামাক্ কইম্ বা মুঁই পরমেশ্বরের আগত ফির তোমার গোড়োৎ কতই পাপ করচোঁ, মুঁই আর তোমার ব্যাটা হবার মত নোঁয়াও। মোক তোমার মাইনা খোর চাকরের নাকান আকেন। পাছত অঁয় উঠিয়া উয়ার বাপের গোরত গ্যান্। অনেক দূরত্ থাকতেই আর উয়ার বাপ উয়াক দেকিয়া মোহতে দৌড়ি যায়া গানা ধরিয়া চুমা খাইনে তখন উরার ব্যাটা উরাক কইনে বা মুঁই প্রমেশ্বরের গোরত তোমার আগত কতই পাপ করটে মুঁই আর তোমার ব্যাটা হবার মত নোঁয়াও। কিন্তুক উয়ার বাপে তামার চাকরের ঘরক কইনে স্কান খুব বাঁকা কাপড়া আনিয়া উয়াক পরান। উয়ার হাতত একনা আঙ্গুট আর পাঁওত জোতা দেও। হামরা খায়্যা দার্য়া খুম মতে অঙ্ তামসা করি। মোর এই ছাওয়া কোনা মরছিন ফির বাঁচি উঠ্চে, হারে গেছিন তাক পাওয়া গেইছে। এই কথা কয়া উমরা খুম মতে অঙ্গ তামদা কইরবার ধর্নে ॥

বড় ছাওয়া কোনা খেতত আছিন। তায় ফিরিয়া বাড়ীর গোরত আস্নে ঘাটাৎ থাকতে আর বাড়ীৎ নাচন আর গান্ শুনিবার পাইনে। তথন অঁয় উয়ার একজন চাকরক্ ডাকে পুচ্বার ধর্নে ইগ্না কি ? তাঁয় উরাক্ কইনে তোমার ভাই আইন্চে তোমার বাপ্ খুমমতে খাবার বানাইচে। তোমার ভাইওক ভান মতে পাইচে ক্যায়ে। এই কতাতে অঁয় বড় গোসা হইন। তাঞি ভিতরত আর না যায়। পাছত উয়ার বাপ বাইরত আসিয়া উয়াক বুজবার ধইরনে। অঁয় উয়ার বাপক জব দিনে মুঁই এতদিন হইন তোমার কত সেবা কয়ু তোমার কতা কোন দিন ফেনাই নাই কিয়ুক কৈ তোমরা একটা ছাগনের পাঁটাও দেন নাই যে তাক্ নিয়া হামার সাতির গরক ধরিয়া অং আমসা করমো। যে ব্যাটা তোমার সউগ্ পাইসা কড়ি নটির বাড়ীত দিনে তাঁয় আস্নে তারে ক্যায়ে কতয় খাবার বানাইনেন। ভার বাপে তাক কইনে তুঁই সদায় মোর সাতে আচিস্ মোর যাক হইবে সউগে তোর। অঙ্ তামসা কইরবারেই নাগে। তোর ভাই কোনা মরচিন, বাইচচে; হারাইচিন তাক পাওয়া গেইচে॥

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHÁSHÁ.

Rājbangšī Dialect.

(RANGPUR DISTRICT.)

[In the phonetic transcription * is pronounced hard as in sin, this, and not like the sh in shell, which is represented by sh. Z is somewhat softer than the z of zeal, but not so soft as the * in pleasure.

Pronounce & as the a in hat; & as the e in met; & as the o in hot; and oi as in oil. The letter o (without any discritical mark) represents the sound of the first o in promote, and of the o in the French word votre as compared with votre. It should be carefully distinguished from the & of hot.

Other consonants and vowels are pronounced as in the authorized Government system.]

Ēk jan-mānshēr dui-knā byāṭā āchhin. Tār chhōta kōnā uyar bāpak Ak zon-mansher du-kna bŏtā āsil. Tar soto kunā mar bāpak man-of sons Of-them the-younger were. his one father-to kaïnē, 'bā, mor pāisā karir bhag mök dēō.' tav Ai katātē umar-gharak köil, 'bā, mor pāishā korir bhāg mök dēō.' Oi kŏtātē tãy umār-ghörök said, 'father, my pice-and-cowrie-of share to-me give." That word-on them-to saug bativa dine. Anap din yāyā chhōta chēngrā kōnā saug byache-kini, shog batia dilē. Olop din zāyā 80to chēngrā kunā shog bachē-kini. all having-divided gave. A-few days having-past the-younger all having-sold-and-bought boy one ēkē-tē kari bhin dēśat gen. Sētē nānān kukājat saiig païsa-gula ākě-tē kori bhin dashot gal. Shētē kukāzöt nanan shog pāishā-gulā different country-in went. together making There various bad-ways pice-heap Ay yakhan ai-dānē uri-phēnāinē. saug uri-dinē takhan ai dyāśat khib uri-phălălē. Oy zökhön oi-danē shog uri-dilē tokhon oi dăshŏt khuib he-squandered. He when in-that-way all squandered then that country-in Ãy takhan barō dukhat païn. Dukhat Õy tŏkhŏn bŏrō dukhŏt poish. Dukhŏt durbhik nagin. pariya ai-thakar ēk-jan durbhik nāgil. Dukhot poriā oi-thakar ak-zon famine happened. He then great straits-in fell. Distress-in falling of-that-place saharī mānshēr görat gēn. Ai mānush kōnā takhan uyak khāōnā-bārīt śuyar shöhöri mänsher göröt gal. Oi mānush kunā khāunā-bārīt shuor tokhon uāk of-the-city went. That man (one) then him to-fallow-land charbar pațe-dine. Dhaner agra yak śuyare uyāy khāy tak khāyā pyāt pătě-dilě. Dhānēr āgrā zāk shuŏrē uãy chörbar khāy tāk khāyā pat Of-paddy husks what the-swine est he that eating belly to-graze bharbar chaine, kintuk tak-o kay uyak dine na. Pachhat chyatan paya ãv kintuk tāk-ō kāy uāk dilē Päsŏt chaton bhorbar nā. pāyā even-that any-one to-him to-fill gave not. Afterwards having-got he 'mör bāpēr māinā-khāōyā kata chākarē khum-matē khāyā mānushēk kaïnë, bāpēr māinā-khāwā kötō chākrē khum-mötē khāyā kŏlē. salary-getting how-many servants sumptuously feeding-themselves to-(other)-people said, mũi ēthē khābār nā pāyyā marbār dharchã. Mũi ēthē ar binbar-pare, mũi athẽ khabar nã pāyā morbar dhorcho. bilbar-pare, $\bar{a}r$ Mui āthē hŏtě 1 here of-food not getting to-die am-about. can-give-away.

uthiyā bār gōrat jāim, tāmāk kaïm, "bā, mũi Paramēśvarēr āgat phir tōmār bār göröt zām, tāmāk koim, "bā, mũi Pormeshshorer agot phir tomār rising of-father to-(near) will-go-(and)-him will-tell, "father, I of-God before again of-thee göröt kata-ï pāp karcho, mui ār tomār byātā habār mata novāo. Mok göröt kötö-i pāp karchő, műi är tömär bátā hőbār mötö nöyāö. at-foot how-much-(very-great) sin have-done, 1 no-longer thy son to-be worthy am-not. göröt Mok tömär mäinä-khör chäkarer näkän äken."' Pächhat äy uthiya uyar baper görat gyan. tomar maina-khor chakrer nakan akan." Pasot oy uthia uar baper gorot gal. servants-(of) like keep." Then he arose and-of-his father to-(near) went. thy ār uyār bāp uyāk dēkiyā möhtē dauri-yāyā gānā Aněk dūrat thāktē-i ār uār bāp uāk dēkiā möhtē dauri-zāyā Önēk dūrot thāktē-i gālā way-off while-he-was-even and his father him having-seen by-affection having-run neck dhariyā chumā khāinē. Takhan uyār byāṭā uyāk kainē, 'bā, mũi Paramēśvarēr dhoriā chumā khalē. Tokhon uar batā uak kolē, 'ba,' mui Pormeshshorer holding kisses ate. Then his 800 him told, 'father, I görat tömär āgat kata-ī pāp karchō. Mũi ār tomār byāţā göröt tömär āgŏt kötő-i pāp körchő. Műi ar tömar bata hőbar near thee before much sin have-committed. I any-longer thy son mata noyao.' Kintuk uyar bape tamar chakarer-gharak kaine, 'sakan khub noyao.' Kintuk uar bāpē tāmār chākrēr-ghŏrŏk kŏlē, 'shŏkāl khuib mŏtō worthy am-not. But his father his servants-to said, * 500n kāprā āniyā uyāk parān; uyār hātat ēknā āngut ār pāot jotā dēo. bãkā kāprā āniā uāk porān; uār hātot āknā āngut ār paot zotā dao. clothes fetch-(and)-him put-on; his hand-on and on-feet shoes a ring put. Hāmrā khāyyā dāyyā khum matē an-tāmsā kari. Mor ēi chhāōyā kōnā Hāmrā khāyā-dāyā khum mötē ong-tāmshā kori. Mor $\bar{e}i$ 8āwā Let-us eating-(and)-feeding perfect manner enjoyment make. Mine this son marchhin, phir bachi uthchë; hare gechhin, tak paoya geichhe.' Ei kathā morsil, phir bachi uthchē; hare gasil, tāk pāwā gēisē.' Ei kŏtā again to-life has-arisen; lost was-dead, was, him found has-been." These words kayā umrā khum-matē ang-tāmsā kaïrbār dharnē. köyā umrā khum-mötē ŏng-tāmshā köirbār dhörlē. saying they thoroughly enjoyment to-make began.

chhāōyā-kōṇā khētat āchhin. Tāy phiriyā bārīr Bara gorat āsnē Borō sāwā-kunā khatot āsil. Tā phiriā bārir göröt He coming-back of-house near-at-the-foot on-coming (The)-elder boy (one) in-the-field Was. ghatat thakte ar barit nachan ar gan sunibar paine. Takhan ay uyar ghatat thakte ar barit nachon ar gan shunibar pale. Tökhön öy in-the-way still (and) at-the-house dancing and music hear uār could. Then ēk-jan chākrak dākē puchbār dharnē, 'ignā ki?' Tāy uyāk kaïnē, 'tōmār ăk-zon chākorok dākē puchbār dhorlē, 'iglā ki?' Tāy uāk kolē,
one servant having-called to-ask began, 'these (what)-are?' He to-him replied, 'tōmār to-him replied, Tomār bāp khum-matē khābār bānāichē. bhāi āinchē. Tomar bhāiōk bhāi ăilchē. Tomar bap khum-mótē khabar banaichē. Tomar bhāiōk brother has-come. thoroughly Thy father feast has-got-up. Thy brother bhāna matē pāichē kyānnē.' Ēi katātē ãy bara gosa haïn. Tāñi bhālō mŏtē pāichē kannē.' in-good condition has-got because.' Ēi kotātē õy boro gōshā hŏil. Tanyi This word-(on) he very angry became. He

uyāk bujbār dhaïranē. bāp bāïrat āsiyā bhitarat ar na yay. Pāchhat uyār Pāsŏt uār bāp bāirot āshiā uāk buzbār dhorlē. bhitorot ar na zay. more not would-go. After-that father outside having-come him to-explain began. his dinē, 'mũi ēta-din haïn tōmār kata sēbā kannu; Ay uyar bapak jab hoil dilē, 'mũi atō-din tömär kötö shēbā kannu: uār bāpok zob 'I such-a-long-time past thy much service have-done : his father-to answer gave, He ēk-tā chhāganēr kintuk kai tomra tomār katā kona phēnāi nai, din din phălāi nāi, kintuk kōi tömrä ak-ta sägölér. könö kŏtā tömär thou day have-thrown not, but where one of-goat thy any sātir-garak dhariyā ang-tāmsā karmō. pātā-ō dēn nāi, yē tā-kē niyā hāmār hāmār shātir-görök dhöriā ong-tāmshā tā-kē niā kormo. dan nai, zē with with companions enjoyment I-may-make. my kid-even hast-given not. that it saug paisa-kari națir barit dinē, tāy āsnē tārē kyānnē Yē byātā tömār shog pāishā-köri notir bārīt dilē, tāy āshlē tārē kannē tömär Zē bātā harlots houses-at has-given, his on-coming (for)-his-sake thy all money kainē, 'tũi sadāy mör banainen.' Tar bape tak khābār katav 'tũi shoday môr kölē, bănālěn.' Tār bāpē tāk khābār kötöy "thou many-kinds-of-food thou-hast prepared.' father him-to said, with His haïbē saügē An-tāmsā kairbārē-i nāgē. tor. āchis, mor yak Öng-tāmshā köirbārē-i lāgē. hŏibē shŏgē tör. Tor bhāi zāk mor āchish, to-make-even is-meet. will-be all thine. Merriment . Thy brother mv. what art, hārāichin, tāk pāōyā gēichē.' bāichchē; marchin, kona hārāichil, tāk pāwā morchil, gaiche.' bāichchē; kunā was-lost, he found was-dead, has-come-to-life-again; (one)

The second specimen from Rangpur is a folk-song. King Manāi relinquished his throne and became an ascetic, and the following are the arguments which induced him to follow this course of conduct:—

[No. 38.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

Rājbangsī Dialect.

(RANGPUR DISTRICT.)

ভবে আসি ওরে মনাই কয়ু কি।
রোজা নামাজ সব কর আলাকে দিদার কর
ভবে আসি ওরে মনাই কয়ু কি।
বে জন পানকিত্ চড়ে, পাস্থা হিনায়, ছত্র চুনায় মাতে
তারো তমু থাকে খাবে কেউনা বাবে সাতে।

Bhabe āsi, ō-rē Manāi, kannu ki? Bhobe āshi, Monāi, köllu ki ? In-the-world having-come, 0 Manāi. thou-didst what? Roja namaj sab kara: Āllā-kē didar kara. Rāzā nămāz shob koro; Allā-kē didār koro. Fasting prayers all do; Allāh cognisant Bhabē āsi, ō-rē Manāi, kannu ki? Bhobē āshi, ō-rē Monāi, köllu ki? In-the-world having-come, O Manāi, thou-didst what? Yē jan pankit chare, pānkhā hinay, chhatra dhunay Zē zŏn mate, pälkit chorě, pänkhā hilāy, sotro . dhulāy What man in-palankeen mātē. mounts, fan causes-to-be-moved, umbrella has-borne over-his-head, Tār-ō tanu khākē khābē, kēu-nā yābē sătē. Tar-ō tonu khākē khābē, kēu-nā zābē His-even body the-dust will-eat, anyone-not will-go with-(him).

FREE TRANSLATION OF THE ABOVE.

What didst thou, O Manāi, when thou camest into the world? Fast thou, and pray; make Allāh see thee.

What didst thou, O Manai, when thou camest into the world?

The (mighty) man, who mounts in palankeen, who has himself fanned, and who has the umbrella (of royalty) carried over his head, even his body, the dust will eat, and no one will go with him (to the other world).

In Jalpaiguri, also, pure Rājbangśi is spoken. Of the three following specimens, one is a translation of the Parable of the Prodigal Son, and two are Folk-songs. It has not been thought necessary to add, again, a phonetic transcription.

[No. 39.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

RAJBANGST DIALECT.

(JALPAIGURI DISTRICT.)

(Babu Muralidhar Ray Chaudhri, 1898.)

এক ঝন্কার ছুই ঝন্ বেটা আছিল। অমহার মধ্যত্ছোট বেটা অর্ বাপক্ কহিল্ কি বোলে বা হামার সম্পত্তির মুই যে ভাগ পাম্ তা তুই মোক্ দে। তাতে উয়ায় অম্হার মধ্যত্ সম্পত্তি বাঁট্ করে দিলেক। খোড়ায় কয় দিন বাদ শিশুয়া বেটা তামান সম্পত্তি একেঠে কোরে তুরদেশহ পালায় গেল। ঐঠে যায়া হানে যেই সেই খরচ কোরে অর সম্পত্তি ফুবায় দিল। অঁয় যেলা তামান খরচ কোরে ফেলাল সেলা ঐ দেশৎ খোব আকাল পৈল। আরু এই সেলা কন্তত্ পড়িবা লাগিল্। সেলা অঁয় ঐ দেশের একঝন্ বন্দরিয়ার ঠৈ যায়া অর্হে আশ্রা নিলে, আর ঐ বন্দরিয়া লোকটা অক্ আপন্কার জমিত্ শোর চরাবার পাঠায় দিলেক্। তার পাছৎ, শোরে যেইলা খদা খায়, এলা দিয়া উঁয়ায় অরু পেট ভরবার মনে করিল। কিন্তুক কাঁহয় অকু খদা मित्न नारे। পाছ रायना अत् मृर्खि रहेन्, रमना करिवांत श्रत्न किरवांत पात वार्शत कठ मत्रमारा श्रा চাকর পেটের চাহে বেশি খাবার পায়া আর মূই এইঠে ভোকে মরেছু। মূই মোর বাপের উঠে যায়া কহিম বোলে বা, মুইত তোরঠে আর পরকাল খওয়াবার তানেও বড় পাপ করছ, মুইত আর তোর বেটা হবার যোইগ ন হাঁঅ, মোক্ এলা তুই তোর একঝন্ দরমহাখয়া চাকরের মতন রাখেক্। তার পাছে অঁয় সেলা অর বাপেরঠে উঠে গেল্। কিন্তুক্ অঁয় দূরৎ রহিতেই অর্বাপ্ অক্ দেখা পাইছিলো, আর কান্দমুন্দ হয়া দৌড়ে যায়া অর গালা ধরে চুমা খালে। সেলা বেটাটা কহিল্ বা, মুইত তোরঠে আর আরজন্মের তানেও খুব পাপ কোর্প, মুই আর তোর বেটা বোলে চিন্হা দিবার মতন নহাঁঅ। কিন্তুক্ অর বাপ অর নিজের চাকরের ঘরক কহিল—চট্কোরে খোব্ ভাল কাপড় আনিয়া এক্ পিন্ধাও, এর্ হাতৎ আংঠি আর পাঁওৎ জতা পিন্ধে দেও; আর হাম্রা খোব ভাল কোরে খায়া কনেক্ হাঁউস্ করি। কেনে না মোর এই বেটাত মরে গেইছিলো এলানে বাঁচিল, এ হারায় গেইছিলো এলানে পয়া গেল। তার পাছৎ সঁববায় হাঁউস করিবার ধলে।

আর অর্ বড় বেটা দেলা হালবাড়ীত্ আছিলো, তাঁয় আসিয়া ঘরের বগ্লাবগলী হোলে নাচন্ আর বাজন্
শুনিবার পাইলে। তারপর অঁয় একঝন্ চাকরক্ বগলৎ ডাকায় পুছিল্ বোলে হিলা কিরে ট চাকরটা অব্
কহিল্ বোলে তোর ভাই আইচেচ, তোর বাপ্ তোর ভাইক্ ভালে ভালে পায়া খোব ভোজ তিয়ারি কৈছে।
এতে অঁয় বড় রাগ হৈল্ আর ভিতরং যাবার চাহিল্ নাই। তার পাছৎ অর্ বাপ্ বাহেরৎ আদে অক্ খোব্
সম্ঝাবার খৈলে, কিন্তুক্ অঁয় বাপক্ জয়াব দিয়া কহিল্ বোলে দেখেক্ বা, এত বচ্ছর হাতে মুই তোর্ কত
সেবা কয়ৢ, তোর্ কুন হকুমে মুই কুন দিন লেজ নাই, তাঁহ তুই মোক্ কুন দিনে একটা ছাগলের বাচ্চা দিলো
নাই যে মোর বয়ৢর য়রক্ খোরে মুই এক দিন কনেক্ হাঁউস্ কয়; আর তোর এই বেটা যে নটীর পাছৎ
তোর্ সম্পত্তি ফুরায় দিছে তাঁহ অয় যেলা আসিল্ সেলায় তুই অর্তানে বড় ভোজ তিয়ারি কোলো। কিন্তুক্
অর্ বাপ্ অক্ কহিল্ বেটা! তুই ত সদায় মোর লগৎ আছিস্, মোর্ যে হোবে ইলা তামানে ত তোরে।
এই যে কনেক হাঁউস্ ভামসা কয়, ইটা করা ভালে হইচে, তোর এই ভাইত মরে গেইছিলো এলা বাঁচিল্, হারায়
গেইছিলো। এলা পয়া গেল্।

[No. 39.]

INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

Răjbangsi Dialect.

(JALPAIGURI DISTRICT.)

(Babu Muralidhar Ray Chaudhri, 1898.)

Ěk jhankār dui-jhan bētā āchbil. Ambār madh at chhōta bētā ar One person's two-person sons were. Of-them amongst the-youngest son his bāpak kahil ki-bōlě, 'bā, hāmār sampattir muï je bhāg pām, tā that, 'father, our property's I which share will-get, that father-to said tui mök dē.' Tātē ũyāy amhār madhyat sampatti bāţ-karĕ-dilĕk. thou me-to give.' Thereupon he of-them amongst (his) property divided. Thố rãy-kay din bad śi śuā bētā tāmān sampatti ēkēthē kôrē A-few days after (the) youngest son (the) whole property into-one making dürdēśat pālāy-gēl. Aithē jāyā-hānē jēi-sēi to-a-distant-land went-away. There having-gone in-this-and-that (i.e., wantonly) kharach-kōrĕ, ar sampatti phurāy-dil. Āy jēlā tāmān kharach-kōrĕ-phĕlāl spending his property (he) exhausted. He when (the) whole spent sēlā ai-dēśat khōb ākāl pail. Ār ãĩ sēlā in-that-land then (a) great famine fell. And then in-misery he paribā lāgil. Sēlā ay ai dēśēr ěk-jhan bandariyār-thai jāvā arhē began-to-fall. Then he of-that-country (to) one-man townsman's-presence going his āśrā nilē, ār ai bandariā-lok-ţā ak āpankār jamit śōr charābār shelter took, and that townsman him (in) his-own land swine to-graze jēilā khasā khāy, ailā diyā ũyāy ar pāthāy-dilěk. Tār pāchhat, śörē That-after, swine which husks eat, those with he his pēt bharābār manē-karil, kintuk kāhay ak khasā dilē nāi. Pāchhat belly to-fill thought (desired), but anybody him husks gave not. Subsequently sēlā kahibār dhallē ki-bōlĕ, 'mor bāpēr jēlā ar sūrtti haïl, when his sense came (back), then to-say (he)-began that, 'my father's kata darmāhā-khayā chākar pētēr chāhē bēśi khābār pāy, how-many wages-eating servants (the) belly-(wants) than more food get, ār muï ēithē bhökē marēchhu. Mui mõr baper-uthe and I here of-hunger am-dying. I (to) my father's-presence going kahim bölĕ " bā, mui-ta tor-the ar parakal will-tell (him) that "father, I-indeed in-thy-presence and the next-world khaoyābār (khawābār)-tānē-ō bara pāp-karchhu, mui-ta ār tör bētā have-sinned, I-indeed again thy son to-lose-also greatly jöig na-haa, mök ela tui tör ek-jhan darmaha-khaya chakarer to-be (called) worthy not-am, me now thou thy one-man paid

matan rākhěk."' Tār-pāchhe ãy sēlā uthě-gēl. Kintuk ay ar băpēr-thē keep." ' That-after he then (to) his father's-presence went. like rahitē-i ak dēkhā-pāichhilō, ār kāndamunda ar băp at-a-distance remaining-even his father him got-to-see, and full-of-grief daurě-jāvā dhôrĕ chumā khālē. Sēlā ar gālā bētā-tā becoming (and) running (to him) his neck clasping a-kiss ate. Then the-son mui-ta tor-the ār ār-janmēr-tānē-ō khub told (him), 'father, I-indeed (in) thy-presence and against-the-next-world-also great mui ār tor bēṭā bole-chinhā-dibār matan na-hāa.' Kintuk pāp kornu, have-committed, I again thy son as-to-be-regarded fit not-am.' nijēr chākarēr-gharak kahil, 'chaţ-kōrĕ khōb bhāla kāpar bāp ar his father his own servant 'quickly (a) very good cloth told, ānivā ěk pindhāō. ĕr-hātat āngthi ār pāot bringing this (my son) cause-to-put-on, on-his-hand (finger) (a) ring and on-(his)-feet jatā pindhě-děō, ār hāmrā khōb bhāla-kōrě khāyā kaněk haus-kari. shoes put, and (let)-us very well feasting awhile make-merry. Kēněnā mor ēi bēţā-ta marĕ-gēichhilō ēlānē bachil: ě Because my this son-indeed was-dead now has-become-alive; this (my son) hārāv-gēichhilō ēlānē payā-gĕl.' Tar pachhat sabbay haus-karibar dhalle. now has-been-found.' That after was-lost all to-make-merry began. Ār ar bara bētā sēlā hālbārīt āchhilō. Tāy ăsiyā gharer And his elder son then in-(his)-field was. He coming of-(his)-house baglābaglī hölē, nāchan ār bājan śunibār-pāilē. Tar-par ãy ĕk-jhan by-the-side being, dance music and heard. That-after he one-man chākarak bagalat dākāv puchhil bôlě, 'hilā ki rē ? ' Chākar-ta servant near (him) calling asked (him) that, 'these what (are), O?' The-servant ak kahil, bolě, 'tor bhāi āichchē. tor băp him told, that, · thy brother is-come, thy father thy brother bhālē-bhālē pāyā khōb bhōj tiyāri-kaichhē.' well (i.e., in good health) getting (back) (a) great feast has-prepared.' 'Upon-this

ãv badda rāg hail. ār bhitarat jābār chāhil nāi. Tār pāchhat ar he very angry became. and within to-go wished not. There-after his bāp bāhĕrat āsĕ ak khôb samjhābār dhaillē, kintuk ãy bapak father out coming him much to-soothe began, but he (his) father jayāb-diyā kahil, bölē 'dēkhěk, bā, ēta-bachchhar-hātē mui tōr answering said, that 'look, father, for-so-many-years I thy sēbā kannu. tor kuna hukumē mui kuna din lengha service have-done, thy any order I (on) any day have-disobeyed tāha tui mok kuna dinē ěk-tā chhāgalēr-bāchchā dilō nāi, je mor still thou me on-any day one (a-single) kid hast-given not, that my bandhur-gharak dhōrĕ mui ĕk din kanĕk haus-kara; ār tōr ēi bētā friends with I one day awhile may-make-merry; and thy this son

jē națīr-pachhat tor sampatti phuray-dichhe taha ay jēlā āsil sēlāy who on-prostitutes thy property had-spent-away still when came then tui ar-tānē bara bhōi tiyāri-kōllō.' Kintuk ar bāp ak kahil, thou for-his-sake (a) great feast thou-didst-prepare.' But his father him told. tui-ta saddāy mor-lagat āchhis, mor Ϊĕ höbē ilā tāmānē-ta 'son, thou-indeed always me-beside art. mine what will-be these all-indeed torē. Ēi jē kaněk haus-tamsa-kanna, i-ta karā bhālē thine (are). This that awhile (we) have-made-merry, this to-do good (proper); haïchē, tor ēi bhāi-ta mare-geichhilö ēlā bachil: has-been, thy this brother-indeed was-dead now has-been-alive (again); hārāy-gēichhilō, ēlā paya-gēl.' was-lost, now has-been-found (again).'

The next specimen (also from Jalpaiguri) is a poem relating the woes of a widowed husband. The last verse reminds one of a corresponding passage, not unconnected with Christy-Minstrelsy, devoted to the memory of 'My darling Clementine.'

[No. 40.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

RAJBANGST DIALECT.

(JALPAIGURI DISTRICT.)

(Babu Muralidhar Rai Chaudhri, 1898.)

মোর ঐলা কাথা কম্ পরেছে গে, ওগে আবো। ছয় মাস ভরিয়া নদারি মরিয়া।
মাইয়াটা মরিয়া মই হয়ু পাগেলা, দিনে দিনে কান্দেছোঁ মুই দহলাত্ বসিয়া, গে আবো, ঘরবাড়ি ছাড়িয়া॥
কাঁয় আর খিলাবে মোক্ আদিয়া বাড়িয়া কায় আর ডাকাবে মোর বগলত্ আসিয়া, কি কৈরকৈর করিয়া॥
কাঁয়্ দিবে মোক্ ওগে আবো বিছিনা পারিয়া, কায় আর হাকাবে পাখা বগলত্ বসিয়াকি কেরেত্কুরত্ করিয়া।
জারের দিনে আছ মূই একলায় থাকিয়া, কায় আর্ থাকিবে মোক্ বগলত্ ধরিয়া, শেজা গরম করিয়া॥
গিরস্তি ছাড়িয়া আবো মূই হইছু বাউধিয়া, যেতি সেতি বেরাছো মূই ঢুলিয়া পড়িয়া, গে আবো নদারি মরিয়া।
মাইয়ার বাদে মোর দেহাটা যাছে তো জ্লিয়া, পারিস্ যদি একটা মোক্ তুই আঁড়ি দে আনিয়া
গে আবো দয়া করিয়া॥

TRANSLITERATION AND TRANSLATION.

Môr ai-là kāthā pham parēchhē, gē, õgē ābō,
(To) my all-those (past) things mind are-coming, O, O grandmother
(mother's mother)

chhay mās bhariyā nadāri mariyā. six months for-full my-wife being-dead.

Māiyā-tā mariyā mui hanu pāgĕlā, dinē-dinē kāndēchhō The-wife being-dead I became mad, day-after-day have-wept

mui dahalāt basiyā, gē ābō, ghar-bāri chhāriyā. I in-the-low-land sitting, O grandmother, (my) home leaving.

Kay ar khilabe mok andhiya bariya, kay ar dakabe, Who again will-feed me (herself) cooking (the meals) who again will-call

mor-bagalat āsiyā, ki 'kaira-kaira' kariyā? (me) to-my-side coming, as 'kaira-kaira'* addressing (me)?

Kãy dibē mõk, õgē ābō bichhinā pāriyā, kãy ār Who will-cause (for) me, O grandmother, the-bed to-be-spread, who again hākābē pākhā bagalat basiyā, ki kĕrĕt-kurūt kariyā? will-move (the) fan beside (me) sitting, (the sweet noise) keret-kurut † making?

^{* &#}x27;Kaira-kaira' really means 'hear me,' and is the expression used by the wife when she addresses her husband or wishes to draw his attention to her words. The wife does not call the husband by his name, and so addresses him, when required, by the above term. This is very much like the Bengali 'GCN| 'used when a wife calls her husband. † Kĕrēt-Kurūt' is onomatopœic, and means the sound of the fan.

Jārēr-dinē āchha mui ēklāy thākiyā, kāy ār thākibē

(In) winter-days am I alone lying (on my bed), who again will-cause-to-lie-down

mök bagalat-dhariyā, śējā garam kariyā? me beside (her), (the) bed warm making?

Girasti chhāriyā, ābō, mui haïchhu bāudhiyā,

House-hold (duties) leaving, grandmother, I have-become (like a) bereaved-lover,

yĕtti-sĕtti bĕrāchō mui dhuliyā-pariyā, gē ābō, nadāri

hither-and-thither am-roaming I recling-and-tossing, O grandmother, (my) wife

mariyā.

heing-dead.

Māiyār-bādē mõr dēhā-ṭā jāchhē-tō-j'aliyā, pāris yadi, ĕk-ṭā
For-(my)-wife my body is-burning, canst if (thou) one (a)
mõk tui ãri de-āniyā, gē ābō, dayā kariyā.
me thou widow dost-bring, O grandmother, mercy (on me) taking.

FREE TRANSLATION OF THE FOREGOING.

All those past things are coming to my mind for full six months, O my grandmother, my wife being dead.

My wife being dead I became mad, and day after day have I wept sitting in the low-lands, O grandmother, leaving my home.

Who will now cook my meals and feed me, who will now call me, coming to my side and addressing me as 'kaira kaira '?

Who will now, O my grandmother, spread the bed for me, who will fan me, as she sits beside me, making the sweet sound of 'kĕrēt kurūt'?

In wintry nights am I alone lying on my bed. Who will now make me lie down beside her, making the bed warm (with her body)?

Leaving my household duties, O my grandmother, I have become like a bereaved lover. Hither and thither am I roaming, reeling and tossing, O grandmother, my wife being dead.

My whole frame is aflame for my wife. Bring me a widow (for me to marry) if thou canst, O grandmother, taking pity on me.

The next specimen (also from Jalpaiguri) is a poem relating the woes of an unmarried girl.

[No. 41.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

Rajbangsî Dialect.

(JALPAIGURI DISTRICT.)

(Babu Muralidhar Rai Chaudhri, 1898.)

পর্যমু যৌবনের কালে না হৈল্ মোর বিয়া, আর কতকাল রহিম ঘরে একাকিনী হয়া, द्र विधि निषया। शहेना रेभन त्यांत त्यांचात्र त्यांचन, मतनवात करत, मां वार्ष सात रेशन वामी ना मिन् शरतत घरत, द्ध विधि निषश्च। বাপক্ না কও সর্মে মুই মাওক্ না কও লাজে, धिकि धिकि जूषित अधून खुलाइ एमहात मार्य, त्त्र विधि निषया। পেট ফাটে তাও মুখ না ফাটে লাজু সরমের ডরে, चूनिया कारन मानद काथा निन्मा काद भारत, त्त्र विधि निषया। এমন মন মোর করেরে বিধিএমন মন মোর করে, মনের মত চেঙ্গরা দেখি ধরিয়া পালাও ছুরে, द्र विधि निषया। কহে কবে কলঙ্কিণী হানি নাইক মোর তাতে, মনের সাধে করিম্ কেলি পতি নিয়া সাথে, द्र विधि निमग्ना॥

TRANSLITERATION AND TRANSLATION.

Partham jaubanër kälë na hail mor biya,

(At) first youth's time not was my marriage (solemnized),

Är katakal rahim gharë ëkakini haya,

Still how-long shall-(I)-remain at-home single being,

Rë bidhi nidaya.

O fate cruel.

Hāilā-pail mör sönār jauban, malĕyār jharē-Bends-down my golden youth, (at) Malaya's breeze. Bengali. Māo-bāpē mōr hail bādī dil nā Parents my have-become (my) foes (since they) not have-sent (me to) another's gharē. house (in marriage).

Rē bidhi nidayā.

O fate cruel.

nā kaō saramē, mui māōk nā kaō lājē. (My) father not I-do-request for-shame, I (my) mother nor do-(I)-request out-ofmodesty.

Dhiki-dhiki tushir aghun j'alechhe dēhār of-chaff a-fire is-burning (my) frame within.

Rē bidhi nidavā.

O fate cruel.

Pēt phātē tãō mukh nā phātē lāj-saramēr (Even my) belly may-burst still (my) mouth (does) not open of-shame for-fear, kõlĕ manēr kāthā nindā-karē parē.

Opening speaking (my) mind's feelings do-blame other-people.

Rē bidhi nidayā.

O fate cruel.

Eman man mõr karē, rē bidhi, ēman man mõr karē, Such mind mine makes, O Lord!, such mind mine makes,

Maner mata chêngrā dêkhi dhariyā pālāō (My) heart's-desire equal-to (a) youth (I) find with-him (I) fly far-away, Rē bidhi nidayā.

O fate cruel.

Kahē kabē kalankini? Hāni nāika Say (who) will-say (that I am) stained (in character)? Harm (there) is-not mor tatē. to-me in-that,

Maner sādhē karim-kēli pati nivā (Up to) (my) heart's desire I shall-enjoy (my) husband taking with-me. Rē bidhi nidayā. O fate cruel.

FREE TRANSLATION OF THE FOREGOING.

1.

At dawning youth I was not by Hymen favoured, How long still am I to remain single at home, O fate marble-hearted!

2.

The full-blown flower of my golden youth yields to Malaya's softest breeze,
My parents have become my foes in not sending me to another's home bound in
ties hymeneal,

O fate marble-hearted!

3.

My heart I cannot open to my father for shame, my mother I cannot press by maidenly modesty bound,

Slowly is love consuming my frame as fire within chaff,

O fate marble-hearted!

4

Even though my soul give way to pressing love within, my lips never open for fear of shame,

If I give out the feelings of my heart, the folk would blame me,

O fate marble-hearted!

5.

Such mind is mine, Oh Lord, such mind is mine,
A youth to my heart would I find; with him would I fly to a distant clime,
O fate marble-hearted!

6.

Stain who will my name, aught do I not care.

To the fill of my heart will I enjoy the time in my love's sweet company,
O fate marble-hearted!

In the State of Cooch Behar, also, pure Rājbangśī is spoken. Of the two specimens here given (both of which have been kindly provided by the State officials), the first is a translation of the Parable of the Prodigal Son; and the other is a folk-song.

[No. 42.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

RAJBANGST DIALECT.

(COOCH BEHAR STATE.)

এক জনা মান্সির্ ছুই কোনা বেটা আছিল। তার মদ্দে ছোট জন উয়ার বাপোক্ কইল্, বা, সম্পত্তির যে হিস্যা মুঁই পাইম্ তাক্ মোক্ দেন। তাতে তাঁয় তার মালমাত। দোনো ব্যাটাক্ বাটিয়া চিরিয়া দিল। টেইল্ দিন নাই যাইতে ছোট ব্যাটা কুলে মালমান্তা গোটেয়া নিয়া ছরান্তর এক দেশোত্ গেইল। সেটে মুচ্চামি গুগুমি করিয়া কুলে টাকা কড়ী উরিয়া দিল্। পাচোৎ যেলা কুলে খরচ্ করিয়া ফেলাইল্ সেলায় অতি ভারি মঙ্গা নাগিল্। ঐ আকালোত্ উয়ার বড় নান্ছানা হবার্ধরিল্। সেলা ওঁয়ায় এক সহোরোত্ যায়া এক জন সউরিয়া মান্সির্ সলাগৎ নিল্। তাঁয় উয়াক্ শুয়োর চারেবার্ বাদে নিজা ময়দানোত দিয়া পেঠাইল। পাচোৎ শূয়রে যেগ্লা জিনিব খায় তাকে খাবার চাইল, তা তাকো কাঁও দিল্ না। পাচোৎ উয়ার হঁস্ হইল্, বোলে মোর্না বাপ আছে, সেটে কত চাকর দরমাও পায়, পেট্ ভরেয়া ফ্যালে ছ্যাড়ে খাবারও পায়, আর মূঁই এঠে ভোকে মরোঁ। মূঁই বাপের ওটে বাইম, তাক্ কইম্ বা! মঁই তোমার কাছোত ভারি দোষ গুনা কইর চোঁ; মুঁই তোমার বেটার দাখিল নোরাও। মোক্ তোমার এক জন দর্মা খোর চাকরের নাকাল রাখো। পাচোৎ ওঁরায়্ উঠিয়া উয়ার বাপের কচোৎ গেইল্। সেলা উয়ার বাপ উয়াক্ চেইল্ দূর হতে দেখিয়া আকা বাকা করিয়া দৌজিয়া বায়া গালা সাপ্টেয়া ধরিয়া চুমা খাইল্। ছাওয়া বাপোক্ কইল্ মুঁই ভারি দোষ ঘাইট কইর্চোঁ, মুঁই আর তোমার ছাওয়ার জুখিল্ নোয়াও। সেলা উয়ার বাপ নিজা চাকরগুলাক্ কইল্ সিগ্গির করিয়া খুব্ ভাল কাপড্ আনি ইরাক্ পেঁদাও, হাতোত আঁউটা আর পাঁওত জোতা পেঁদায়া দেও। আর আম্রা খাওয়া দাওয়া করিয়া হাঁসি খুসি করি। কেনেনা আমার এই ছাওয়া মরিয়া বাঁইছে; নিউদ্দীশ্ হচিল্, পাওয়া গেইল্। পাচোৎ ওম্রা शैंति थिलि कत्रिवात धतिल्॥

আর তার বড় বেটা ক্ষেতোত্ আচিল্, তাঁয়্ বাড়ীর কাচোৎ আসিয়া শুনিল্ নাচোন্ বাইজ বাজনা হবার থৈরচে। সেলা তাঁয় এক জন চাকরোক্ কাছোত্ ডাকেয়া পুচিল্, এগুলা কি ? তাঁয় তাক্ কইল্, তোমার ভাই আইচ্চে; তাঁয় ভালে ভালে বাঁচিয়া আইচ্চে সেই বাদে তোমার বাপ্ খুব খাওয়া দাওয়ার্ উম্ ধুম্ কইর্চে। ওয়ার্ ঐ কাতা শুনিয়া আক্ খাইল্, আর বাড়ী সোঁদেবার চাইল্ না। পাচোৎ উয়ার্ বাপ্ বাড়ীর বাহির হয়া উয়াক্ বুজামাতা করিবার ধরিল্। তাতো ওয়ায়্ সম্জা সম্জি না মানিয়া উয়ার বাপোক কইল্ দেকো দেকি মুঁই এডো বচর হাতে তোমার খায়্ খেজ্মৎ কয়ৢ, তোমার কোন কাতা কোন বেলাও ফোওঁ নাই, তাতো তোমরা কোন বেলা মোক্ একনা ছাগলের বাচ্চাও দেন্ নাই, যে মুঁই মোর সখির ঘর ফুদা রঙ্গ তাম্সা করি। আর্ তোমার এই বেটা য়ায় নটীবাজী করিয়া গোটায়্ গিরস্তি কানা করি দিল্ তায় বেলা আসিল্ সেলা তোমরা তার বাদে মেলা খাওয়ার উম্ খুম্ লাগাইচেন্। সেলা তাঁয় তাক্ কইল বাবা তুঁই সদাই আমার কাচোৎ আচিস্, আর আমার যে গুলা য়া আছে তা কুলে তোর্; তোর্ এই ভাই মরিয়া গেছিল্, বাঁচিছে; হারায়া গেচিল্, পাওয়া গেইচে। সেই বাদে হাঁসি খুসী করা খায়॥

[No. 42.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

RAJBANGŚĪ DIALECT.

(COOCH BEHAR STATE.)

Ek jana mansir dui kona beta achhil. Tar madde chhota One individual man-of two pieces son were. Them amongst younger individual his a mũi pāim tāk môk kaïl, bā, sampatir jē uvār bāpok his father-to said, father, property-of what share I shall-get that me tav tar malmatta dono b'atak Tātē bātivā dēn.' his dividing give.' Thereupon he property two sons-to splitting gave. jäite chhota biata kulle mälmättä göteyä niya dürantar Dhēil din nāi going, younger son all property collecting taking distant Many day not gēil. Sētē nuchchāmi-gundāmi karivā kullē one country-to went. There debauchery doing all rupees-(and)-cowries Pāchōt jēlā kullē kharach kariyā phělāil sēlāy ati bhāri ūrivā dil. squandering he-gave. Afterwards when all expense doing ended then very big mangā nāgil. Ai ākālot ūyār bara nānchhānā habār dharil. scarcity began, That scarcity-in his much distress to-be began. Thereupon ěk sahôrôt jāyā ĕk jan saŭriyā mānsir sannāgat nil. that-man one town-to going one individual town-living man-of protection took. Tav uvak suyor charebar bade nija maydanot diya pethail. Pachot He him swine to-keep for own field-to having-given sent. Afterwards the-swine jē-glā jinish khāy tā-kē khābār chāil, tā tā-k-ō kāo dil nā. Pāchōt what things eat that to-eat he-wished, but that-even anybody gave not. Afterwards haïl; bôlē, 'mōr-nā bāp āchhē, sētē kata chakar his consciousness became; he-says, 'my-indeed father exists, with-him how-many servants darmā-o pāy, pēt bharēyā ph'ālē chh'ārē khābār-o pāy; ār mũi ethē pay-too get, belly filling wasting scattering to-eat-too get; and I here marő. Műi bápér öté jáim, tá-k kaim, "bā! mũi tōmār hunger-with die. I father-of there will-go him-to I-will-say, "father! I of-you kāchhōt bhāri dōsh-gunā kair-chō, mũi tōmār bĕtār dākhil nōyāō; mōk sin much have-done, I your son-of worthy not-am; me darmā-khōr chākarēr nākāl rākbō."' Pāchōt tomár ěk jan õvāy your one individual pay-eating servant-of like keep." Then he uthiyā uyār bāpēr kāchōt gēil. Sēlā uyār bāp uyāk dhēil dūr rising his father-of near went. Then his father him great distance from děkhiya ākā-bākā kariyā dauriyā jāyā gālā sāptěyā dhariyā, chūmā neck embracing catching, seeing, haste doing, running going

khāil. Chhāoyā (chhāwā) bāpōk kaïl, 'mũi bhāri dosh ghảit kaircho, 'I much offence default have-done, The-son father-to said, mũi ār tomār chhāoyār jūkhil noyāo.' Sēlā ūyār bāp nijā I any-longer your son-of like not-am.' Thereupon his father own chākar-gūlā-k kaïl, 'siggir kariyā khūb bhāl kāpar āni iyāk servant-collection-to said, 'soon doing very good cloth bringing this-man hātot āutī ār paot jota pedaya deo. Ār āmrā khāovaput-on; hand-on ring and foot-on shoe putting-on give. And (let)-us eatingdāovā karivā hāsi khūsi kari. Kěněnā āmār ēi chhāoyā mariyā etcetera doing laughing merrymaking do. Because my this 80% dying baichche; ni-uddis hachil, pāoya-gēil.' Pāchōt ōmrā häsi is-recovered.' Thereupon, those-persons laughing has-survived: lost was, khēli karibār dharil. merrymaking to-do began.

Ār tār bara bětā kh'ētōt āchil, tāy bārīr kāchōt āsivā Now his elder 10as, 8011 field-in he home-of near coming nachon bāij-bājnā habār dhairehē. Sēlā tay ek jan chākarōk heard dancing music to-be has-begun. Then he one individual servant kāchhōt dākeyā pūchil, 'ē-gūlā ki'? Tay tāk kail, 'tomār bhāi āichchē. calling asked, 'this-all what'? He him-to said, 'your brother has-come, tãy bhālē-bhālē bachiya aichche, tōmār bāp khub sēi bādē safe-and-sound surviving has-come, that account-on your father much khāoyā-dāoyār um-dhum kaïrchē.' Oyāy ai kātā śuniyā āk eating-etcetera great-preparation has-done.' He that speech hearing fire khāil, bārī sodebār chāil nā. Pāchot ūyār bāp bārīr ār ate, any-longer house to-enter wanted not. Afterwards his father house-of outside hayā, ūyāk bujā-mātā karibār dharil. Tāt-ō õyay samja-samji na him remonstrance to-do began. With-that-even he remonstrance not māniyā ūyār bāpōk kaïl, 'dĕkō-dĕki, mũi ětō. bachar hātē tomār minding his father-to said, · 10, I these-many years from your khāy-khējmat kannu, tomār kona kātā kona bela-o phēlāð nāi, service did, your any time-even I-disobeyed not, any word tomrā kona bēlā mok eknā chhāgalēr tātō bāchchā-ō nevertheless you any time me goat-of young-one-even gave not, one je mũi môr sakhir-ghar suddā rang-tāmsā kari. Ār that I my friend-of-collection with merrymaking may-do. On-the-other-hand your ēi bětā jãy bājī kariyā gōtāy girasti kānā kari dil, tāy natī who harlot frequenting doing all property destroy doing gave, he this son jēlā āsil sēlā tōmrā tār bādē mēlā khāoyār um-dhum lagaichen.' when came then you his account-on much feasting-of great-preparation have-made.' Sēlā tay tak kail, 'baba, tui āmār kāchōt āchis, ār sadā-i Thereupon he him-to said, 'child, thou always-even of-me near art, and

āmār jē-gūlā jā āchhē tā kullē tōr. Tōr ēi bhāi mariyā gēchil, mine what-things what are that all thine. Thine this brother dying went, bāchichhē; hārāyā gēchil, pāoyā gēichē; sēi bādē hāsi khusi karā is-alive; lost was, recovered is; that account-on laughing merriment to-do khāy.'
is-proper.'

[No. 43.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

RAJBANGST DIALECT.

(COOCH BEHAR STATE.)

প্রাণ সাধুরে,

যদি যান্ সাধু পরবাস্,
না করেন সাধু পরার আশ্,
আপন্ হাতে সাধু আধিয়া থান্ ভাতোরে

প্রাণ সাধুরে,

কোচার করি সাধু না করেন্ বয়, পরার্ নারী সাধু আপন নোয়ায়্ রে,

(७) পর নারী সাধু বধিবে পরানোরে।

প্রাণ সাধুরে,

যে দিয়া সাধু তরক ধার্, সেই দিয়া সাধু বালু চর্ রে,

(ও) গহিন্ ধারে সাধু বয়া দেন্ নাও রে।

প্রাণ সাধুরে,

পূবেয়া পচ্চিয়া বাও, ঘোপা চায়া সাধু নাগান্ নাও,

(७) नाड़ी मासी मासू आत्थन् मात्थान् तत ।

প্রাণ সাধুরে,

(यह भिया नाधू नाउँ एनत माना, महे भिया नाधू हाँ एनन शानात्त्र,

(७) বেচি किनि मार्थ् करत्रन् मावधारम दत्र।

প্রাণ সাধুরে,

তোর্ আছে সাধু বাপো ভাই, মোর্ অভাগিনীর্ সাধু কেও নাইরে,

(७) कान् जाल माधू रेधत्र्व नातीत जतात ॥

[No. 43.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

RAJBANGST DIALECT.

(COOCH BEHAR STATE.)

A popular song in the Rājbangśi language; being the parting words of a wife addressed to her husband, a merchant, on the eve of his sailing out to trade in distant places.

Prāṇ sādhu rē, Dear merchant O,

Jadi jān, sādhu, parabās,

If you-go, merchant, away-from-home,

Nā karēn, sādhu, parār āš,

Not do, merchant, other's hope,

Āpan hātē, sādhu, ãdhiyā khān bhātō, rē.

Own hand-with, merchant, cooking eat rice, O.

Prāṇ sādhu rē, Dear merchant O,

Kōchār kari, sādhu, nā karēn bay,
In-corner-of-loincloth money, merchant, not do spend,
Parār nārī, sādhu, āpan nōyāy, rē,
Other's wife, merchant, ones-own is-not, O,
(Ŏ) Para nārī, sādhu, badhibē parānō, rē.
Other's wife, merchant, will-kill soul, O.

Prāņ sādhu rē, Dear merchant O,

Jē diyā, sādhu, taraṅga dhār, What direction-in, merchant, wave force, Sei diyā, sādhu, bālu-char, rē, That direction-in, merchant, sand-bank, O,

(Ŏ) Gohin dhārē, sādhu, bayā dēn nāō, rē.

Deep-current in, merchant, carrying give boat, O.

Prāṇ sādhu rē, Dear merchant O,

> Puběyā pachchiyā bāō, Easterly westerly wind,

Easterly westerly wind,
Ghōpā chāyā, sādhu, nāgān nāō,
Sheltered-nook, seeing, merchant, moor boat,
(Ŏ) Dāṛ-i mājhī, sādhu, ākhĕn sābdhān rē.
Rower helmsman, merchant, keep careful, O.

Bengali.

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Prāṇ sādhu rē, Dear merchant O,

Jēi diyā, sādhu, sāuder m'ālā, What direction-in, merchant, merchandise of-gathering, Sēi diyā sādhu, chhāděn gōlā, rē, That direction-in, merchant, construct a-storehouse, O, (Ō) Bēchi kini, sādhu, karěn sābadhānē, rē. Selling buying, merchant, do with-care, O.

Prān sādhu rē, Dear merchant O,

Tor āchhē, sādhu, bāpō bhāi,

Thine are, merchant, father brother,

Mōr abhāginir sādhu, kēō nāi, rē,

Me-of poor-soul-of, merchant, anyone is-not, O,

(Ō) Kōn ḍālē, sādhu, dhairbē nārīr bharā, rē.

What branch, merchant, will-support wife's weight, O.

In the Darjeeling Tarai, the form of Bengali is in the main Rajbangsi, but we also find the influence of the neighbouring Northern Bengali of Dinajpur, in words like āchhila, instead of āchhil or āchil, he was. The dialect of the Darjeeling Tarai is locally known as Bāhē. Of the two specimens here given, one is a version of the Parable of the Prodigal Son, and the other is a children's folk-song. In the transliteration, I represent sā by ā.

[No. 44.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

RAJBANGST DIALECT, BAHE SUB-DIALECT.

(TARAI, DARJEELING DISTRICT.)

(Babu Prasanna Chandra Datta, 1897.)

অ্যাক কন্কার ছুইটা বেটা ছিল। তার্হে বিচৎ ছোট বেটাটা আপ্নার বাপক্ কোহোল, গে বা ! ধন দোলং বেই মুই পাম ত্যা মোক্দে। তাতে অই উম্হার দোনো ভাইএর বিচৎ সমু সম্পত্তি বাট্ বাখেরা করে দিলে। কিছু দিন বাদে ছোট বেটা গোটে অ্যাথেঠে করিয়া দূর দেশের মুখে চলে গেল, আর উঠে বায়া অনাচার চলন্ চলিয়া স্যু সম্পত্তি উড়ায়া ফুরায়া দিলে। পাছৎ ঐ দেশৎ বড় আকাল পোল্, আর অর্ বড় ছুঃখ্ হবার ধলে, সেলা তার পাছৎ অই যায়া ঐ দেশের আাকঝন নগরিয়ার তলে শরণ লিলে: ঐ নগরিয়াট। অক্ আপ্নার ডাঙ্গাৎ শূয়ার চড়াবার পাঠায়া দিলে। পাছৎ শূয়ারে যেইলা আকাণ্ডি খায় ঐলা দিয়া অই আপ্নার পেট্ ভর্বার বৃদ্ধি কোলে, মুদ্ধা কাহই অক্ দিলেনি। পাছৎ ভ্রম পালে, আর কহ্বার লাগিল, দে মোর বাপের কত দর্ক্ষা খুয়া চাক্রীয়া পেটের অধিক্ ধিক্ খরাক্ পায়, আর মুই হিঠে ভোকে মরেছু! মুই অ্যালা আর্হো বাপেরে ঠে যাম, আর কহুম, বা গে! ধরম ছাড়া তোর আগৎ কত পাপ কমু, মুই যে তোর বেটা ইটা কাথা আর কহিবার মুই যৈগ না হই, মোক্ তোর দর্ক্ষা খুয়া চাকরের লাখা রাখেক্। পাছৎ অই আপনার বাপেরে লগৎ গেল্। মগর অই দূরৎ রহিতেই অর্ বাপ্ অক্ দেখিবার পালে, দেখিল্মন্তে দোজিয়া যায়া অর্ বাপ্ অর্ বেটার গলা ধরিয়া চুমা খালে। বেটা অক্ কভার লাগিল্, গে হেবা ! মুই তোর্ আগৎ অনেক বেধর্মী কাম্ কইছু, মুই আর তোর্ বেটা হবার বৈগ না হই। ত্যায় বাপ্টা আপন্কার চাক্রিয়ালাক্ কহে দিলে, দে চট্ করে সভারে চাহে বাঢ়িয়া কাপ্রা আনিয়া অ্যাকে পিঁধাও, আর আার্ হাতৎ অংঠী, ঠ্যাঙ্গৎ জোতা পিঁধায় দ্যাও, আর হামা খায়া দায়। আলন্দ করি, কিতানেতে মোর এইটা ছুয়া মরে গেইছিল, বর্তিছে, হারায়ে গেইছিল, পুয়া গেল্। পাছৎ উন্ধুরা সঘায় হাঁউস করবার ধলে॥

আর অর বড় বেটাটা ক্ষেৎ বাড়ীৎ ছিল, অই ঘরের লগৎ আসিয়াই নাচ গান শুনা পালে। সেলা অই আাক্ বন্ চাকরক্ লগৎ ডাকায়া পুছারি কোলে, হিলা কি হচে ? অই অক্ কহ্লে, তোর ভাই আসিচে, আর তোর বাপ্ খুব থিলান্ পিলান্ লাগাইছে, কিতায়্না অই অক্ ভালে ভালে পাইছে। মুদ্ধা অই খুব গোসা হোল্, উন্দরিতি যাবার চাহেনা; পাছৎ অর বাপ্ বাহারৎ আসিয়া অক্ বুঝায়া কভার লাগিল্। ত্যা অই আপনার বাপক্ কহিলে, দেক্ দেখি আাত বছর মুই তোর মিহ্নৎ করেছু, মুই তোর কুন্হ কাথা ফালাওনি তাঁহো তুই কিধ মোক্ আাক্না ছাগলের ছুয়াও দিস্নি দে মুই মোর দোস্ হিত্কারীক্ ধরে হাঁউস রং করি, আর তোর এইটা বেটা দে কসবীলার লগে তোর ধন কড়ি খায়া ফ্যালায়চে অই যেলা আসিল্ আর সেলা তুই তার তানে খুব খিলান্ পিলান্ জুরিলো; মৃদ্ধা অই অক্ কোহোল্, বাছা! তুই সধায়ে মোর লগৎ ছিস্, আর মোর যে হয় গোটেলায় তোর্হে। মুদ্ধা হাঁউস রং করে হলাস হবার উচিৎ লাগেছে, কিতায়না তোর এই ভাইটা মরে গেইছিল বর্তিছে, হারায়া গেইছিল, পুয়া গেল॥

[No. 44.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

RAJBANGST DIALECT, BAHE SUB-DIALECT.

(TARĂI, DARJEELING DISTRICT.)

Ak jhankār dui-tā bětā chhila. Tārhē bichat chhōta bētā-tā āpnār sons were. Of-them among younger son his-own two man's One kōhōl, 'gē bā! dhan-dōlat jēi mui pām tā mōk dē.' Tātē bāpak father-to said, 'O father! wealth what I shall-get that me-to give.' At-this bichat say-sampatti bāt-bākhērā karĕ-dilē. Kichhu aï umhār dōnō bhāiēr division two brother's between wealth he their din bādē chhōţa bēţā gōţē ăkhēţhē-kariyā dūr dēśēr mukhē chalĕ-gēl, ār all days after younger son gathering far country towards set-out, and uthē jāyā anācbār chalan chaliyā say-sampatti urāyā-phurāyā-dilē. Pāchhat there going riotous way living wealth wasted. Afterwards dēśat bara ākāl pol, ār ar bara dukh habār dhalē. Sēlā tārthat country-on great famine befell, and of-him much misery to-be began. Then itsăk-jhan nagriyār talē ai-dēśēr pāchhat aï jāyā śaran lilē. Ai after he going of-that-country one-man citizen's under shelter took. That nagrivā-tā ak āpnār dāngāt śūyār charābār pāthāyā-dilē. Pāchhat śūyāre citizen him his-own into-fields swine to-feed sent. Afterwards swine Jeilā ākāndi khāy ailā diyā aï āpnār pēţ bharbār buddhi-kolē, muddā husks eat those with he his-own belly to-fill wished, pālē, ār kahbār lāgil, dē 'mor kāha-i ak dilě-ni. Pāchhat hūs even-any-one him gave-not. Afterwards sense he-got, and to-say began, that 'my kata darhmā-khuyā chākrīyā pētēr adhik-dhik pāv. father's how-many hired servants of-belly more-than-enough food ār mui hithē bhokē marēchhu! Mui ălā ārho bāpērē-thē jām, here with-hunger am-suffering! I now again father-to shall-go, and kahum, "bā gē! dharam chhārā tōr āgat kata pāp konu. shall-say, "father O! heaven against of-thee before how-much sin I-have-done, I je tor beta ita katha ar kahibar jaiga na hai. Mok tor darhma-khuva that thy son this word again to-utter fit not am. Me thy hired chākarēr lākhā rākhěk." ' Pāchhat aï āpnār bāpērē lagat gēl. Magar aï he his-own father's near went. But he like keep." Then servant's rahitē-i ar bāp ak dēkhibār pālē, dēkhilmantē doriya jaya at-a-distance while-was his father him to-see got, as-soon-as-he-saw running going ar bēţār galā dhariyā chumā khālē. Bēţā ak kabhār lāgil, his father his son's neck holding kiss ate. The-son him to-say began,

BROD āgat anēk bēdharmi kām kaichhu, mui 'gē-hē bā! mui tōr O father! I of-thee before many against-heaven deed did. tor bētā habār jaiga nā hai, 'Tāy bāp-tā āpankār chākriyālāk kahĕ-dilē, fit not am.' At-this father his-own servants-to to-be 'dē chat-karĕ sabhārē chāhē bārhiyā kāprā āniyā ă-kē pīdhāō, ār ăr robes bringing him put-on, and his best all than 80011 pidhāy dao, ar hamā khāyā-dayā alanda hātat āngthī, thăngat jōtā hand-on ring, feet-on shoes putting give and we eating pleasure kari, kitanētē mor ēi-ţā chhuā marĕ gēichhila, barttichhē; hārāyĕ gēichhila, is-alive; my this dying went, losing 80% do, for Pāchhat ühmrā saghāy hāus karbār dhalē. puvā gel.' is found.' Afterwards they all merriment to-do began.

Ār ar bara bētā-tā kshēt-bārīt chhila, aï gharēr lagat was, he house's near coming-even in-the-field And his elder 8011 gān śunā-pālē. Sēlā aī ăk-jhan chākarak lagat dākāyā pūchhāri-kōlē. nāch dancing singing heard. Then he one servant near calling bachē?' Aï ak kahlē, 'tōr bhāi āsichē, ār tör bāp these what are-being-done?' He him-to said, thy brother has-come, and thy father lāgāichhē, kitāynā aï ak bhālē bhālē pāichhē.' pilān khub khilan much eating drinking has-arranged, because he him safe jābār chāhē-nā; pāchhat ar bāp Muddā aï khub gōsā hōl, undariti he very angry was, in-the-house to-go wished-not; then his father bāhārat āsiyā ak bujhāyā kabhār lāgil. Tā ai āpnār bāpāk kahilē, out coming him entreating to-say began. At-this he his-own father-to said, tör mihnat karēchhu, mui tör kunha bachhor mui 'děk-děkhi, ăta thy labour I thy any so-many years I did, phālāŏ-ni tāhō tui kadhi môk ăknā chhāgalēr chhuyā-ō kāthā word transgressed-not still thou ever me-to one goat's young-one-even dis-ni, dē mui mor dos-hitkārīk dhare haus-rang kari; ār tor ēi-tā friends taking merriment may-make; and thy this gave-not, that I my bētā dē kasbīlār lagē tor dhan-kari khāyā-phālāychē, aï jēlā āsil son that harlots with thy devoured, he when came and wealth sēlā tui tār tānē khub khilān pilān jurilō,' Muddā aï ak köhöl. then thou of-him for much eating drinking began.' But he him-to said, 'bāchhā! tui sadhāyē môr lagat chhis, ār môr jē hay götéláv near are, and my what 6 son ! thou always my karě hulās habār uchit lāgēchhē, kitāynā muddā hāus-rang but merriment having-made merry to-be proper has-been, thine-even (is); tor ēi bhāi-tā mare gēichhila, bārttichhē; hārāyā gēichhila, puyā-gēl.' is-alive; lost went, thy this brother dying went, is-found.'

[No. 45.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

RAJBANGST DIALECT, BAHE SUB-DIALECT.

(TARAI, DARJEELING DISTRICT.)

An extract from a popular song sung by the children of the Darjeeling Tarai on the occasion of the Kali Puja festival.

(Babu Prasanna Chandra Datta, 1897.)

टांता या या या या इति कतिवा, ঘরের আগা পাছা দিয়া, কতই ধান আছে পাকিয়া, জমির ধান পাকিয়া আছে রং রং করিয়া, থরায় গুটিক চাউল আছেরে চোরা, অবল্কার হোবে, ছুয়া কি খাবে, বিহানে উঠিয়া। ১ সারা রাতি দিনে চুরি কি করা যায়, রাত কাটিয়া শীত ভাঙ্গিয়া, মোর শরীর শুকারা বার: শিয়াল কুক্রের মত বেড়া নাহি যায়। কত কফ চুরি করিতে, একদিন মুই গেছ, তোর বহনু গেছে সে দিন যাত্রা মিছা হইচে: গিরন্তেরে ঠেলা পায়া তোর বহমু পালায় হ্যাতাসে; চাকাৎ চিকিৎ ভাকাৎ ভিকিৎ আগুণ জ্লেছে; শালার ঘরের চারটা কুকুর বাতাসে ভুকে, টাটীর গোর চাপিতে মোর জিউটা কাঁপে হ্যাতাসে॥ २

INDO-ARYAN FAMILY.

(EASTERN GROUP,)

BENGALI OR BANGA-BHĀSHĀ.

RAJBANGST DIALECT, BAHE SUB-DIALECT. (TARAT, DARJEELING DISTRICT.)

Chōrā ja jā jā churi-karibā, ïa go to-steal, Thief go go go Gharër aga-pachha-diya kata-i dhan achhe pakiya, House's before-behind-on much paddy is ripe, Jamir dhân pākiyā āchhē rang-rang-kariyā, Field's paddy ripe is coloured-being, Tharay gutik chaul achhe, re chora, Little quantity rice is, o thief, Abalkār hōbē; chhuyā ki khābē bihānē ūthiyā? 1. For-evening will-be; baby what will-eat in-the-morning rising? 1.

Sārā rāti dinē churi-ki-karā-jāy, Whole night day can-theft-be-done, Rāt kātiyā, śīt bhāngiyā, Night keeping-up, cold suffering, Mor śarir śukaya-jay;

My body is-reduced;

Siyāl kukurēr mata bērā nāhi jāy. Jackal dog's like rambling not I-can.

Kata kashta churi-karite, How-much trouble to-steal,

Ĕk din mui gēchhu, tōr bahnu gēchhē, One day I went, your sister's-husband went, Sē din jātrā michhā haichē;

That day going-out fruitless was;

Girastērē thēlā pāyā, House-holder's threatening receiving,

· bahnu pālāy hātāsē; Your sister's-husband ran fearing;

Chākāt-chikit bhākāt-bhikit Like-fireflies here-and-there

> Agun jolěchhě; Fire flamed;

Śālār gharër char-ta kukur, Brother-in-law's house's four dogs,

Bātāsē bhukē,

In-air they-bark,

Ṭāṭīr gōr chāpite môr

Enclosure near to-go-by my

Jiu-ṭā kãpē hătāsē. 2.

Life trembles with-fear. 2.

VI.- EASTERN BENGALI.

Judging from the number of people who speak it, this is the most important of the Bengali dialects. It extends from the Districts of Jessore and Khulna, near Calcutta, across Eastern Bengal, and, up the Surma Valley, into the Assam Districts of Sylhet and Cachar. It exhibits well-marked peculiarities of pronunciation,—a Cockney-like hatred of pre-existing aspirates, and, in addition, the regular substitution of an aspirate for a sibilant. While Standard Bengali is unable to pronounce sibboleth, except as shibboleth, Eastern Bengali avoids the sound of sh, and has 'hibboleth.' On the other hand the Eastern Dialect cannot pronounce the letters ch, chh, and j; but substitutes ts for the first, s for the second, and z for the third. These peculiarities of pronunciation become more marked as we go eastward. They are only partially observed in the Districts nearest Calcutta, are in full possession of the dialect in the Central District of Dacca, and are carried to their extremest lengths in Sylhet and Cachar.

A detailed account of the various forms of the dialect will be given later on, and the above general account must suffice here.

Eastern Bengali is the dialect of the following Districts,—Dacca, Mymensingh, Tippera, and Backergunge in Bengal, and Sylhet and Cachar in Assam. An isolated colony of the dialect also appears in the island of Sandīp at the mouth of the Megna, where it is surrounded on three sides by the altogether distinct South-Eastern Bengali, and is bounded on the fourth by the Bay of Bengal. Sandīp belongs politically to the District of Noakhali, and the existence of Eastern Bengali in this area is explained by a reference to history. The island was formerly a kind of Alsatia colonised by pirates who came originally from the upper reaches of the Megna, near Dacca.

Eastern Bengali is also spoken in the Bengal Districts of Faridpur, Jessore, and Khulna. Here, however, we see it merging into the Standard dialect of Central Bengal, and we are authorized to call the form of speech spoken in these Districts an East-Central sub-dialect. In the extreme south of Faridpur, true Eastern Bengali is spoken.

In the north-east of the District of Mymensingh and in the Surma Valley, a mongrel form of Eastern Bengali is spoken by the debased tribes at the foot of the Garo Hills. It is principally spoken by the Haijongs, who are said to have originally immigrated from the neighbouring hill country, and it is hence called the Haijong sub-dialect.

We thus find that Eastern Bengali is spoken by the following number of people :-

Name	of Dis	strict.							Number of Speakers.
Dacca .			-						2,350,000
Mymensingh						1			3,398,121
Tippera .									1,776,972
Backergunge							*		2,144,306
Faridpur (Sou	ith)					1		- 43	20,000
		1	Ca	rried o	ver			545	9,689,399

Bengali.

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Name of District.	Number of Speakers.
Brought forward	9,689,399
Noakhali (Island of Sandip)	100,000
Mymensingh (Haijong Sub-dialect)	5,000
Jessore 1,884,624 Khulna 1,173,551	
	4,855,031
TOTAL POR BENGAL 1	4,649,430
Sylhet (including Haijong)	2,033,000
Cachar	228,221
TOTAL FOR ASSAM	2,261,221
GRAND TOTAL	6,910,651

The dialect spoken in East Sylhet is called by Europeans Sylhettia. So also the dialect of Cachar (which is practically the same as that of Eastern Sylhet) is locally known amongst the same as Kāchārī. These local names do not connote any distinct dialect. All that can be said about these two Districts is that their local dialects are essentially the same as those of the Districts of Eastern Bengal, but that the peculiarities of speech affecting the latter, are carried to an extreme in the two Assam Districts.

Nearly all the inhabitants of Eastern Bengal are Muhammadans, and hence the dialect is sometimes called Musalmānī Bengali, a sufficiently inaccurate title when we consider that there are many Musalmāns in other parts of Bengal who do not speak it. The influence of the Muhammadan religion has, however, caused a number of Arabic and Persian words to be introduced into the vocabulary of the Eastern Districts in a more or less deformed shape. Numerous instances will be noticed in the following specimens.

AUTHORITIES-

No monographs have, so far as I have been able to ascertain, been specially devoted to the dialects of Eastern Bengal. On page 329 of Vol. xxxv of the Calcutta Review, there is a short account of the peculiarities of the pronunciation of the dialect in the Tippera District, by Mr. H. C. Sutherland, B.C.S. In the year 1867 there were published by the Government of Bengal, a series of Reports on the History and Statistics of various Districts of what was then the Province. There are short vocabularies of local words in the Reports of Dacca, Backergunge, Sylhet, and Cachar.

TRANSLITERATION OF THE BENGALI ALPHABET FOR EASTERN BENGALI.

[Note.—This is only used when no phonetic transcription is given along with the transliteration. In that case the system of transliteration used for Standard Bengali is adopted.]

VOWELS.

As in Standard Bengali, except that II, following a consonant, and I (when so pronounced) are transliterated by a. I is transliterated wa.

CONSONANTS.

a tha a dha, d'a ₹ na 5 ta म da গ ga च gha, g'a 5 na ▼ ka * kha ⊌ bha, b'a o pha a ba 5 80 ज za व zha, z'a आ ña of pa 5 tsa य गुळ य दव a ra व एव 5 da 5 dha, d'a 9 1266 to ta শ sha, ৰ sha, স sha, হ ha, 'a.

The three sibilants are all, indifferently, transliterated by sh. The only exception is that the compound & will be transliterated śra, it being pronounced sra.

When the aspiration of খ, ঋ, ঢ়, ঋ, and ভ is omitted in pronunciation, they are transcribed g'a, z'a, d'a, d'a, and b'a, respectively. Similarly when হ is not pronounced it is represented by '. Thus হাতে 'ātē, কহিলাম ka'ilām.

The compound * ksh is represented by kh, or kkh, according to pronunciation.

It will be convenient to commence the consideration of the Eastern dialect of Bengali with the form of the language spoken in the District of Dacca. This District contains the capital of Eastern Bengal, and its language may be considered as a kind of standard. The first specimen is therefore a translation of the Parable of the Prodigal Son into the dialect used by women of the Manikganj Subdivision of the Dacca District, which has been kindly prepared for me by Babu Jagadish Chandra Sen. The same dialect is spoken by the lower classes throughout the District. With the transliterated version there is also given a phonetic transcription, showing, as nearly as may be, the exact pronunciation of each word.

The following are the principal peculiarities of this dialect as illustrated by the specimen.

I.—PRONUNCIATION.

The vowel a is usually pronounced as \check{o} in hot, but is sometimes lengthened into a long \check{o} . Thus, $k\check{o}irt\check{o}$ for karita, he used to make. This is specially common in verbal terminations, such as $l\check{a}igl\check{o}$, for $l\check{a}gila$, he began, $g^*\check{a}l\check{o}$ ($g\check{a}l\check{o}$), he went, and many others.

An unaccented i is almost invariably pronounced, not in its own syllable, but epenthetically in the preceding one. This change is preserved in the system adopted for spelling in the vernacular character. Thus bāiṭā, for bāṭiyā, having divided; kaīrā for kariyā, having made; kōirtō for karita, he used to make; b'āiblō, for bhābila, he considered; lāiglō for lāgila, he began; thāiktē for thākitē, remaining; kōirbār, or kairbār for karibār, of making; śuinbār, for śunibār, of hearing, and many others.

The sound \tilde{a} (written \tilde{a}) pronounced like the \tilde{a} in hat is very common. The letter \tilde{e} or \tilde{e} , is so pronunced except when final. Thus $d\tilde{e}\tilde{o}$, give, becomes $d\tilde{a}\tilde{o}$; dilen, he gave,

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dilăn; dēśē, in a country, dăshē; gēla, he went, gālō; pēţ, a belly, pāţ. In the Bengali character these are all written, $d^y\bar{a}\bar{o}$, $d^y\bar{a}ś\bar{e}$, etc. In future, I shall represent the sound by \check{a} , it being understood that this usually represents a Bengali \bar{a} .

The letter ch is pronounced \underline{ts} . Thus $chaliy\bar{a}$, having gone, is pronounced $\underline{ts}\bar{o}il\bar{a}$; and $bachch\bar{a}$, a young one, $ba\underline{ts}t\bar{s}\bar{a}$.

The letter chh is pronounced like a hard s. Thus āchhila is pronounced āsilō chhāōyāl, a child, sāwāl.

The letter r is pronounced r. Thus bara, pronounced boro, for bara, great.

Soft aspirate consonants are disaspirated. Thus bhāgē, in a share, is pronounced bāgē; bharanēr, of filling, bŏrŏnēr; bhābila, he thought, bāiblō; dhariyā, having seized, dŏirā; bhāla, good, bālō; ārambha, beginning, ārŏmbō; bandhu-bāndhab, friends and relations, bŏndu-bāndŏb. This elision of an h, I shall represent in phonetic transcription by an apostrophe. Thus b'ŏrŏnēr, b'āiblō, d'ŏirā, etc.

Similarly the letter h is elided. Thus kahila, he said, becomes ka'ilō; hāila, he became, 'oilō; hāōnēr, of being, 'oönēr; chāhīla, he wished, chā'ilō.

The letter j, and y when it would be pronounced j in standard Bengali, are pronounced z. Thus janma, birth, is pronounced $z\check{o}nm\check{o}$; $y\check{a}ik$, let him go, $z\check{a}ik$; $y\check{e}$, who, $z\check{e}$; yakhan, when, $z\check{o}kh\check{o}n$. I shall substitute z for j henceforth in dealing with this specimen.

The sibilants s, sh and s, are all pronounced as sh.

II .- NOUNS.

The usual pleonastic suffix is di or $d\bar{i}$, thus $du\bar{i}-d\bar{i}$, two; $chh(s)\bar{o}ta-di$, the younger. Sometimes $t\bar{a}$ is used, as in $ak-t\bar{a}$, a, one.

The Nominative Singular often ends in \tilde{e} , as in $b\tilde{a}p\tilde{e}$, the father.

The termination of the Accusative-Dative is ērē. Thus bāp-ērē, to the father; chākar-ērē, the servant (acc.).

The termination of the Instrumental-Locative is \tilde{e} , or after a vowel $t\tilde{e}$; also, after long \tilde{a} , y. Thus $b'\tilde{a}g-\tilde{e}$, in a share; $d\tilde{a}s-\tilde{e}$, in a country; $m\tilde{a}th-\tilde{e}$ in the field; $b\tilde{a}ri-t\tilde{e}$, in the house; $s\tilde{a}ikkh^y\tilde{a}-t\tilde{e}$, in the presence of; $khid\tilde{a}-y$, by hunger.

The termination of the Genitive is the same as in standard Bengali. Thus zanër, of a man; dăśēr, of a country; bārir, of the house.

Examples of the Plural are śuōrērā, swine; chākarērā, servants; chākar-gō, servants (acc. plur.).

III .- PRONOUNS.

First Person, -ami, I; ama-re, me, to me; amar, my.

Second Person, -tumi, thou; tomar, thy.

Third Person,—tini, sē, he; tā, that (nom. and acc.); tā-rē, him, to him; tār, his; tā-tē, thereon; tā-gō, their; tārā, they; tān, to them. To him, ōyā-rē, his, ōyār. Of this, iyār.

Adjective Pronouns are, ei, this; ai, sei, that.

Other Pronouns are, zē, who, what; zā-kichh(s)u, whatever; zā, what (thing); kichh(s)u, some, any; kēu, anyone; kōnō, any; ki, what?

IV .- VERBS.

(a) Auxiliary Verbs, and Verbs Substantive-

Present,— $\bar{a}chh(s)a$, thou art; $\bar{a}chh(s)\bar{e}$, he is. Past,— $\bar{a}chh(s)il\bar{o}$, they were; $ha\ddot{i}l\bar{o}$, they became.

(b) Finite Verbs-

Present,—mari, I die; kari nāi, I did not do; dao nāi, thou didst not give; parē, it falls; khāy, they eat.

Future,-komu, I will say.

Habitual Past,—khāitō, they used to eat; kōirtō, he used to make; ditō, he used to give.

Imperative, -dao, give; rākho, keep; dakha, see!

Past,-dilā, thou gavest.

kailō, he said; gālō, he went; dilō, he gave, and many others. dilān, he (respectful) gave.

Perfect,— $korch(\underline{ts})i$, I have done; $p\bar{a}ich(\underline{ts})i$, I have got; $b\bar{a}ichch(\underline{tsts})\bar{e}$, he has survived; $\bar{a}ich(\underline{ts})\bar{e}$, he has come; $p\bar{a}w\bar{a}-gich(\underline{ts})\bar{e}$, he has been found; $dich(\underline{ts})\check{e}$ n, he has given.

Pluperfect,-gich(ts)ilo, he had gone.

Infinitive and Pres. Part.,—thāiktē, remaining; āistē, coming (in both, accent on the first syllable).

Verbal Noun,—ch(<u>ts</u>)arāibār-lāigā, for feeding; kōirbār, of doing; śuinbār, of hearing; zāibār, of going; tōshāibār, of appeasing; b'aranēr-lāigā, for filling; 'aonēr, of being.

Conjunctive Participle,—bāiṭā, having divided; kaīrā, having made; chāilā, having gone; uiṭhā, having arisen; dēikhā, having seen, and many others.

Regular are, giyā, having gone; urāiyā, having wasted; pāiyā, having got; laïyā, having taken.

Examples of the Passive Voice are-

karan zāik, let it be done; pāwā gich(ts)ē, he has been found.

Examples of Inceptive Compounds are-

kõirbār āramb'a kaillō, they began to do; āigāibār lāiglō, he began to approach; śuinbār lāiglō, he began to hear; tōshāibār lāiglō, he began to appease.

An example of a Desiderative Compound, is zāibār ch(ts)āilō, he wished to go.

AUTHORITY-

The Government Report on the History and Statistics of Dacca District by A. L. Clay, 1867, contains a vocabulary of words peculiar to the Dacca District.

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INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(DACCA DISTRICT, MANIKGANJ SUB-DIVISION.)

(Babu Jogodish Chandra Sen, 1898.)

য়াক জনের হুইডী ছাওয়াল্ আছিলো। তাগো মৈদ্দে ছোটডি তার বাপেরে কৈলো, বাবা, আমার ভাগে যে বিত্তি ব্যাসাদ্ পরে তা আমারে দ্যাও। তাতে তিনি তান্ বিষয় সোম্পত্তি তাগো মৈদ্দে বাইটা দিল্যান্। তার পর কিছু দিন্ পরে ঐ ছোট ছাওয়াল্ডি তার সগল টাকা করি য়্যাকাত্র কইরা য়্যাক্ দূর্ দ্যাশে চইলা গ্যালো। সেখানে গিয়া তার্ যা কিছু আছিলো তা বদ্খ্যালী কৈরা উরাইয়া দিলো। তার্পর্তার্ যা আছিলো তা যখন সব্ খোরাইলো তখন সেই দ্যাশে বর আকাল্ পোইলো। তার্ পর্ সে ঐ দ্যাশের য়্যাক জন্ মাইন্সের কাছে গিয়া আশ্রয় লইলো। সে তারে শুওর চরাইবার্ লাইগা মাঠে পাঠাইয়া দিলো। শুওরেরা যে খোসা খাইতো তা দিয়া প্যাট ভরনের লাইগা তার্ কত ইচ্ছা কোইর্তো। কিন্তু কেওই তারে তা দিতো না। তার্পর্ যখন্ তার্ চৈতভা হৈলো তখন্ সে ভাইব্লো, আমার্ বাপের্ কত মার্নাকরা চাকরেরা ফালাইয়া ছরাইয়া রুটী খায়, আর আমি খিদায় মরি ! আমি উইঠা বাবার কাছে গিয়া কোমু, বাবা আমি তোমার্ সাইখ্যাতে পর্মেশ্বের কাছে পাপ্ কোরচি। আমি আর্ তোমার্ ছাওয়াল্ হওনের্ উপোযুক্তো না, আমারে তোমার মায়নাকরা চাকরের মতো কইরা রাখো। তার পর সে উইঠা তার বাপের কাছে আইস্লো। কিন্তু সে দূরে থাইক্তেই তার্ বাপের্ তারে দেইখা তার উপুর্ বর মায়া হৈলো। সে লোরাইয়া গিয়া ছাওয়ালের গলা ধইরা চুমা খাইলো। ছাওয়াল কৈলো, বাবা, আমি তোমার চোখ্ধুর উপুর্ ঈশ্বরের কাছে পাপ কোরচি, তোমার ছাওয়াল্ হওনের আমি যুইগিগ না। বাপে চাকরগো কৈলো, সগ্গলের খ্যাইকা ভালো কাপোর আইনা ওয়ারে পরাও, ওয়ার হাতে য়াাকটা আঙ্কুট দিয়া দ্যাও, আরু পায় জুতা দিয়া দ্যাও; আরু খাওয়া লওয়া করণ যাইক্। আমার্ এই ছাওয়ালডি মইরা গিচিলো, আবার বাইচেচ, হারাইয়া গিচিলো, আবার তারে পাইচি। তথন তারা খুব আমোদ আলাদ্ কোইরবার আরম্ব কৈলো॥

তার বর ছাওয়াল তথন্ মাঠে আছিল। সে বারির দিগে যতই আইগাইবার্ লাইগ্লো, ততই বাজ্না আর নাচ্ শুইন্বার্ লাইগ্লো। তার্ পর্ য়াক জন চাকরেরে ডাইকা জিগ্গাসা কৈলো, ইয়ার্ মানে কি ? সে কৈলো, তোমার ভাই আইচে। তারে ভাল আলে পাইয়া তোমার্ বাপে য়াক্ খাওয়া দিচেন্। তাতে তার্ বর রাগ হৈলো, আর্ সে বারিতে যাইবার চাইলো না। তার্ পর্ বাপে আইসা তারে তোমাইবার লাইগ্লো। সে বাপেরে এই জওয়াব্ দিলো, দ্যাথ, এই কয় বচহর ধইয়া আমি তোমার্ কাম্ কৈর্বার্ লাক্চি, আর কোনো দিনো তোমার ছকুম্ অমান্ত করি নাই, ভাতেও তুমি আমারে আমার বন্দু বান্দব লৈয়া খাইয়া আনাদে কৈর্বার্ লাইগা য়াক্ দিনো য়াক্টা শুওরের বাচচা দ্যাও নাই। আর্ তোমার্ এই ছাওয়াল থান্কী লৈয়া তোমার্ সোম্পত্তি খাইয়া আইস্তে আইস্তেই তুমি তার লাইগা য়াাকটা খাওয়া দিলা। বাপে কৈলো, তুমি ত আমার্ কাছে বরাবর্ আছই—আমার যা কিছু আছে—তোমার্ই। এক্টু আমোদ আলাদ্ কইরা ভালই কোরচি। তোমার্ এই ভাইডি মোইরা গিচিলো, আবার্ বাইচেচ, হারাইয়া গিচিলো, আবার

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(DACEA DISTRICT, MANIKGANJ SUB-DIVISION.)

[In the phonetic transcription * represents the elision of an aspirate, which gives a pronunciation like that of h in the French word hote. Z is somewhat softer than the z of zeal, but not so soft as the s in pleasure. The letter * (above the line) is very faintly pronounced, and is, indeed, hardly audible.

Pronounce & as the a in hat; & as the e in met; & as the o in hot; and of as in oil. The letter o (without any discritical mark) represents the sound of the first o in promote, and is the o in the French word votre as compared with edtre. It should be carefully distinguished from the & of hot.

Other consonants and vowels are pronounced as in the authorized Government system.]

Y'āk janēr dui-dī ehhāōyāl āchhilō. Tago maidde chhota-di tar bapere sōtō-di Ak zöner dui-di sāwāl āsilā. Tago moidde tār bāpē-rē among sons were. Them the-younger two bis father-to kailō, 'bābā, āmār bhāgē yē bitti b'asad pare tā āmārē dīāō.' Tātē tini koïlō, 'bābā, āmār b'āgē zē bitti bāshād parē tā āmārē dāō. Tātē tini in-share what wealth goods may-fall that me-to father, said, my give. Thereon he bāitā dil'ān. śompatti tago maidde Tār-par kichhu tan bishay moïddē bāitā dilan. Tar-por bishoy shompotti tago din tān wealth them among having-divided gave-That-after to-them chattels some days ai chhōta chhāōyāl-di tār sagal tākā-kari y ākātra kaïrā yak dūr pore sāwāl-di tār shogol tākā-kori akātro köirā ak oï his ali money together having-made young far afterwards that Sēkhānē giyā tār yā-kichhu āchhilō g'ālō. dyāśē ehaïlā tā badkh^yāli galō. Shekhane tār zā-kisu āsilā giā $t\bar{a}$ dashē tsoilā bodkhali There having-gone his whatever country-in having-gone wentwas that dissipation dilö. Tar-par tār yā āchhilō tā yakhan sab khōyāilō kairā uraiva zā āsilō $t\bar{a}$ urāiā dilo. Tār-por tār zökhön shob khowailo having-done having-wasted he-gave. That-after his what was that when all he-lost bara ākāl põilō. Tar-par sē ai d'aśēr takhan sēi d'aśē yak jan poilo. Tar-por 8hē oï shëi dashë boro ākāl dasher tökhön zon That-after that country-in a-great famine fell. he that country-of māinsēr kāchhē giyā āśraya laīlō. Sē tare śuor charāibār laiga mathe giā āsróyō loïlō. Shē tārē shuor tsarāibār māinshēr kāsē lāigā māthē near having-gone refuge took. He him pigs of-feeding for in-the-field Suorērā yē khoshā khaito tā diyā p'āt bharanēr laigā pathāiyā dilō. pathāiā dilo. Shuōrērā zē khoshā khāito tā pat b'oroner laiga diā tar of-filling what husks used-to-eat that with his-belly Pigs for having-sent gave. of-him ditō nā. Tār-par yakhan tār kata ichchhā köirtö. Kintu kēō-i tārē tā koto itstshā koirto. Kintu keo-i tare ta ditō Tar-por zökhön tar wish he-used-to-make. But anyone-even him-to that used-to-give not. That-after hailō, takhan sē bhāiblō, 'āmār băpër kata māyanā-karā chaitan'a · āmār bāpēr koto māyonā-korā tsoitann'o 'oïlō, tokhon shē b'āiblō, father's how-many wages-doing then he thought, 'my became. senses chākarērā phālāiyā-chharāiyā rutī khāy, ār āmi khidāy mari! Āmi uīthā rufi khāy, ar ami khiday mori! Ami uitha phālāiyā-sarāiā tsākarērā I in-hunger die ! I having-arisen over-and-above eat, and bread servants

bābār kāchhē giyā kōmu, "bābā, āmi tomar sāikh^yātē parmes'arer "bābā, āmi tomar shaikkhate pormeshshorer komu, kāsē giā " Father, in-presence of-God of-my-father near having-gone will-say, I your kāchhē pāp kōrchi. Āmi ār tōmār chhāōyāl haōner upōyuktō nā; āmārē kortsi. Āmi ār tomār sāwāl 'oönēr upozukto nā; āmārē kāsē pāp fit (am) not; me son of-being I again thy have-done. sin near tomār māyanā-karā chākarer mato kaïrā rākho." Tār-par sē uïthā tār tomār māyonā-korā tsākorēr moto kora rākho."' Tār-por shē uithā tār like having-made keep."" That-after he having-risen his servants-of wages-doing bāpēr kāchhē āislo. Kintu sē durē thāiktē-i tār bāpēr tārē dēikhā tār bāpēr kāsē āishlō. Kintu shē durē thāiktē-i tār bāpēr tārē dēikhā tār far remaining-even his of-father him having-seen his But he of-father near came. upur bara māyā hailō. Sē lōrāiyā giyā chhāōyālēr galā dhaïrā chumā khāilō. upur bốrô mâyā 'oïlô. Shê lorâiā giā sâwâlêr gôlā d'ŏïrā tsumā khāilô. Chhāōyāl kailō, 'bābā, āmi tomār chokkhur upur iś'arer kāchhē pāp korchi, Sāwāl koïlō, 'bābā, āmi tōmār chokkhur upur ishshorer kāse pāp kortsi, eyes upon of-God near · Father, I sin have-done, said. thy The-son tomār chhāoyāl haonēr āmi yuiggi nā.' Bāpē chākargo kailo, 'saggalēr tomār sāvāl 'oönēr āmi zuiggi nā.' Bāpē tsākorgo koilo, 'shoggolēr fit (am) not. The-father his-servants of-being I said, 'all son ōyārē parāō, oyār hātē y'āktā āngut diyā th'āikā bhālō kāpōr āinā b'ālō kāpōr āinā owārē parāō, owār 'ātē ākṭā ānguṭ diā good clothes having-brought him-to put-on, his hand-on a ring having-given tháikā b'ālō kāpor than d^yāō, ār pāy jutā diyā d^yāō; ār khāōyā laōyā karan-yāik. Amār ēi dão, ār pāy zutā diā dão; ār khāwā lowā koron-zāik. Āmār ēi give, and on-his-foot shoes having-given give; and eating and-the-like let-be-done. My this My this chhāovā-di maïrā gichilo, ābār bāichchē; hārāiyā gichilo, ābār tārē pāichi.' sāwāl-di mõirā gitsilo, ābār bāitstsē; 'arāiā gitsilo, ābār tārē pāitsi.'
son having-died went, again has-survived; having-been-lost went, again him I-bave-found." Takhan tārā khub āmōd āllād kōirbār āramba kaillō. Tökhön tärä khub ämöd älläd köirbar ärömb'ö koillö. they much merriment joy of-doing beginning made.

bara chhāōyāl takhan māṭhē āchhilō. Sē barir digē māthē āsilō. Shē bārīr boro sāmāl tökhön diaē. in-the-field then was. He of-the-house in-the-direction elder His son vata-i āigāibār lāiglō, tata-i bājnā ār nāch śuïnbār lāiglō. Tār-par y'āk zŏtŏ-i āigāibār lāiglō, tōtŏ-i bāznā ār nāts shuinbār lāiglō. when-even to-approach began, then-even music and dances to-hear he-began. Tar-por ak That-after kailō, 'tōmār jan chākarērē dāikā jiggāsā kaillo, 'iyār mānē ki?' Sē zon tsākorērē dāikā ziggāshā koïllō, 'iār mānē ki?' Shē man servant having-called asking he-did, 'of-this the-meaning what?' He koīlō, 'tomār said, āichē. Tārē bhāla-ālē bhāi pāiyā tōmār bāpē y'āk khāoyā dichēn." āitsē. Tārē b'ālō-ālē pāiyā tōmār bāpē āk khāwā ditsen. brother has-come. Him in-good-case having-found thy father adinner hath-given. Tātē tār bara rāg hailō, ār sē bāritē yāibār chāilō nā. Tār-par bāpē Tātē tār boro rāg 'oilo, ār shē bāritē zāibār tsāilo nā. Tār-por bāpē Thereon his great rage became and he in the house of going wished not. That after the father

āisā töshāibār tārē läiglo. Sē bapere ēi jaoyāb dilo, 'd'ākha, tārē toshāibār lāiglō. Shē bāpērē zówab ēi dilā. · dakhō, having-come him began. He his-father-to this answer gave, these * see, bachchhar dhairā āmi tömär kām kairbar lākchi, ār kono din-ō tomar bötstshör d'oïrā āmi tômār kām kairbār lāktsi. ār kōnō din-ō tomār years during 1 thy to-do have-remained, and day-also thy BILV hukum aman'a kari nāi, tātē-ō tumi āmārē āmār bandu bandab hukum omann'o kori nāi, tātē-ō tumi āmārē āmār band'u bānd'ob order disobeying did not. nevertheless thou me-to friends relations my laiyā khāiyā āmōd kairbār y'āk-tā laiga yak din-ō śuörer loia khāiā āmōd koirbar lāigā ak din-ö ăk-tā shuörer having-taken having-eaten merriment of-making for one day-also pig's one bāchehā nāi. Ār chhāōyāl d'āō tomār ēi khānki laiyā tömär sõmpatti Ar daō nāi. tōmār ēi batstsa sāwāl khānki loïyā tomar shompotti young-one thou-gavest not. And thy this harlots having-taken thy property urāiyā y'āk-tā khāiyā äistē āistē-i tumi tār laiga khāōyā dilā.' āishtē khāiā urāiā āishtē-i tumi tār lāigā āk-tā dilā. khāwā having-wasted immediately having-eaten on-coming thou of-him feast gavest. 'tumi-ta Bāpē kailō, āmār kāchhē barabar āchhaï āmār yā-kichhu koïlō. 'tumi-tō Bape āmār kāsē barābar 0.80% āmār zā-kisu The-father said, 'thou-verily of-me near always art what-ever my Tomár āchhē tomār-i. Ek-tu āmöd āllād kaïrā bhāla-i korchi. tomār-i. Ek-tu āmōd āllād koïrā b'ālō-i Tomar kortsi. is (is)thine-indeed. A-little merriment joy good-even I-have-done. Thy having-made ēi bhāi-di mõirā gichilō, ābār bāichchē; hārāiyā gichilō, ābār b'āi-di mõirā gitsilö, ābār ēi ābār bāitstsē; 'ărāiā gitsilo, having-died brother having-been-lost had-gone, this had-gone, again bas-survived; pāōyā-gichē.' pāwā-gitsē. has-been-found.'

The dialect of Mymensingh closely resembles that of Dacca. The population being largely Musalman, the vocabulary is freely mixed with Arabic and Persian words. One example will suffice; it is given as not being easily recognizable. It is babaka-i (written b'ābaka-i), meaning 'all,' for unit, bē-bāq.

The following specimen is the Parable of the Prodigal Son, in the dialect of the Musalmans of the Eastern Part of the District. The language is so far influenced by the neighbouring Assamese, that an initial s is pronounced and written h. In Assamese a sibilant, whether initial or not, is pronounced as a rough h, something like the Persian k, and is transliterated by k. Examples are $k\hat{e}$, for $s\hat{e}$, he; haggal, for sakal, all; huōr, for suar, pigs; hamkē for sammukhē, before; hunā, for suniyā, having heard.

The letter j, I represent by z, and y when pronounced as z by z. Thus $zut\bar{a}$, instead of $jut\bar{a}$, shoes; $z\bar{e}$, instead of $y\bar{e}$, which. Ch is represented by \underline{ts} , thus $\underline{ts}\bar{a}kar$ for $ch\bar{a}kar$, and chh by s, thus $a\bar{s}il$ for $a\bar{c}chhil$. The three sibilants I represent throughout by sh. Thus, I transcribe $a\bar{s}il$, goods, $b\bar{a}sh\bar{a}t$, and not $b^y\bar{a}s\bar{a}t$.

When an aspirate is elided, I represent its absence by an apostrophe. Thus 'aïlō for haïla, he became; 'ātē, for hātē, by a hand; 'ārāiyā, for hārāiyā, having been lost; d'airā (written dhairā), for dhariyā, having seized; b'āla for bhāla, well.

The compound ksh, I represent by khy. Thus khyētō, in the field.

The following special peculiarities may be noted :-

I.-PRONUNCIATION.

The vowels a (pronounced δ), \bar{o} , and u, are freely interchanged. Thus sudu, for $chh\bar{o}ta$, small; $thur\bar{a}$ for $th\bar{o}r\bar{a}$, a little; both dila and $dil\bar{o}$, he gave; $tam\bar{a}r$ and $t\bar{o}m\bar{a}r$, thy; tar for $t\bar{o}r$, thy.

The letter kh when medial, sometimes becomes h, thus both takhan and $tah\bar{o}n$, then,

II .- NOUNS.

The Nominative, as in Dacca, often ends in \tilde{e} . Thus $put\tilde{e}$, the son; $jan-majur\tilde{e}$, servants; $b\tilde{a}p\tilde{e}$, the father.

The **Locative** sometimes ends in a (pronounced δ), as in $mul\bar{o}ka$, in a country; $kh^y\bar{e}ta$, in a field; dila, in the heart; banda, in the field. It sometimes ends in t, corresponding to the standard $t\bar{e}$. Thus, $b\bar{a}r\bar{\imath}t$, in the house; $gal\bar{a}t$, on the neek.

Accusative-Datives Plural are tsākarārē, to the servants; dusarārē, friends.

III .- PRONOUNS.

Note the form tane, to them. In the Dacca specimen, we had tan.

IV .- VERBS.

The First person of the Future ends in am. Thus, paibam, I will get; zaibam, I will go; ka'ibam, I will say.

The 3rd singular Past ends in a, or in \bar{o} , and sometimes drops all terminations. Thus, dil, dilo, or $dil\bar{o}$, he gave; $\bar{a}sil$, he was.

The Respectful Imperative is peculiar. We have deukhain, give thou.

The Infinitive ends in at, as in b'arat, to fill.

The Conjunctive Participle ends in yā, pronounced ā. Thus, d'aīrā (written dhairā), having seized; kairā (written kairā), having done; hunā (written hunā), having heard.

Although the transcription is partly phonetic, the ordinary rules of Bengali pronunciation, when not specially altered, are to be followed. Thus a is to be pronounced as \tilde{o} , or, when final, as \tilde{o} . E.g., the word bara, is to be pronounced as $b\tilde{o}r\tilde{o}$.

[No. 47.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(MYMENSINGH DISTRICT.)

এক জনের ছই পুৎ আছিল। তার ছুড়ু পুতে বাপেরে কইলো বাজি! মাল ব্যাসাতের যে বখ্রা আমি পাইবাম্ তা আমারে দেউধাইন্। হে তারারে মাল্পাতি বাট কৈর্যা দিল্। ধুরা দিন বাদে ছোট্কা তার হগ্গল মালব্যাসাৎ থুবাইয়া ছর মুল্লুকে গেল্। হেইখানে কৈলামী কৈর্যা হগ্গল খোয়াইল্ হেই মুলোক খুব বারী আকাল অইলো। হেও বর ছঃখ পরলো। তখ্নে হে গিয়া হেই দেশের এক গিরন্তের ছায়া ধরলো। হে তারে আপা ক্ষেত হুওর রাখনের দিল্। তার পরে হে হুওরে খাওনের চুকল দিয়া পেট ভরত পার্লে খুসী অইত। তাও কেউ তারে দিলো না। তখোন তার চেৎ অইলো হে কইলো আমার বাপের বারীৎ জনমজুরে কত বাৎ খাইয়া ফালাইয়া দেয় আর আমি বুকে মরি। আমি উট্যা বাজির হেই কানে বাইবাম্ আর তানে কইবাম বাজি আমি খোদার কাছে আর তুমার কাছে গুনা কর্ছ্ আমি আর তুমার পুৎ কওনের লায়েক না। আমারে তুমার উগলা মজুরের মতন রাহ। হে উঠল আর তার বাপের হে খানো গেল্। কিন্তু হে হেমুন ছর থাক্তেই তার বাপে তারে দেক্যা তার দিল দরদ লাগ্ল। দোর্যা গিয়া তার গলাৎ দৈর্যা চুমা দিল্। তার পুতে তারে কইলো আমি খোদাতাল্লার ঠাই আর তুমার হম্কে গুনা কর্ছি। আমি আর তুমার পুৎ কওনের লায়েক না। কিন্তু বাপে তার চাকররারে কইল্ আউয়াল পোষাক আন্যা তারে পিন্দা আতে একটা আংগুইট দে আর পাও এক জুরা জুতা দে। আমার পুৎ মৈর্যা জিইছে আরাইয়া গেছিল্ পাইছি। বাই লই আমুদ্রক করি। তারা রংতামসা জুর্ল॥

তখন তার বর পুৎ বন্দ আছিল্। হে যখন বারীর নজ্দিক্ আইলো তখন নাইচ গাওনের আওয়াজ পাইলো। হে একজন চাকররে ডাক দিয়া জিগাইলো এই তা কিয়ের দায় ? হে তারে কইলো তুমার বাই আইছে। আর তুমার বাপে যে তারে বালবালাই মতন পাইছে হেইলাগ্যা ম্যাজমান্ দিছে। এই কতা ছন্যা হে বারীৎ গেল্না শুশা কর্লো। তার বাপ বাইর অইয়া আইলো তারে বেগার্ডা কর্লো। হে বাপেরে কইলো আমি অত বছর ধৈয়া তুমার সেবা চাকরি কর্তাছি কোন দিনও তুমার ছকুম লার্ছিনা। তুমি এক দিন একটা ছাগলের ছাও ত দিয়া আমার ছন্তরারে লইয়্যা খুসিবাসীমতন খানাপিনা কর্তাম্ দিলানা। কিন্তু যল্লাই তুমার এই পুৎ আইলো যে পুতে খান্কিবাজি কৈয়া তুমার ব্যাসাৎ উরাইছে তল্লাই তার লাগ্যা ম্যাজমান্ দিলা। হে পুতেরে কেইলো বাপুরে তুইন ত বরাবরই আমার লগে আছছ্। আমার যা আছে ব্যাবকই তর্। তর্ এই বাই মর্ছিল ফিরা বাচ্ছে আরাইছিল্ পাইছি। এর লাগ্যা খুসী অইয়া রংতামসা করণ ঠিক অইছে॥

[No. 47.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(MYMENSINGH DISTRICT.)

[In this transliteration 'represents the elision of an aspirate, which gives a pronunciation like that of & in the French word hôte. Z is somewhat softer than the z of zeal, but not so soft as the s in pleasure. The letter ' (above the line) is very faintly pronounced, and is, indeed, hardly audible.

Pronounce & as the a in hat; & as the e in met; & as the o in hot; and of as in oil. The letter o (without any discritical mark) represents the sound of the first o in promote, and is the o in the French word votre as compared with votre. It should be carefully distinguished from the o of hot.

Other consonants and vowels are pronounced as in the authorized Government system.]

Åk zanēr duï āsil. Tār put sudu putē bāpērē One man's tono 80938 were. Of-them the-younger son to-(his)-father 'bā-zi, māl-băshātēr ka'ilō. zē bakbrā āmi pāibām tā 'father, of-goods which share 1 shall-get that to-me dil. Thura děukhāin.' Hē tārārē māl-pāti bāt kairă din goods to-them share making gave. Some days give.' Heafter, tār haggal māl-băshāt sõtkä thubāiyā dur mullukē the-younger (son) his all gathering-together distant to-country goods găl. Hēikhānē phailāmī kairă haggal khowāil. Haggal There excessive-living doing all went. he-lost. All having-wasted khub hē-i mulōka bārī ākāl 'aïlō. Hē-ō bara duhkha great famine became. He-also great that in-country (a) very in-distress paralo. Takhne he giya hē-i dēshēr ăk girastêr saya d'arlō. Then he going that of-country one citizen's shelter fell. (took) caught. Hē tārē āpnā khřeta huōr rākhanēr dil. Tār pare in-field swine to-keep (feed) gave (employed). That after Hehim his-own tsukal diya pat b'arata parle khushi hē huōrē khāonēr 'aïta. he swine for-eating husks with belly to-fill if-could glad would-have-been, Tā-ō tārē dilō nā. Takhōn tār tsēt That-even anyone to-him gave not. Then his revival-of-senses became he ka'ilō, 'āmār bāpēr bārīt zan-majurē kata bāt kāiyā phălāiyā dēv. 'my father's at-house hired-labourers how-much rice eating throw away. said, mari. Āmi uță bā-zir hē-i kānē zāibām ār tā-nē bukē I with-hunger perish. I rising father's that place will-go and to-him "bā-zi, āmi khōdār kāsē ār tumār kāsē gunā ka'ibām, "father, I of-God near and thy near sin have-committed, I ār tumār put ka'onēr lāyĕk-nā. Āmārē tumār uglā son to-call fit-(am)-not. Me thy more thy one of-hired-servant (labourer) matan rāha."' Hē uthla ār tār bāpēr hē khānō găl. Kintu hē hēmun like keep." He rose and his of-father that place went. But he some (great) thāktēi tār bāpē tārē děkā tār dila darad lāgla. (at) distance being his father him seeing his in-heart compassion touched. Running

dil. Tar putē tarē ka'ilo, 'Ami khodatallar givā, tār galāt d'airā tsumā going, his neck catching kiss he-gave. His son to-him said, 'I ār tumār hamkē gunā Āmi ār tumār put ka'onēr karsi. near and thy before sin have-committed. I more thy son to-call lāvěk nā.' Kintu bāpē tār tsākarārē ka'il, 'āwāl pōshāk ānā fit-(am)-not. But (his) father his servants-to said, 'Best robe getting him 'ātē ăk-ţā āngguiţ dē, ār pāō ăk zurā zutā dē. Āmār put ring give, and on-feet one pair shoes give. My put-on, on-hand one 'ārāiyā-gēsil, pāisi. ziisē; Khāi-laī āmudrak dying, is-alive (again); was-lost, I-have-received. Let-us-eat rejoicing kari.' Tārā rang-tāmshā zurla. let-us-make.' They rejoicing began.

tar bara put Takhan banda āsil. Hē zakhan bārīr, nazdik At-that-time his eldest son in-the-field was. He when of-house, near takhan naits gāonēr āwāz pāilō. Hē āilō. ăk-zan then dancing singing of-sound heard. He one-person servant came. dāk-divā zigāīlō 'ēi tā kiyer day?' He tare ka'ilo, 'tumar bai asked, 'this all of-what for?' He to-him said, 'thy brother calling Ar tumār bāpē zē ' tārē bāl-bālāi āisē. matan is-come. And thy father that him in-safe-and-sound state received disē. Ēi măzmân kat'ā hună, hē bārīt hēï-lāgă găl-nā: (word) hearing, he to-home went-not; therefore feast has-given. This gushā karlō. Tār bāp bā'ir 'aïyā āilō tārē bēgārttā karlo. anger made. His father out becoming came him entreaties made. He ka'ilō, 'āmi bapere ata batssar d'airă tumar to-(his)-father said, 'I so-many years during (continually) they shēbā-tsākari kartāsi; kona dina-o tumār hukum lārsi-nā. Tumi service am-doing; on-any day thy commandment I-violated-not. Thou ăk din ăk-tā sāgalēr são ta diya amar dustrare laïya khushi-bashi-matan one day one goat's young even giving my friends taking in-a-merry-spirit khānā-pinā karttām dilā-nā. Kintu zankāi tumār ēi put āilō to-make gave-not. But when thy this son came which putē khānki-bāzi kairā tumār băshāt urāisē, tankāi tār son prostitution doing thy goods has-thrown-into-the-air (squandered), then his lāgā māzmān dilā.' Hē putērē kē'ilō, 'Bāpu-rē tuin for feast (thou)-hast-given.' He (his)-son-to said, 'Son thou (for emphasis) barābar-i āmār lagē āsas. Āmār za āsē bābak-i is all-even (is) thine. Thy always-even my with art. My whatever phirā bātssē; 'ārāisil, bāi marsil, pāisi. Ēr this brother was-dead, again is-alive; was-lost, I-have-received. Of-this for khushi 'aïyā rang-tāmshā karan thik 'aïsē.' merry being, rejoicings doing, proper has-been.

HAIJONG SUB-DIALECT.

This is a corrupt form of Eastern Bengali spoken by members of the Haijong (often incorrectly called Hajong) tribe, a Tibeto-Burman clan settled in the districts of Mymensingh and Sylhet, principally in the country at the foot of the Garo Hills. Haijong (or Hajong) has hitherto been described as a Tibeto-Burman language, but the tribe has long abandoned its original form of speech. The dialect is also spoken by Dālus (properly a Gārō sept), Bānāis, Hāḍīs, and other low-caste tribes of the same locality.

I give two examples of this sub-dialect. First, in the Bengali and in the Roman characters a version of the Parable of the Prodigal Son from Mymensingh, and, secondly, a Folktale from Sylhet. The latter I give only in the Roman character.

The following is an account of the chief grammatical features of this form of speech, but it must be understood that, besides the forms given below, those of Standard Eastern Bengali are also freely used.

NOUNS.—Nominative.—The Nominative often takes the termination $r\bar{a}$, as in $pal\bar{a}$ - $r\bar{a}$ kay, the son says. It sometimes ends in \bar{a} , as in $h\bar{a}p\bar{a}l\bar{a}$ $kub\bar{a}l\bar{e}$, the child beat (her).

Accusative.—This case also optionally takes the termination $r\bar{a}$, as in ai $t\bar{a}k\bar{a}$ - $r\bar{a}$ di, give this rupee. The regular termination of the accusative, corresponding to the standard $k\bar{e}$, is $g\bar{e}$, as in a- $g\bar{e}$ $kob\bar{a}o$, beat him. $G\bar{e}$ is added to any form of the nominative. Thus, $pol\bar{a}r\bar{a}g\bar{e}$ $thal\bar{e}$, she placed the boy; $h\bar{a}p\bar{a}l\bar{a}g\bar{e}$ $d\bar{e}khil\bar{e}$, he saw the child.

Instrumental.—The sign of this case is di or diā, as in dari diā (or di) bāniā, having tied him with a rope.

Dative.—The signs of the Dative are $g\bar{e}$, as for the accusative, that and thit. Thus, a-ge di, give to him; bap that, to a father; mastar thit kale, he said to the master.

Ablative.—The signs of the Ablative are $th\bar{a}kk^{y}\bar{a}$, and tan, as in, $\underline{t}su\bar{a}$ $th\bar{a}kk^{y}\bar{a}$, from the well; $b\bar{a}p$ -tan or (added to the genitive) $b\bar{a}p$ - $l\bar{a}$ -tan, from a father.

Genitive.—The sign of the Genitive is $l\bar{a}k$ or $l\bar{a}$, as in $r\bar{a}j\bar{a}-l\bar{a}k$, of a king; $r\bar{a}ni-l\bar{a}$, of the queen.

Locative.—The standard forms are common. Besides them, we have mi, ni, and mini suffixed. Thus, ghar-mi or ghar-mini, in the house; dēsha-ni, in the country.

The usual Plural Suffix is gilā.

PRONOUNS.—The Personal Pronouns are the following :-

		First Person.			Second Person.	Third Person.		
Sing. Nom.	10			mai	tai	ai		
Oblique	10			ma	ta	a		
Plur. Nom.				āmrā or āmlā	tumrā or tumlā	amrā or amlā.		
Oblique				ām, āmā	tum, tumā	am, um, amā, umā.		

The Demonstrative Pronouns are ei and i, this, and ai, a, u, ada, uda, that.

The Relative Pronouns are je, who, ja, what.

The Interrogative Pronouns are $k\bar{a}i$ (Obl., $k\bar{a}$), who? and ki, what? $k\bar{a}i$ -u is anyone'; and kata, how many?

VERBS.—In the Conjugation of Verbs, the standard forms are freely used. We also have another set of forms for the various tenses, which do not change for number or person. This is due to the influence of Tibeto-Burman languages. Thus, take $\bar{a}s\bar{e}$, meaning 'am', 'is', 'are', we have.

mai āsē, I am āmlā āsē, we are.

tai āsē, thou art tumlā āsē, you are.

ai āsē, he is amlā āsē, they are.

The Past Tense of the Verb Substantive is thākibār or thākibān.

The following are the conjugational forms of the root mar, strike:-

Present, mārē, strikes. Other examples are kay, says : jāy, goes.

Past, māribār or māribān, struck. Other examples are jābār, went; chābār, wished.

Imperative, mārek or mār, strike.

Infinitive, māribākē or māribāk.

The Future usually takes the standard form (māriba, *etc.), but we have also karanga, will do, with a pure Tibeto-Burman termination.

The Conjunctive Participle ends, as in the standard dialect, in $iy\bar{a}$, but usually adds the Locative suffix mi, as in $d\bar{e}khiy\bar{a}\cdot mi$, having seen.

[No. 48.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

SPECIMEN I.

HAIJONG DIALECT.

(MYMENSINGH DISTRICT.)

একজন মানলগ্ ছুইদা পলা থাকিবার্। তানি অলাক্ ছটু পলারা বাপ্রাগে কয়্ যে বাবা ! মর্ বক্রা আগরা যে ময় পাব ওদা মগে দি। তানি অয় উমাগে ভাগ করিয়া দিলে। কয়েক দিন থাকিয়াই হটু পলারা विष्म गाल जात উपानि दर अस वाथात कतिया धूम थाम देकता या किছ नगम कगम छोका शसमा थाकिवात বেবাক উরিয়া ফেলালে। অয় উংকানি খরচ পরচ করিয়াই ঐ দেশনি ভারি আকাল পরিয়া যালে। তারপরে অলাক কটে কাই দেখে? তানি অয় যাইয়া ঐ দেশনি এক জন মান্ ঠাই ভর করিলো। ঐ মাণ্ডা অগে নিজের বন্দভায় হয়র চারাবাক পাঠিয়ে দিলে। পাছে হয়রে যে তব খায় উদা খাইয়া অয় কোনো মতে পেট ভরাবাক চাবার। কিন্তু তাও অগে কাইউ না দিলে। মনে মনে কয় আর ঘুনি বে মলাক্ বাপ ঠাই কত বেতনভুগী চাকর বেশ বেশ খাওন পাইয়া থাকে আর ময় ইদানী পেটের ভকে মরে। ময় উঠিয়া আপনর বাপ ঠাই যাবো, আর অগে কবো বাবা! ময় তর সাইক্ষাৎ ঈশ্বর ঠাই কত পাপ কর্ছে, ময় আর তলাক পলা বিলেকে গইন্যই নাহয়, মগে তলাক্ একরা বেতনভুগী চাকর নেহে রাখেক। পাছে অয় উঠিয়া আপনার বাপ ঠাই যালে। তাতে অয়্ বাখার ছর থাকিবাতে অলাক্ বাপরা অগে দেখিলে আর পাগলা ছাগলাকে পলারাগে দেখিয়া হাত্তাসকে যাইয়া পলারালাগ্ গালা ধরিয়া চুমা খালে। পলারা অগে কয়্বাবা ! ময়্ ঈশ্বর ঠাই তর সাইকাৎ কত পাপ কর্ছে, ময় আর তলাক্ পলা বিলেকে গইন্যই নাহয়। তানি বাপরা আপ্না চাকর बात मामी शिलाक काल मीष्ट्री मीष्ट्री जाना काशूत बानिया এश श्रिनिया मि। এनाक राजनी बाशी बात ठिइनि क्रा ि शिनिया मि, आत आमता थेरिया मारेया स्थ कतक। त्करनना मलाक এर शलाता मतिया यातात জিঙ্গিয়াছে, হারায়া যাবার তানি পাছে। তানি উমরা কত সুথ করলো॥

আর অলাক্ ডাঙ্গর পলারা ক্ষেত্রনি থাকিবার্। অয় আহিয়া ঘর পাং পাং বেলা নিত্য ও বাইজ্বাজনা হনিলে। তানি অয় একজন চাকরগে বারানি ডাকিয়া হুদ করিলো ইগিলা কি ? অয় অগে কোলে তলাক্ ভাই আহিছে আর তর বাপ ধবর্ খাওনের জুগার করছে। অয় অগে বাখার দিন তন রুগ বেধ নাই করিয়া পাছে বেদেন। তানি অয় গদা হোলে পাছ ভায়্ যাবাক না চায়। পাছে অলাক্ বাপরা আগে ভায় আহিয়া অগে বুঝাবাক লাগিলে। তানি অয় বাপরাগে কবাক ধরিলে চা অত বছর ধরিয়া ময় তগে খাওয়ালে দাওয়ালে আর তলাক্ হুকুম কোনো দিনো নাই ফেলালে তাও তয় মগে কোনো একরা হাগল ছাওয়াও না দিলে. যে মলাক্ ভাই বয়ু লইয়া আনন্দ কবো। কিয়ু তলাক্ এই পলারা যে বেবশা গিলিলাগ্ লগে তলাক ধন দৌলত থাইয়া ফেলাছে, অয় যখন আহিলে তখন তয় আর বেদেন বর যবর্ খাওন তৈয়ার কর্লে। তানি অয় অগে কয় বাবা তয় হগল বেলাই ময় লগন আছে আর মলাক যা হয় হগলইত তলাক। তবে যে আনন্দ হুলাস করন্ভালাই হছে। কেনেনা তলাক্ এই ভাইরা মরিয়াও নাই মরে হারায়া যাবার তানি পাছে॥

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

SPECIMEN I.

HAIJONG DIALECT.

(MYMENSINGH DISTRICT.)

Tāni Ek māna-log duidā palā thākibār. alāk hutu palārā zan Then his One person man-to two sons were. younger 'bābā, mar bakrā bhāgrā zē may pāba zē, bāprā-gē kay, share etcetera which I shall-get that that, 'father, my the-father-to says, dilě. Kavěk Tāni av umā-gē bhāg kariya din thâkivā-i ma-gē di.' me-to give.' Then he them-to division having-made gave. A-few days remaining ār udāni-hē bākhār biddesh zālē. av palārā there debauchery went, and he 80N (to)-a-foreign-country the-younger kariyā dhum-dhām kairā zā kisu nagad-phagad tākā payashā doing what anything money-etcetera rupees dissipation doing thākibār, bēbāk uriyā-phělālē. Ay ungkāni kharats-parats karivā-i thus expenditure-etcetera doing-even that entirely he-squandered. He was. zālē. Tar parē alāk kashta dēsha-ni bhāri ākāl pariyā country-in heavy famine having-fallen went. Of-that after his distress who bhar-karilo. mān-thāi ai dēsha-ni ēk zan děkhě? Tani ay zāivā man-to shelter-took. going that country-in one person Then he Ai māndā a-gē nizēr banda-bhāy huyar tsārābāk pāthiyē dilē. Pāsē his fields-towards swine to-graze sending gave. Afterwards him That man khāiyā ay zē tush khāv, udā kono-mate huvarē eating he in-some-manner (his)-belly eat. that what chaff the-swine dilē. kāi-u nā Mane bharábák tsäbär. Kintu tā-ō a-gē not gave. In mind wished. But that-even him-to anyone-even to-fill 'malāk bāp-thāi kata bētan-bhugī kay ār ghuni, zē manê father-to how-many wages-getting in-mind he-says and considers, that · my pētēr thake, ar may idani tsäkar bēsh-bēsh khāon pāivā here of-belly obtaining remain, and in-hunger servants much-much food I kabō, a-ge bāp-thāi zābō, ār mare. May uthiya āpnā arising (my)-own father-to will-go, and him-to I-will-say, "father, die. May talāk pāp karsē. sāikkh'āt Īsh'ar-thāi kata thy in-presence God-before how-much sin have-done. I any-more I nā-hay. Ma-gē talāk ēkrā bētan-bhugī tsäkar gaïnyai palā bilēkē wages-getting servant like to-be-considered am-not. thy one Me Tātē bāp-thāi zālē. uthiyā āpnār něhě rákhěk."' Pāsē ay (his)-own father-to went. Thereon taking keep."' Afterwards he rising Bengali.

av bkhār dur thākibātē alāk bāprā a-gē dēkhilē ār pagla-saglakē he great distance remaining his father him 8a10 and mad-man-etcetera-like palără-gē děkhiyā hāhutāshakē palārā-lāg zāiyā dhariy gālā the-son-to having-seen weeping going the son (accusative) neck seizing tsumā khālē. Falārā kay, 'bābā, may Īsh'ar-thāi tar a-gē The-son him-to says, father, I God-before of-thee in-the-presence kata pāp karsē. May ār talāk palā bilēkē gainvaī how-many sins have-done. I any-more thy son like to-be-considered am-not." bāprā āpnā tsākar dāshī-gilē-kē ār kölē, 'shighri Then the-father (his)-own servants and maid-servants-(plur.)-to said, 'quickly shighri bhālā kāpur āniyā ē-gē piniyā-di; ēlāk quickly good clothes bringing this-(person)-lo put-on; of-this-(person) hāta-nī angthi . ar thenga-ni jatā piniyā-di, ār āmrā khāiyā-dāiyā on-the-hand a-ring and on-the-foot shoe put-on, and let-us eating-etcetera shukh karanga. Kenena malak ēi palārā mariyā zābār, merriment make. Because my this 80% having-died went, jingiyāsē; hărāvā zābār, tāni pāsē.' Tāni umrā kata has-come-to-life; being-lost went, then I-have-found. Then they how-much shukh karlō. merriment made.

Ār alāk dāngar palārā kh'ēttra-ni thākibār. Ay āhiyā ghar And his elder son in-the-field remained. He having-come home pang-pang-bela nit'a ō bāiz-bāznā hunilē. Tāni ay ēk zan near-near-at-the-time dancing and music heard. Then one person he tsākar-gē bārāni dākiyā hud-karilō, 'igilā ki ?' Ay a-gē kölē. 'talāk servant-to near calling asked, 'these what? He him-to said, "thy bhāi āhisē, ār tar bap zabar khāonēr zugār karsē. brother hath-come, and thy father very-great of-feasting preparation hath-made. Ay a-gē bākhār din tan rug-bēdh nāi karivā pāsē bēdēn.' He him many days after disease not making-(having) has-got because." Tāni ay gashā hōlē pāsa-bhāv zābāk nā tsāy. Then he angry becoming (to)-rear-apartments to-go not wishes. Afterwards alāk bāprā āga-bhāy ābiyā a-gē buzhābāk lāgilē. Tāni his father (to) front-apartments coming him to-reason-with began. Then ay bāprā-gē kabāk dharile, 'tsa, ata basar dhariya may ta-gē he the father-to to-say see, so-many years began, for thee khāwālē-dāwālē, ār talāk hukum kono-din-o nāi phělale, have-fed-etcetera, and thy order on-any-day-even not did-I-throw-away, nevertheless tay ma-gē könö ēkrā hāgal-sāwā-ō nā dile, zē malāk thou me-to any one goat-young-one-even not didst-give, that my relations bandhu laīvā ananda kabō. Kintu talāk ēi palārā, zě friends taking rejoicing I-will-make. But thy this 80%, who

dhan-daulat lage talak khāiyā phělásě, bēbashā-gili-lāg wealth-property having-eaten has-thrown-away, prostitutes-(plur.)-(dat.) with thy zabar khāon bēdēn · bara ār āhilē takhan tay ay feast of-him for-the-sake great thow very when then he · bābā. tay hagal-bēlāi kay, karlē. a-gē taivār Tāni av 'my-son, thou at-every-time of-me hast-made.' Then he him-to 8ays, Tabē-zē hagal-ita talāk. malāk zā hay, āsē, ār Nevertheless all-even-(is) thine. mine what is, art, and near bhāirā talāk ēi bhālāi hase, kenena hulāsh karan ānanda brother because thy this making good i8, joy rejoicing tāni pāsē. nāi-marē; hărāyā zābār, mariva-ō, having-died-even, did-not-die; being-lost went, then I-have-found."

[No. 48A.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

HAIJONG DIALECT.

(DISTRICT SYLHET.)

SPECIMEN II.

(A. Porteous, Esq., I.C.S., 1900.)

rājālāk ekrā Ay děsh-mi ekrā rājā thākibān. Ekra That king-of one daughter was. country-in king One one bihantē · kālkā rājārā kalē, jagyi alē. Tāni biyar said, 'To-morrow in-the-morning Then the-king marriage-of fit became. Ai kathārā ekrā diba.' biyā ihiurā dēkhē, agē jägē wohom I-may-see, him-to daughter (in) marriage I-will-give. That word dut-khāuā nāri timādalāk ekrā Av timad hunile. milk-eating (i.e., suckling) That widow woman-of widow woman heard. polārāgē rāti nāri timādā āpanā hāpāl · thākibān. Tāni ay by-night that widow woman her-own boy child (i.e., son) Then was. Tāni thalē. pātāyā pohābār āga-mi rājālā tsāthāl-mi ghum Then placed. sleep causing dawning-of before-in king's courtyard-in āpanā děkhiyā-mi dēkhilē: rājārā bihante uthiya-mi hāpālāgē having-seen his-own in-the-morning having-risen the-child saw: the-king rānilā manatē Tāni rājālā āra ihiurāgē biyā dilē. the-queen-of mind-in and Then the-king-of gave. daughter (in) marriage rão nā kay-kē jhiurā kunu tāmtē uthilē. Rājālā having-said not daughter word The-king-of much sorrow arose. any 2 1 2 Bengali.

bhātārāgē kölake kāndivā kāndiyā-mi hauri ghar the-husband having-taken-to-her-lap weeping weeping mother-in-law house jālē. bay Koy dinā thākivā-mi haurirā marilē. direction went. Some days remaining (i.e. afterwards) the-mother-in-law died. Kājē hāpālā kāy māgu kāy māu tsinibākē nā pālē. Māgurā Therefore the-child who wife who mother to-know not was-able. The-wife agē puhivā pāliyā dangar kariya-mi lekha parā hikibākē him having-nursed having-tended big making writing reading to-learn ekrā mastar thit diyā pāthāsē. Kav dinā hikivā-mi hāpālā māstar a master to giving sent. Some days having-learnt the-child the-master hit kalē. 'āmlā ghartē thākā timādā malā ki hay kabāke to said, 'our house-in living woman me-of what isto-say not Hut pay. kalēo rão nā kay, jit kari thākē.' I-can. Question on-making-even word not 8ay8, silence making remains'. Tāni māstara ek 'ek dinā tāmatēkē kubāo. tsängshäi ki kay.' Then the-master said, "one day well beat, let-see what she-says.' Tāni hāpālā ay timādāgē kubālē. Tāni timādā kasē, 'magugē kēnē Then the-child woman beat. Then the woman said. 'wife why ingkē kubāo?' Tāni hāpālā buj pālē. Hāpālā sharam thus you-beat?' Then the-child knowledge got. The-child shame pāyā-mi māstar thit něv kay. Māstarlā bujtē āpanā māgu having-got the-master to not spoke. The-master's intellect-by his-own wife hāpālā tsinilē. the-child knew.

FREE TRANSLATION OF THE FOREGOING.

In a certain country there lived a king whose daughter became of marriageable age. Then the king said, 'I shall give my daughter in marriage to whomever I see first to-morrow morning.' A widow, who had a suckling male-child, heard this. So she left it sleeping in the courtyard of the king's palace before the day dawned. As soon as the king rose, the first human being he saw was the child, and so, as soon as he saw him, he married his daughter to him; but great sorrow arose in the hearts of both him and his queen. The Princess, without speaking a word, took her husband in her lap, and went to the house of her mother-in-law, weeping as she walked. A few days after this the mother-in-law died, so the babe never knew who was his mother and who was his wife. The wife nursed and tended him till he was a grown-up boy, when she sent him to school to learn reading and writing. After learning for a while, the stripling said to his master, 'there's a woman in our house, and I don't know what she is to me. If I ask her she keeps silent, and won't answer me.' The master said, 'some day give her a sound drubbing, and let us see what she will say.' The boy then beat the woman, and she cried out, 'why do you beat your wife in this way?' The boy then understood, and became ashamed to speak to his master, for he came to know his wife through the master's artifice.

SYLHETTIA. 221

Immediately adjoining, and to the east of, Mymensingh is the Assam District of Sylhet. In the west and south of this District, especially in Sunamganj and Habiganj, the language closely resembles that of Mymensingh.

In North-East and North Sylhet, especially in Jaintiāpur and Karimganj, the language is more corrupt. Sylhet Town, which is the head-quarters of the District, being within six miles of the Jaintiāpur Pargana, lies within the area in which this dialect is spoken, and hence this form of speech is called Sylhettia by Europeans. For this reason it is often wrongly said that the language of the whole Sylhet District is uniform, and the term Sylhettia is incorrectly applied to the dialect of the west of the District, as well as to that of the North-East. The term 'Sylhettia' properly means the language of the town, and not of the District, of Sylhet. It is estimated that of the 2,033,000 speakers of Bengali in Sylhet, 1,355,000 use ordinary Eastern Bengali. The rest speak Sylhettia.

The following specimen is a piece of folk-lore for which I am indebted to Babu Padma Nath Bhattacharyya, Vidyāvinōd. It is in the dialect of Western Sylhet. It will be seen how closely the language agrees with that of the Mymensingh specimen. With regard to the spelling, it should be remembered that an unaccented o, as in tomār, is pronounced as if it was \tilde{u} . Moreover, the y in words like $kariy\bar{a}$ is not pronounced. The letter \tilde{e} is never pronounced \tilde{a} as is the case in more western dialects of Bengali. When j or \tilde{j} is pronounced as z, the sound is a little softer than that of the z in the English 'zeal.' The locative case ends in a not \tilde{e} , as ghara for $ghar\tilde{e}$, in a house.

[No. 49.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHASHA.

EASTERN DIALECT.

(WESTERN SYLHET,)

(Babu Padma Nath Bhattacharyya, Vidyāvinod, 1897.)

A FOLK-TALE.

দিনট্ জিলার স্থনামগঞ্জ মোহকুমার মাঝে কালীসুরী গাও। ঐ খানে এক খনকার থাক্ত। এক প্রী আর এক ছাইলা ছাড়া তার ঘর আর কেউ আছিল্ না। তার বাড়ীত এক দিন রাইত জন করেক কুটুম আসিয়া উপস্থিত হইছিল্। পাক শাকের পর তার দ্রী তারে কহিল্, ঘরের থালে ত সকলের কুলাইব না, খান করেক পাতা কাটিয়া আন। সে কহিল্, অত রাইত পাতা কই পাইমু? তার পর তার দ্রী ঘর থাকিয়াই হাত বাড়াইয়া প্রায় দণ্ড ছয়েকের পথ মামুদপুর গাওএর এক কলা গাছ থাকিয়া পাতা কাটিয়া আনিল্। খনকার দ্রীর এই কাণ্ড দেখিয়া বড় ভয় পাইল্। পর দিন কুটুম সকল গেলে পর সে তার দ্রীরে কহিল্, তোমার বাপের বাড়ীত যাইবার খবর আস্ছে, এখনই বাইতে হইব। এই কথা কহিয়াসে তার দ্রী আর ছাইলারে লইয়া, এক নাও করিয়া বাড়ী থাকিয়া রোওয়ানা হইল্। কত দূর গিয়া একটা গাঙ্গের মাঝা খানে এক চর পাইল্। খনকার তখন তার দ্রীরে কহিল্, তুমি চরের উপর উঠিয়া পাকশাকের জোগাড় কর, আমরা মাছ লইয়া আসি। এই কথা কহিয়া তার দ্রীরে চরের উপর রাখিয়া, সে তার ছাইলারে লইয়া নাওএ বছৎ দূর চলিয়া গেল্। তখন তার দ্রী তার মতলব বুঝতে পারিল্ আর ডাকিয়া কহিতে লাগিল্, ওরে মুখপোড়া খনকার, ছাইলার মায়ায় তোর আইজ প্রাণ রাখ্লাম, না হইলে তাম্সা দেখাইতাম; যা বাড়ী যা কিস্ত্র তোর ভিটাত বারা থাক্ব তারাই নির্বংশ হইব। আইজ ও পর্যান্ত ঐ খনকারের ভিটা খালি পড়িয়া আছে॥

TRANSLITERATION AND TRANSLATION.

Shilat zilār Shunam-gañja mohakumēr māz'ē Kālī-shurī Sylhet of-district Sunāmganj of-sub-division in Kālī-surī village. Ai-khānē ēk khankār thākta. Ēk strī ār ēk saial sārā tär There a Khankār use-to-live. One wife and one 8011 except other ghara ār kēu āsil nā. Tär bärit ek din rāit kayĕk in-home other anyone was not. His in-house one day (at)-night people a-few kutum āshiyā upasthit haïsil. Pak-shaker tär relations having-come present Of-cooking-etcetera after his became. wife ka'il, 'gharēr thălē ta shakaler kulāiba of-the-house on-the-plates indeed of-all him-to said, will-be-served not, khān-kayĕk pātā kātiyā āna.' Shē ka'il, 'ata (plantain)-leaves having-cut bring.' a-few He said, * so-late (at)-night pātā kaï paimu? Tar par tār strī ghara thākivā-i leaves where shall-I-get?' Of-that after his wife in-the-house staying-even hāt bārāiyā prāy danda duyěkér path Māmudpur hand stretching-forth nearly danda of-two journey Mamudpur of-village ěk kalā gas thākiyā pātā kātiyā ānil. Khankar one piantain tree from leaves having-cut brought. The-Khankan

kutum-shakal bara bhay Par din kānda dēkhiyā pail. strir ei the-relations-all Next day of-his-wife fear got. action much this seeing zāibār bārīt bāpēr tār strīrē ka'il. 'tomar shě of-going message house father's going he his wife-to said, 'your kahiyā shē Ei kathā haïba. āshsē, ekhana-i zāitē saying he This word has-come. to-go it-will-be-necessary. now-even thākiyā bari rowana kariyā, ēk tār stri sailare laïyā, não started engaging, home from having-taken, boat wife and 8018 a māz' khānē ēk hail. ganger Kata dur giya ēk-tā in-the-midst a-certain he-became. Some distance going of-a-river tsarer ka'il, tār strīrē tsar pāil. Khankar takhan of-the-island · you said, his wife-to island he-found. The-Khankar then mas kara. pak-shaker uthivâ zogar upar fish make, having-climbed preparations of-cooking-etcetera on upar tsarer strī-re laïyā-āshi.' Ei kathā ka'iyā, tar of-the-island 093 wife having-caught-return. This word saying, his Takhan tsaliyā gēl. dür bahut rākhiyā, shē tār nãoē sailare laivā went. Then going distance great placing, he his taking in-the-boat lagil, dākiyā ka'itē pāril, ār tār matlab buz'tē and calling-out to-say began, was-able wife his to-understand intention rākhlām āiz prān tor māyāy 'O-re. Khankar, sāilār mukh-pora I-spared, life Khankar, of-the-son in-pity thy to-day ·Ho, thou-burnt-faced Kintu Zā bārī zā. haïlē tāmshā dekhāitām. nā Buthome go. Go if-it-had-been a-wonder I-would-have-shown. not haïba.' Āiz-ō tārā-i nirbangsha thākhba, bhitat zara will-be.' To-day-also childless in-house-site whoever will-dwell, they-verily āsē. khāli pariyā bhita Khankarer parjanta ai that Khankar's house-side empty fallen

FREE TRANSLATION OF THE FOREGOING.

In the Sunamganj Subdivision of the Sylhet District, there is a village named Kālīsurī, in which dwelt a certain Khankār. His family consisted of his wife and one son. One night there came a few of his relations on a visit; and when she had finished her cooking, his wife asked him to go out and cut some plantain-leaves, as there were not sufficient dishes in the house. He refused, saying, 'how am I to get leaves at this hour of the night?' Thereupon his wife, without leaving the house, stretched out her hand, and cut some plantain-leaves off a tree which was in Mamudpur, a village fully two dandas, or a walk of forty-eight minutes, distant. When the Khankar saw this miracle he was filled with terror, and, on the following day, as soon as his relations had gone he told her that a message had come from her father's house, and that they must set out there at once. Then, taking his wife and son, he engaged a boat and started. After going some distance they came to an island in the middle of the river, and he said to his wife, ' you land here and make arrangements for cooking, and we will go and catch some fish.' Saying this, he landed her, and went off a long way in his boat. Then his wife understood his design of abandoning her, and cried out to him, 'Thou burnt-faced Khankar, in pity for thy son, I spare thy life this day, otherwise would I have shown thee a terrible miracle. 224 BENGALI

Go home, go. But whoever henceforth lives on the site of thy house will be heirless.' Even to the present day, the site of that Khankār's house remains unoccupied.

As already stated, the dialect spoken in Sylhet Town and in the North and North-East of the District is that which Europeans call Sylhettia. Natives do not use this title. They call it Jaintiāpurī, Pūrba Srīhāṭṭiyā, or Ujāniā. The latter means the language of the upper country. It is estimated that, of the 2,033,000 speakers of Bengali in Sylhet, 678,000 use this dialect. The most noteworthy peculiarity is the formation of the genitive singular, which ends in ar, not in er. We shall notice the same peculiarity in Cachar. The formation of the Periphrastic Present, with the syllable $r\bar{a}$, which also is found in Cachar, should be noted.

AUTHORITY-

The Government Report on the History and Statistics of Sylhet District, by (?) T. Walton, B.C.S., Calcutta, 1867, contains a Vocabulary of words peculiar to the Sylhet District.

The following notes on Sylhettia Grammar are based on a very full account of the language which has been kindly placed at my disposal by Mr. P. H. O'Brien, I.C.S. With it I have combined information for which I am indebted to the kindness of Mr. A. Porteous, I.C.S., Mr. W. H. Lee, I.C.S., and Babu Padma Nath Bhattacharyya, Vidyāvinōd. As the compilation has been done by me, I must accept the entire responsibility for any errors which may be detected.

The language spoken by the inhabitants of Eastern Sylhet is not intelligible to the natives of Central or Northern Bengal. It is, nevertheless, Bengali. There are some peculiarities of pronunciation which tend to render it unintelligible to strangers. The inflections also differ from those of regular Bengali, and in one or two instances assimilate to those of Assamese.

Written character.—Among the low class Muhammadans of the east of the district the use of the Dēva-nāgarī alphabet occurs. It is extremely common for Muhammadans to sign their names in this character, and the only explanation they offer for its use is that it is so much easier to learn than Bengali. Puthīs in Bengali are printed in this character, but except for this purpose and for the writing of signatures by otherwise illiterate men, the script is hardly used,—never, at least, in formal documents.

The sibilant is often, but not invariably, changed to h. Thus hāph for sāp, a snake; hakat for sakal, all. In words borrowed from Hindustānī (which are common), the s-sound is usually preserved. Thus sārkar (not harkār) Government; sazā, punishment; sakht, hard; sāmhnē, before; samjhitē, to understand. The letter h is often dropped, thus 'āti for hāti, an elephant; ka'ilām for kahilām, I said; so, even, 'āt gāō, seven

² This also occurs in South-Eastern Bengali.

villages, for hat gao, which is itself for sat gao. In Eastern Sylhet (as distinct from the western sub-dialect) j is not pronounced as z. On the contrary the z of Hindustani words is pronounced as j. Thus jamin, land, for zamin. The distinction between cerebral and dental consonants has almost (but not quite) vanished. Educated natives can sometimes distinguish between ath-gao, eight villages, and 'at-gao, but not easily. Practically, the literary word ashta (pronounced asta) is used for 'eight."

The umlaut, or epenthesis, is noticeable in Sylhettia. A coming 'i' (ee) sound influences a present vowel, if there is a consonant between; e.g., करा kan'ā is sounded kain'ā, कान (कानि) kāl (kāli) is pronounced kāil. Similarly, চার (চারি) chār (chāri) is চাইর sāir, রাড (Standard Bengali রাত্রি rātri) is rāit, and so on. This influence is even felt by an antecedent उ u sound, as in वृत्ति ghurio, which is plainly ghuirio on a

In the following note, when a is pronounced as the \tilde{o} in 'home,' it will be trans-

literated ō.

Declension .-

Nom. चत्र ahár.

Gen. घत्रत ghárár.

Loc. घटता (घत्र) ghárō.

Abl. ঘরতনে ghártanē.

বাড়া bāri, a homestead. Locative বাড়াত (bārīt). So other nouns in ? i.

mānush, मानूद्व mānushē (महिन्द्व māinshē).

Nom. মানুষ manshar. Gen. मान्यत

mānush-rē. Dat. মানুষরে

do. Acc.

भारेन्स māinshē. Inst.

मानुवता manushra. মানুষ্রার mānushrār. मानुषदादि mānushrā-rē.

do. do.

मानुष्तांय mānushrāy.

The plural sometimes ends in আইন ain. Thus ঘরাইন gharain, houses; গাছাইন gāsāin, trees.

Conjugation .-

Preterite.

Singular.

1. वामि प्रिथलाम āmi dēkhilām

2. जुमि दिवास tumi dekhilay जुरेन पिशित tuin dekhile

3. তাইন (honorific) দেখিলা tāin dēkhilā ट्र (त्र) पिर्णा १ hē (sē) dēkhilō,

(प्रिथिन), (प्रथ्न) dēkhlō

आमुद्रा दमिशनाम amra dekhilam. তোমরা দেখিলায় tömrā dēkhilāy. তোরা দেখিলে tôrā dēkhilē.

তारेनदा or) (मिश्रना tāinrā or tāin tāin তাইন তাইন ১ dēkhilā. তারা দেখিলো (দেখিল) tārā dēkhilō, দেখ্ল dēkhlō *

Future.

- 1. আমি দেখ্যু āmi dēkhmu [also দেখ্বাম dēkhbām—properly Western Sylhet.]
- 2. তুমি দেখবার tumi dēkhbāy. তুইন দেখবে tuin dēkhbē...
- 3. তাইন দেখবা tāin dēkhbā (honorific)!
- ट् एमथर्वा (एमथर) he dekhbo.

Bengali.

Authorities do not all agree about the pronunciation of these letters. Babu Padmanath Bhattacharyya, Vidyāvinād, who is a native of Sylhet District, considers that 5 ch is pronounced more like to than like s, but to English ears there is no difference between ch and chh. He adds that the Musalmans of the North-east of the district pronounce & kh like the Arabic + kh and = ph like the Arabic if. The letter = h, he says, is not elided at the commencement of a word. Thus, while he would pronounce of the kahilam, as ka'ilam, he would always pronounce the k at the commencement of sife hati

The Conditional Preterite is also used for the Future. It is as follows :-

- 1. (पश्छाम dēkhtām.
- 2. (मथ्जांत्र dēkhtāy. (मथ्ड dēkhtē.
- 3. (Hon.) দেখতা dēkhtā. দেখতো dēkhtō.

Conditional Present.

- 1. CHa dekhi.
- एमरथा (एमथ) dēkhō.
 एमथ् dēkh.
- 3. एक्स्ट्रेन dēkhain (honorific). एमर्च dēkhē

The sound of the as in dekhain is very much like the sound of the Russian ov.

Periphrastic Present.

- বাইতেছি jāitēsi, not zāchchi.

 যাইয়ার jāiyār.

 যাইতাম jāitrām.

 যাইরাম jāirām.
- 2. যাইতেছ jāitēsō or যাইত্রায় jāitrāy, etc. যাইতেছোছ jāitēsōs or যাইত্র jāitrē, etc. etc., etc.

Perfect.

- 1. গেছি gesi.
- 2. গেছ *gesō*.
- গেছোছ gesös. 3. গেছইন gesain.
 - श्रीर्ष gesë.

In Western Sylhet the form is Ale gisi, etc.

Imperative.

It is the same as in regular Bengali except in the honorific person, e.g., ৰইভে (ৰসিভে) baitē (basitē), to sit.

ष्ट्रेव tui ba, sit.

তুমি বঙ tumi baō (pronounced baw-ō).

আপনি বইন or বউকা aphni bain or baükā.

Do not sit (to an inferior) বওছ (বছ) না baös (bas) nā.

আপনি āphni takes the 3rd person honorific of the verb. The feminine of হে (সে) hē (sē), he, is তাই tāi, she.

তাইন tāin is equivalent to তিনি tini. Ki-tā karaïn tāin, what does he do ? Its plural is তাইনরা tāinrā, তাইন তাইন tāin tāin, and even তিনিরা tinirā, according to locality.

The last form is not considered correct, though it occurs in petitions. তান tān is the genitive and oblique case of হে hē, he, and of তাই tāi, she. Some derivative pronominal form are, এবার ēbāy, this way; উবার ubāy, that way; হনো hanō, there; বেবলা jēblā, when তবলা tēblā or হেবলা hēblā, then; ক্রার or ক্রার kubāy or kuwāy, where; কেমনে

kēmanē, how; কেনে kēnē, why; অথন akhan, now; কিওর লাগি kiör lāgi or কিসেব লাগি kisēr lāgi, why? The last phrase is ordinary Bengali.

Construction.—The most noticeable peculiarity of construction is with regard to the infinitive of purpose or desire.

' I wish to go' may be expressed-

আমি যাইতে চাই āmī jāitē chāi. আমি যাইতাম চাই āmi jāitām chāi. আমি যাইবার চাই āmi jāibār chāi.

In the second case both the verbs are inflected in the other persons, e.g.—
তুমি যাইতায় চাও tumi jāitāy chāō.
হে যাইত চায় hē jāitō chāy.
তাইন যাইতা চাইন tāin jāitā chāin.

Some simple sentences.

- 1. আছিরার মা ঘরতনে ভাগ্ছে, হন্লাম। কথা হাঁচা নি।

 Asirār mā ghārtanē b'āgsē hunlām. Kathā hāsā ni?

 heard that Asirā's mother has fled from home. Is not this true?
- 2. আমি কইতাম পার্তাম না Ami ka'itām pārtām nā. I could not say.
- 3. ছোঁড়াটা কিডা লাগি দৌড়ি আইছে Sỗrā-ṭā kitā lāgi dauri āisē?

 Why has the boy run here?
- 4. তান্ বাকে মার্বার লাগি খেলাইছে

 Tān bāphē mārbār lāgi khēdāisē.

 His father pursued him to beat him.
- 5. [Lady to cook] কিতা গো ভাত বানাইল্ অইল্ না?

 Kitā gō bhāt bānāil 'aïl nā?

 How? has the rice not been cooked?

[Servant] না আমি আত কাটি লাইছি

Nā āmi 'āt kāṭt lāisi.

No, I have cut my hand.

- [Lady] ছারামজাদী তোরে হরইন দি বাজিয়া বার করি দিবার কাম।

 Hārāmjādī törē huraïn di bāriyā bār kari dibār kām.

 You good-for-nothing. You ought to be beaten with a broom and turned
- [Servant] বোবাই কিতা কর্ম। আপ্নাইন্তর নিমক খাইয়া তন রান্ধা আছি। আপনাইন্তে Bōbāi kitā karmū? āphnāintar nimak khāiyā tan bāndhā āsi. Āphnāintē হরইন দি বাড়িলেও যাইতাম না।
 hurain di bārilē-ō jāitām nā.

Mistress (Lit. foster-sister). What can I do? I have eaten your salt and am devoted to you. Even if you beat me with a broom, I could not go.

[Mistress] চুব খাক্। বক্ বক্ করিছ না। তোর আছে ধুইয়া কভখিনি ভেল লাগাই দে,

Chub thāk, bak bak karis nā. Tōr 'āt d'uiyā katakhini tēl lāgāi dē,

ভঙ্জার বিস কর্ত না।

taŭ ār bish kartō nā.

Be quiet: don't chatter. If you wash (future) your hand and apply some oil, it will not smart.

[Zamindar], তুইন ধাজনা দাখিল কর্তে (কর্বার) আইছোছ?

Tuïn khājnā dākhil kartē (karbār) āisōs?

Have you come to pay in your rent?

[Raiyat]. না। মোর গেছে টেকা নাই। ধান দাইলে দিমূ

Nā; mōr gesē těkā nāi. D'ān dāilē dimu. (গেছে=কাছে)

No. I have no money. I will pay after cutting my dhan.

[Zamindar]. টেকা করজ কর্বার্ কাম আছিল। তর ঘরটা বেচি কেলাইম।

Tekā karaj karbār kām āsil. Tor g'ār-ṭā bēchi phēlāimu.

You should have borrowed the money. I will sell up your house.

[Raiyat]. ঘরো ভউ কুছু নাই। তদন্ত করিবার লাগি একটা লোক পাঠাউকা। G'árō taŭ kusu nāi. Tadanta karibār lāgi ĕkṭā lōk pāṭhāukā. There is nothing in my house. Please send a man to enquire.

[Zamindar]. তোর লোগে কিছু আনোছ নাই।

Tor loge kisu anos nai?

Have you brought nothing with you?

Nore.—In this note the inherent a when it has the aw-sound as in ball is transliterated d. When it has the o-sound as in roll it is transliterated 5. Sometimes the o-sound is represented by the vernacular 2 in writing, e.g. *** or **** karta or karto, he will do.

A FABLE.

কেছুলাটা আর এক কাটল পাতায় ইয়ারানা কইলা। কাটল পাতায় Ēk kēsulātī ār ĕk kātal-pātāy iyārānā ka'ilā. Kātal-pātāy ka'ilā, 'iyār. and a jack-leaf friendship made. The-jack-leaf said, 'friend, জেবলা মেগ আনব, আমি তোমার উপরে व्रहेम्। কেছলাটিয়ে কইলা জেবলা jebla āmi tōmār uphrē ānbō, ra'imu.' Kēsulātiyē ka'ilā, 'iĕblā when cloud will-come, I will-remain.' your above Clod said, 'when হাওয়া জানব আমি তোমার উপরে त्रहेम्। অলাখান থাখইন। bawa ānbō, āmi tomar uphrē ra'imū.' Alākbān thakhain. Ek will-come, wind I your above will-remain.' Thus -they-remain: One मिन মেগে ত্কানে আন্ল; কেছলাটা बिलगी3 शुरुशा, কাটলপাত tuphānē din mēgē ānlō; kēsulātī nilgi d'uiyā, kātal-pātā day rain storm came: clod (it washed-away) jack-leaf it-carried-off washing,

নিলগী উড়াইয়া। কিছ্ছা গেল্গী ফুড়াইয়া। nilgi uṛāiyā. Kissā gĕlgī phuṛāiyā. (blew-away causing-to-fly). Story is-gone having-ended (or being-fulfilled). it-carried-off.

The following version of the Parable of the Prodigal Son is in a mixed dialect, partly that of Eastern and partly that of Western Sylhet. The Cachar Version on page 234 may be taken as illustrating the typical Eastern Sylhet dialect also.

¹ Lit. a worm-casting.

[No. 50.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

. (SYLHET DISTRICT, ASSAM.)

(Babu Giris Chandra Nag, 1898.)

কোন মানুষর ছই পুরা আছিল। তাহাদের মধ্যে ছোটটা বাপরে কহিল, বাবা, বিষরের যে অংশ আমার বাটে পড়ে আমারে দেও। তাহাতে সে তাহাদের মধ্যে বিষয় বাটিয়া দিল। তার পর বেশী দিল না যাইতেই ছোট পুরা হকল বিষয় জমাইয়া বিদেশ চলিয়া গেল্। দেখানে যাইয়া ধুমধাম করিয়া হকল সম্পত্তি ধুয়াই লাইল্। হকল টেকা খরচ হইলে, ঐখানে বড় আকাল হইল্, তাহাতে তার টানা টানি পড়িল। পরে সেই দেশর এক গৃহস্তর সাথে যাইয়া মিলিল্; আর সে তাহারে হয়র রাখিতে বন্ধে পাঠাইল্। আর সে হয়র যে তুব খায় তাহা দিয়া পেট ভরিতে খুশি হইত, কিন্তু কেহই তারে দিত না। পরে তার হশ হইলে কহিল্ আমার বাপর বাড়ীতে কত মজুর মানুষে যত ইচছা খায় আর কেলায়, আর আমি খিদায় মরতেছি। আমি বাবার কাছে যাইমু, আর কহিমু যে, বাবা, আমি ঈশ্বরের বিরুদ্ধে আর তুমার নিকট ছয় কর্ছি। আমি পুত্র বলিয়া চিন দিবার য়ুগ্য নহি, আমারে তুমার একজন মজুরের মত রাখ। পরে সে উঠিয়া তার বাপর কাছে আইল্, কিন্তু দূরে থাকতেই তার বাপ তারে দেখিয়া মায়া করল, আর দৌড়িয়া তার গলত ধরিয়া চুমা দিল। তখন বেটা বাপরে কহিল্ 'বাবা, আমি ঈশ্বরের বিরুদ্ধে ও তুমার সামনে পাপ করিছ, আমি আর পুত্র বলিয়া চিন দিবার য়ুগ্য নই। কিন্তু বাপ ভাহার চাকর হকলরে কহিল ভাল পুবাক আনিয়া তারে পিন্ধাও, তার হাতে একটা আঙ্গটী আর পায়ে জুতা পিন্ধাও, আর আমরা খাইয়া মজা করি। কেননা, আমার পুয়া মরিছল্ আরবার জিইয়াছে। হারাইছিল্, আরবার পাওয়া গেল্। তাহাতে তারা খুব আনোদ আজ্লাদ করতে লাগল॥

তখন তাদ্ধ বড় পুয়া খেতে ছিল। সে বাড়ীর নিকট আইলে নাচ গাওনার সন্দ হুনল। সে একজন চাকররে ডাকিয়া জিঘাইল্, এ হকল কিয়র? সে তাহারে কহিল্, তুমার ভাই বাড়ীত আইছে, তাতে তুমার বাপ বড় থানি দিছন, কেননা তারে স্কুত্ব অবস্থায় পাইছন। সে রাগিয়া ভিতরে ঘাইতে রাজি হইল না। পরে তার বাপ বাহিরে আসিয়া তাকে সাধিতে লাগল। তখন সে জওয়াব দিয়া বাপরে কহিল্। এত বছর ধরিয়া আমি তুমার সেবা করছি, তুমার ক্মু কথা কুমু দিনও কিরাই নাই, তথাপি তুমি কুমু দিনও আমারে একটা ছাগল বাচছাও দেও নাই, যে আমার বন্ধু হকলরে লইয়া আমাদ করি। কিন্তু তুমার এই পুয়া তুমার বিষয় আশয় বেশ্যাদের নিয়া খাইয়া কেলিয়াছে, সে আসতেই তখন তুমি তার জন্ত বড় খানি দিছ। তাহাতে সে তারে কহিল্, বাপু তুমি সর্ববদাই আমার সঙ্গে আছ, আর আমার যাহা আছে হকলই ত তুমার। কিন্তু এখন আমাদ করা ও খুশি হওয়া উচিত হইছে, কারণ তুমার এই ভাই মরিয়া গেছিল্, বাঁচি উঠল, হারাই গেছিল্, পাওয়া গেল্॥

[No. 50.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(SYLHET DISTRICT, ASSAM.)

The transliteration in this and the following specimen is on the semi-phonetic system explained on p. 203, except; that both 5 and E are represented by sa, E by ja, and E by ja.

Kona mānushār dūi puyā āsil, tāhādēr madh'ē sota-tī bāprē ka'il, 'bābā, bishayēr jē angsha āmār bāte parē, āmārē dāō.' Tāhātē, shē tāhādēr madh e bishay bātiyā dila. Tār par bēshī din nā jāitē-i sōṭa puyā hakal bishay jamāiyā bidēsh saliyā gēl. Shēkhānē jājyā dhūmdhām kariyā hakal shampatti khuwāyi lāil. Hakal tēkā kharas haīlē, aikhānē bara ākāl haīl, tāhātē tār ṭānāṭāni paril. Parē shē shē-i dēshar ēk gribastār sāthē jaiyā milil; ār shē tāhārē hūyar rākhitē bandhē pāṭhāil. Ār shē hūyar jē tush khāy tāhā diyā pēt bharitē khushi haïta, kintu kēha-i tārē dita-nā. Parē tār hūsh haïlē ka'il, 'āmār bāpār bārītē kata majur mānushē jata ichchā' khāy ār phēlāy, ār āmi khidhāi martēsi. Āmi bābār kāsē jāimu, ār ka'imu jē, "bābā, āmi Ish'arēr biruddhē ār tumār nikat dush karsi. Āmi pūtra sin dibār juggsa nahi. Āmārē tumār ēk-jan mazurēr mata rākha."' Parē shē uṭhiyā tār bāpār kāsē āil. Kintu dūrē thāktē-i tār bāp tārē dēkhiyā māyā karla, ār dauriyā tār galāt d'ariyā sumā dila. Takhan bētā bāprē ka'il, 'bābā āmi Ish'arër biruddhë ö tumër shëmnë pëp karsi, ëmi ër putra baliyë sin dibër jugg'a naï.' Kintu bāp tāhār sākar hakalrē ka'ila, bhāla pushāk āniyā tārē pindhāo, tār hātē ēk-tā āngtī ār pāyē jutā pindhāō, ār āmrā khāiyā majā kari. Kēnanā āmār puyā marsil, ārbār jiiāsē; hārāisil, ārbār pāwā gēl.' Tāhātē tārā khub āmōd āhlād kartē lāgla.

Takhan tār bara puyā khētē sila. Shē bārīr nikaṭ āilē nās gāonār shabda hunla. Shē ēk-jan sākarrē ḍākiyā jighāil, 'ē hakal kiyar?' Shē tābārē kahila, 'tumār bhāi bārīt āisē, tātē tumār bāp bara khāni disan, kēnanā tārē shustha abasthāy pāisan.' Shē rāgiyā bhitarē jāitē rāji haïl nā. Parē tār bāp ba'irē āshiyā tākē shādhitē lāgla. Takhan shē jawāb diyā bāprē ka'il, 'ēta basar dhariyā āmi tumār shēbā karsi, tumār kunu kathā kunu din-ō phirāi nāi, tathāpi tumi kunu din-ō āmārē ēk-ṭā sāgal bāchchhā-ō¹ dǎo nāi, jē āmār band'u hakalrē laïyā āmōd kari. Kintu tumār ēi puyā tūmār bishay āshay bēshyādēr niyā khāiyā phēliyāsē, shē āshtē-i takhan tumi tār jan'a bara khāni disa.' Tābātē shē tārē ka'il, 'bāpu tumi sharbbadāi āmār shaṅgē āsa, ār āmār jābā āsē hakala-i ta tumār. Kintu ēkhan āmōd karā ō khushi hawā usit haïsē kāran tumār ēi bhāi mariyā gēsil, bāsi uthla; hārāi gēsil, pāwā gēl.'

The following statement of an accused person is a very good specimen of typical Eastern Sylhettia.

¹ So pronounced.

[No. 51.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(EAST OF SYLHET DISTRICT, ASSAM.)

আমি আমার বাড়ীত আছলাম। তেউ এক ছালিয়ায় গিয়া কহিল তিল নেয় গিয়া আরক্তদে কাটিয়া। তেউ আমি গেছি, গিয়া হারি আপত্তি করলাম তিল কাটত না। তার পরে হে কহিছে বে শরত ঠাকুরর হুকুমে আইছি আমি তিল কাটাত। তার পরে আমি কহিলাম যে আমার চৌদ্দ বছরি জোত জমিন, ফলাইল ফসল, তুই নিতেগি কিলাকান। তেউ কাচি লইয়া কুদিছে আমার বায় দিয়া আমারে কাটি লাইত। তার পরে আমি কাচিত ধরছি থাবা মারিয়া। তার পর পাক দিয়া চাহিলাম তউ দেখি তার মামু একজন খাড়া। তেউ হে আইয়া আমারে ও তারে ছুটাইয়া দিল্। পরে দৌড় লাটা লইয়া আমার মাথার মাঝে মারছে বাড়ি। আমি কহিছি দেখিও ঠাকুর হকল আমারে মারি লাইল। তার পরে আমি বাড়ি খাইয়া পড়িগেছি গিয়া। আমারে বেলান লামী দিয়া পিঠির মাঝে মারছে। হাতর মাঝেও মারছে। তার পরে হে তিল কাটিয়া বহিয়া নিছে গিয়া। আমারে আমারে আমার আমার আমার ভাগিনয়া বাড়ীত আনিল্। হে তিল কাটিছে, আর হুকুতা কয়গুরে বইছুন ॥

[No. 51.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(East of Sylhet District, Assam.)

Āmi āmār bārīt āslām. Tēu ēk sāliāy gīyā ka'il, " til I my house-in was. Then a child having-gone said, 'sesamum nēy-givā Ārjadē kātivā.' Tēu gēsi, . gīyā-hāri āmi apatti has-taken-away Arzade having-cut.' Then I went, having-gone objection karlām, 'til kātta nă.' Tār-parē · hē ka'isē jē, 'Sharat Thakurar made, 'sesamum cut not.' Thereafter said that, 'Sarat he Thakur's bukumē äisi āmi til kātāt.' Tār-parē āmi ka'ilām jē, 'āmār order-by am-come I to-cut.' Thereafter I sesamum said that, 'my saudda basari jöt-jamin, phalail phashal, tui nitěgi fourteen years cultivated-land, sown (was) the-crop (by me) thou art-taking why?" laïyā kudisē kāsi āmār bāy-diyā āmārē kāţi-lāïta. Tar-pare āmi Then a-sickle taking he-rushed of-me towards me to-cut. Thereafter I dharsi thābā mārivā. Tār-par pāk-diyā sā'ilām; the-sickle caught my-hand by-means-of. Thereafter backwards I looked back; then dēkhi tār māmu ēk-jan khārā. Tēu hē āiyā āmārē ō tārē suṭāiyā-dil. I see his uncle one-person standing. Then he coming me and him separated. Pare lāthī laïyā āmār māthār māj'ē mārsē Afterwards running a-stick taking my of-head on he-struck a-blow. I 'dēkhiō, thākur-hakal, āmārē ka'isi, māri-lāil." Tar-pare āmi said, ·look gentlemen-all, he-has-killed.' Thereafter me I a-blow pari-gēsi-giyā. Āmāre bējān lāthi diyā pithir mārsē having-eaten fell-down. Me soundly stick · by of-back he-beat māj'ē ō mārsē. Tār parē hē til of-the-hand on also he-beat. Of-that after he the-sesamum having-cut ba'iyā-nisē-giyā. Āmārē āmār bhāgināy bārīt ānil. Hē til kātisē, ār carried-it-away. my nephew home brought. He the-sesamum out, and Me hurūtā kayguyē baisun. boys several carried-it-away.

FREE TRANSLATION OF THE FOREGOING.

I was at home. Then a child came and told me that Ārzad was cutting and carrying off my sesamum. On this I went (to the field), and objected to his cutting. Then he replied, 'I am come to cut the sesamum by the order of Sārat Thākur.' I answered, 'This land has been cultivated by me for fourteen years. The crop was sown by me. How can you take it?' He then rushed at me with a sickle, to cut me,

but I caught the sickle in my hand. I then turned back and saw his uncle standing by, who came and separated us. On this he ran at me with a cudgel, and gave me a blow on the head. I cried out, 'See, Gentlemen all, he is killing me.' After this I received a blow and fell down. Then he cudgelled me well on the back and on the forearm. Then he cut the sesamum and carried it away. My nephew took me home. He cut the sesamum himself, while some little boys carried it away.

East of Sylhet lies the District of Cachar, also belonging to the Assam Province. The language of the south of the District is Bengali, which is superseded in the hills in the north of the District, and also in the hill country to the east and south of the District, by various languages of the Tibeto-Burman family. The Bengali spoken in Cachar is the most eastern outpost of the language. It is the same as that spoken in Eastern Sylhet, and possesses all the peculiar characteristics of the extreme Eastern Bengal type. Amongst special peculiarities exhibited by the two specimens annexed, the following may be noticed.

There is a tendency to pronounce an initial p as f. Thus paramarsa, counsel, is pronounced förömörshö. So strong is this tendency that words which properly commence with ph are spelt with a p and pronounced as if beginning with f. Thus $ph\bar{e}l\bar{a}i-y\bar{a}chhi$, I disregarded, is spelt $p\bar{a}l\bar{a}ichhi$ and is pronounced $f\bar{a}l\bar{a}isi$. We shall notice this peculiarity again in the South-Eastern Bengali of Chittagong.

In nouns, the genitive case ends in ar, in which the a is pronounced like the aw in awl. Thus, $m\bar{a}nush\bar{a}r$, of a man. The locative ends in a. Thus, $d\bar{e}sa$, in a country.

Amongst verbal forms, note hayar, it is, used in asking a question. Note also forms like kartrā, he is doing; āichhaīn, he (honorific) has come; dichhaīn, he (honorific) has given. The terminations of these two last are the regular terminations of the 3rd person honorific in Bihari. Also note pāilaanē, he would have found.

Of the two specimens given, the first is a translation of the Parable of the Prodigal Son, and the other is the statement of an accused person, made in a Criminal Court, and taken down in his own language.

AUTHORITY-

Report on the History and Statistics of Cachar District, by (?) J. W. Edgar, Calcutta, 1867. This contains a Vocabulary of words peculiar to the District.

[No. 52.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(CACHAR DISTRICT, ASSAM.)

একজন মাসুষর ছগুয়া পুয়া আছিল। তার মাঝে ছুটটায় বাপরে কৈল বাবা আমার হিসাত সামানর যে বাট পড়ে হি বাট আমারে দেও। বাপে তার সামান বাটিয়া তারারে দিয়া লাইল, পুড়া দিন করে হরু পুয়ায় তার হিসার হাবৈব ধন এখান করিয়া দূরৈ বিদেশ গেছিল গিয়া। হিথান গিয়া কত্য়ামি করিয়া হাবৈব ধন উড়াইয়া দিল। তার হাবৈব ধন খরচ হই গেলে পর হউ দেশ বড় জবর আকাল লাগিল, তেউ তার খর্চব টানাটানি আরম্ভ হৈল। তার বাদে সে হউ দেশর এক গিরস্থর লগে গিয়া মিলিল। গিরস্থ তারে শুয়ুর রাখিবার লাগিয়া বন্দ পাঠাইয়া দিল। হিখান শুরুরে বে তুব খাইত, হউ তুব দিয়া পেট ভরতে পালেও সে ভালা পাইল অনে, কিন্তু কেউ তারে তুষও দিলনা। যেব্লা তার হুশ হৈল এত্ সে কৈল আমার বাপর দর্মা খাওরা কত চাকরে কত খাইন আর কত পালাইন, আর আমি ভূকে মরি, আমি উঠিয়া বাবার গেছে গিয়া কৈমু বাবা, আমি ঈশ্বরের গেছে আর তুমার সাম্নে পাপ কর্ছি। আমি আর তুমার পুরা কৈয়া চিন দিবার লায়েক নায়। আমারে তুমার দরমা খাওরা চাকর করিয়া রাখ। তেউ উঠিয়া সে তার বাপর গেছে গেল। কিন্তু সে কাই দূর থাক্তেউ তারে দেখিয়া তার বাপর মায়া লাগ্ল। সে লড়াইয়া গিয়া তার গলাত্ আঞ্লা করিয়া ধরিয়া হুলা দিল। তেউ পুরায় তারে কৈল বাবা আমি ঈশ্বরের গেছে আর তুমার সাম্নে পাপ কর্ছি, আমি আর ভুমার পুরা বলিয়া চিন দিবার লায়েক নায়। কিন্তু বাপ তার চাকর সকলরে কৈল, সকলতনে ভালা কাপড় আনিয়া তারে পিন্দাও, তার হাত এগুয়া আঙুইট দেও, আর পাও জুতা পিন্দাই দেও। আর আমরা খাইয়া আমোদ করি। কেনেনা আমার এই পুরা মরি গেছিল জিয়া উঠ্ছে, হারিয়া গেছিল, পাওয়া গেছে। আর তারা আমোদ করত লাগ্ল॥

তার বড় পুরা খেত আছিল। সে যেব্লা বাড়ীর গেছে আইবার লাগ্ল তেউ গীত আর নাচর আওয়াজ শুন্ল। সে এক চাকর্রে ডাকিয়া জিগাইল কিয়র লাগি ইতা হয়র্। চাকর তারে কৈল তুমার ভাই আইছেইন, আর তুমার বাপে এক্ থানি দিছইন, কেনেনা তাইন্ তারে ভালা ভালি ফিরিয়া আইছে পাইছইন্। ইকথা শুনিয়া সে গুলা হৈল, আর বাড়ীত্ গেলনা, এরু থাকিয়া তার বাপ বারে আইয়া তারে মিনত্ করবার্ লাগ্ল। সে তার বাপরে কৈল, অত বচ্ছর ধরি আমি তুমার তলেখাটি আর কুমু দিন তুমার কথা পালাইছিনা তেও তুমি আমারে কুমু দিনও আমার বাদ্ধর সকলরে লইয়া খুসি বাসি করিবার লাগি এগুয়া ছাগলর ছাওও দিছনা, আর তুমার ই পুয়া আইতেউ তার লাগি এক খানি দিলাই, যদিও সে নটা সকল লইয়া তুমার ধন উড়াইছে। সে তার পুয়ারে কৈল তুমি বরাবরউ আমার লগে আছ। আর আমার যেতা আছে সকলউ তুমার। কিয়ু তুমার এই ভাই মরি গেছিল, জিয়া উঠুছে, হারাই গেছিল, পাওয়া গেছে, এর লাগি আমরা খুশি হৈয়া আমাদ করা উচিৎ॥

[No. 52.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(CACHAR DISTRICT, ASSAM.)

[In the phonetic transcription' represents the elision of an aspirate, which gives a pronunciation like that of h in the French word hote. S is hard as in this, sin. It is not pronounced like the sh in shell, which is represented by sh. Z is somewhat softer than the z of zeal, but not so soft as the s in pleasure.

Pronounce \tilde{a} as the a in hat; \tilde{e} as the e in met; \tilde{o} as the o in hot; \tilde{a} like a in all; and o; as in o; l. The letter o (without any discritical mark) represents the sound of the first o in promote and is the o in the French word votre as compared with effect. It should be carefully distinguished from the \tilde{o} of hot.

Other consonants and vowels are pronounced as in the authorized Government system.]

Ēkjan mānusl <i>Ăkzŏn mānshā</i> One-person man's	COLUMN TO SERVICE STATE OF THE	puyā ā puā sons	chhila. Tā āsil. Tā were. Of-th	r māzē	chhuṭaṭāy suṭāṭāi the-younger
bāp-rē kö'ilŏ, "	bābā, āmār bābā, āmār father, my	hisāt hishāt share-in	sāmānar shāmānār of-property	yē bāṭ $z\bar{e}$ $b\bar{a}t$ what share	parē, hi pŏrē, hi may-fall, that
bāṭ āmā-rē dēō.' bāṭ āmā-rē dāō.' share me-to give.'	Bāpē tār Bāpē tār The-father his	sāmān shāmān property	bāţĕ tār	ā-rē diyā-lā ā-rē diā-lā em-to gave-sa	ilo. Thurā
din körē huru days after the-younger	puāi tār h son his of	nisār hābi ishār hābi -share all	bái dhón	ēkhānŏ i	ariyā dūrai k <i>ŏrĕ dūroi</i> aking, very-distant
bidēs gechhila- bidēsh gĕsil-ge foreign-country went-awa	iā. Hikhān	• •	phatuyāmi fátuāmi debauchery		ābbāi dhan ābbāi dhŏn all wealth
urāiyā-dila. Tār urāi-dilŏ. Tār he-wasted. His	hābbāi dhan hābbāi dhŏn all wealth	khōrŏ.	s hoï-gĕlĕ	for, hou	dēša bara dēsha bŏrŏ in-country a-very
zŏbŏr , ākāl lāg	il, tēu tā	ir khard ir khŏr is of-exp	sor ţānā	țăni ărŏn	ibho hoilo.
$egin{array}{cccccccccccccccccccccccccccccccccccc$	haŭ děsar hoù děshâr that of-country	y a	girasthar girðsthár house-holder	lŏgē g near go	riyā milila. viā mililö. ping, joined.
Girastha tā-rē Girŏsthŏ tā-rē The-house-holder him	śuyar rākhil huŏr rākhil swine of-keepi	bār lāgid		pāṭhāiyā-dila pāṭhāiā-dilŏ. sent-away.	THE RESERVE AND ADDRESS OF THE PARTY OF THE
śuyarē yē tush huŏrē zē tush the-swine what husks		tush diyā tush diā husks with	pēṭ bhartē pāṭ bhŏrtē belly to-fill	The state of the s	sē bhālā hē bhālā e he good
pāila-anē, kint pāilō-ŏnē, kini would-have-found it, bu Bengali.	tu kēu tā-rē		The state of the s	Yēblā tār Zēblā tār When his	hush hoïlō sense became 2 H 2

ēt sē kaila, 'āmār bāpar darmā-khāorā' kata chākarē kata khāin. ēt hē kö'ilo, 'āmār bāpār dormā-khāorā koto sākorē koto khāin. said, 'my then he father's wages-eating how-many servants how-much eat. kata pālāin ār āmi bhukē mari. Āmi uthiya bābār gēchhē giya āmi b'ukē mori. Āmi kötö fălāin ār uthě bābār gësë giā how-much throw-away and I of-hunger die. I rising of-(my)-father near going kaimu, "bābā āmi Íswarēr gēchhē, ār tumār sāmnē pāp karchhi. Āmi ār ko'imu, "bābā āmi Ishshārēr gēsē, ar tumār sāmnē fāf korsi. Āmi ar will-say, "father I of-God near, and of-thee before sin have-done. I any-more thy puyā kaiyā chin dibār lāyek nāy. Āmā-re tumār darmā-khāorā chākar puā ko'iā sin dibār lāčk nāi. Āmā-rē tumār dormā-khāorā sākor son saying acquaintance of-giving fit am-not. Mo thy wages-eating servant kariyā rākha." ' Tēu uthiyā sē tār bāpar gēchhē gēla. Kintu sē phāi dūr kŏrĕ rākhŏ." Tēu uthĕ hē tār bāpār gēsē making keep." Then rising he his father's near gēlō. Kintu hē fāi went. But he very thāktē-u tā-rē dēkhiyā, tār bāpar māyā lāgla. Sē larāiyā giyā . thāktē-u tā-rē dākhē, tār bāpār māyā lāglo. Hē lorāi giã remaining-also him seeing, his father's compassion arose. He running going galāt āñjā kariyā dhariyā hungā dilā. Tēu puyāy tā-rē kaila, bābā āmi hungā dilö. Tēu puyāi tā-rē kö'ilö, 'bābā āmi kiss gave. Then the-son him-to said, 'father I gŏlāt ānzā korĕ d'orĕ on-neck around making eatebing Íśwarer gechhe, ar tumar samne pap karchhi, ami ar tumar puya, baliya Ishshorer gese, ar tumar samne faf korsi, ami ar tumar pua, böle of-God near, and thy before sin have-done, I any-more thy son, saying dibār lāyek nāy.' Kintu bāp tār chākar-sakal-rē kaila, 'sakaltanē chin dibār lāčk nāi. Kintu bāp tār sākor-hokol-rē ko'ilo, 'hokoltone of-giving fit am-not.' But the-father his servants-to said, 'than-all sin acquaintance of-giving fit bhālā kāpar āniyā tā-rē pindāō, tār hāt ēguā ānguit dēō, ār pāō jutā bhālā kāpor āne tā-rē pind'āo, tār hāt eguā ānguit dāo, ār pāo zutā good clothes bringing him put-on, his on-hand a ring give, and on-foot shoes pindāi-dēō. Ār āmarā khāiyā āmōd kari; kēnenā āmār ēi puyā mari pind'ai-dao. Ār āmorā khēyě āmūd kori; kēnanā āmār ēi puā mori put-on. And (let)-us eating rejoicing make; for my this son dying gēchhila, jiyā uthchhē; hāriyā gēchhila, pāoyā gēchhē.' Ār tārā āmōd uthsē; hārāi gĕsil, gĕsil, ziā pāwā gēsē. Ar tārā āmūd went, living found has-gone. And they rejoicing kartā lāgla. korto laglo. to-make began.

Tar bara puyā khēta āchhila. Se yebla barir gēchhē āibār lāgla Tar boro puā khētő āsil. Hé zēblā barir gēsē āibār lāglö His elder son in-field was. He when of-house to-come began near teu git ar nachar aoyaj śunla. Se ek chakar-re dakiya jigāila, 'kiyar lāgi git ar nasar awaz hunlo. He ek sakor-re dake zigāilő, 'kiyár lági then song and of-dancing the-sound he-heard. He a servant calling asked. itā hayar? Chākar tā-rē kaila, 'tumār bhāi āichhaïn, ār tumār bapë ëk itā hāēr?' Sākor tā-rē ko'ilo, 'tumār bhāi āisoin, ār tumār bāpē ak The-servant him-to said, 'thy brother has come, and is ?" thy father

khāni dichhain, kēnēnā tāin tā-rē bhālābhāli phiriyā āichhē pāichhain. fire kēnānā tāin tā-rē bhālābhāli āisē disoin, khāni him because he safe-and-sound feast has-given again having-come he-has-found-him." Î kathā śuniyā sē gusā haila, ār bārīt gēla-nā. Ēru thākiyā tār bāp bārē I köthā huniā hē gusā hoïlo, ār bārit gēl-nā. Ēru thākiā tār bāp bārē
This story hearing he angry became, and in-the-house went-not. This for his father out kaila, 'ata bachchhar dhari āiyā tā-rē minat karbār lāgla. Sē tār bāp-rē āiā tā-rē minot korbār lāglo. Hē tār bāp-rē ko'ilo, 'oto bossor dhori coming him-to entreaty to-make began. He his father-to said, so-many years for āmi tumār talē khāṭi, ār kunu-din tumār kathā pālāichhi-nā: tēō tumi āmi tumār tölē khāti, ār kunu-din tumār köthā fālāisi-nā: tēō tumī of-thee under am-working, and any-day thy word I-have-disobeyed-not : nevertheless thou āmā-rē kunu-din-ō, āmār bāndhav-sakal-rē laivā khusi-bāsi karibār āmā-rē kunu-din-ō, āmār bāndhōb-hōkōl-rē lōtā khushi-bāshi kōribār lāgi any-day, my friends taking merriment of-doing for me-to eguyā chhāgalar chhāō-ō dichha-na. Ār tumār i puyā āitē-u, tar lagi ēk āitē-u, sāgalār sāō-ō disō-na. Ār tumār i puā āitē-u, tār lāgi ak goat's kid-even thou-gavest-not. And thy this son immediately-on-coming of-him for a tār lāgi ak ĕauā a-single khāni dilāi, yadi-o sē nati-sakal laïyā tumār dhan urāichhē.' Sē tār puyā-rē khāni dilāi, zödi-ō hē nötī-hököl löiā tumār dhön urāisē.' Hē tār puā-rē feast thou-gavest, although he taking thy wealth has-squandered. He his son-to hariota kaila, 'tumi barābar-u āmār lagē āchha, ār āmār yētā āchhē sakal-u tumār; kö'ilő, 'tumi börābör-u āmār logē āsō, ar āmār zētā āsē hóköl-u tumār; art, and mine what-much is all-even (is) thine : said, 'thou always-even of-me near gēchhila, jiyā uthchhē; harāi gēchhila, bhāi mari ēi kintu tumar ziā hārāi ēi bhāi mori gēsil, uthsē; kintu tumār living has-risen; this brother dying went, Iost thy went, pāoyā gēchhē; ēr lāgi āmarā khuśi haiyā āmōd karā uchit." gesë; ër lagi amora khushi hota amud kora usit. pāwā we happy being rejoicing making (is) proper. has-gone; of-this for

[No. 53.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(CACHAR DISTRICT, ASSAM.)

আমি গাই চুরি করি না। আমার লগে এই আদাওতি কর্ত্রা। আমি কিসরের মোকদ্বমায় তালাবি করি। তার পরে নছিব আলী ঠাকুর ধন এরা আমারে কইলা তুই মোকদ্বমার তালাবি ছাড়িয়া দে। তার পর আমি রূপা মিঞা চৌধুরির বাড়ীত পরামর্শ করার লাগি গেছ্লাম, রাইত আট ঠার আমলে আমি সেই বাড়ী হইতে কিরিয়া আসতে উমরের বাড়ীর দক্ষিণে রাস্তার মধ্যে আমারে উমর, নছিব অলী, মুবেশ্বর, ঠাকুর ধন চৌধুরী, মুজেকর, ইয়াকুবে ধরছে। ধরিয়া আমারে মারছইন, পিটিত তিন চাইর বাড়ী মারছইন, কিলাইছইন তার পর উমরর বাড়ীত নিছইন গি। কাবুলী উমরর বাড়ীৎ থাকে। আগে উমরর ভনির লগে আমার তুন্ধি আছিল। কাবুলী আসা অবধি আমার লগে ছন্ধি নাই। কাবুলী তার বাড়ীত ২। ৬ মাস ধরি থাকে। এল্কুও আছে। তার ভনির বয়স ১৬ বৎসর হইব। বিয়া হয় নাই। আমারে ধর্লে আমি দোহাই দিছি। কেও আমারে উয়াস্থা কর্ছইন না॥

TRANSLITERATION AND TRANSLATION.

[In the phonetic transcription' represents the elision of an aspirate, which gives a pronunciation like that of h in the French word hote. S is hard as in this, sin. It is not pronounced like the sh in shell, which is represented by sh. Z is somewhat softer than the z of zeal, but not so soft as the s in pleasure.

Pronounce \tilde{a} as the a in hat; \tilde{e} as the e in met; \tilde{o} as the o in hot; \tilde{a} like a in all; and oi as in oil. The letter o (without any discritical mark) represents the sound of the first o in promote, and is the French word votre as compared with votre. It should be carefully distinguished from the \tilde{o} of hot.

Other consonants and vowels are pronounced as in the authorized Government system.]

Āmi gāi churi kari-nā. Āmār lagē ēi ādāoti kartrā. Āmi Kisarēr Ami gāi suri loge ei adaoti
with this enmity kori-nā. Amar lögē kortrā. Ami Kishorer I the-cow theft did-not. Of-me is-doing, mökaddamāy tālābi kari. Tār parē Nachhibāli Thākurdhan ērā āmā-rē kaīlā, mokoddomāi tālābi kori. Tar fore Nosibali Thakurd'on era ama-re ko'ilo, in-the-case looking-after do. Of-that after Nasib-'Ali (and) Thakur-dhan and-others me-to 'tui mokaddamar tālābi chhāriyā-dē.' Tār par āmi Rūpā Miñā Chaudhurir tui mokoddomār Tār för Of-that after tālābi sārĕ-dē. āmi Rūfā Miã of-the-case looking-after give-up. I Rupa Miyan Chaudhri's bāṣīt parāmarśa karār lāgi gēchhlām. Rāit āṭ-ṭār āmalē āmi sei bāṣī haïtē bārit förāmörshö körār lāgi geslām. Rāit āţ-ţār āmolē āmi hēi bāri hoïtē in-house consultation of-making for At-night at-eight o'clock that house from phiriya āstē Umarēr bārīr dakkh^yinē rastar-madh^yē āmā-rē Umar. fire āshtē Umorār bārir dakkhinē rāstār-modd'ē āmā-rē Umor. returning coming Umar's of-house on-south of-the road-in-the-middle me Umar, Nachhibālī, Mubēśwar, Thākurdhan Chaudhurī, Mujēphar, Iyakubē dharchhē. Nosibāli, Mubeshshor, Thakurd'on Sodri Muzefar, Yākūbē Naib 'Ali Mubeswar, Thakur-dhau Chaudhri, Muzaffar, Yakūb seized.

Dhai D'd Having-s	irë a	mā-rē mā-rē me	mārchhaïr mārsõin; they-beat;	200000000000000000000000000000000000000	tin	chāir sāir four	bāri bāri blows	m	ārchhaïn; ārsöin; ey-struck;
ki (they-also)	aichhain Ilaisoin: struck-with	tās	for	Umarar Umörár _{Umar's}	bārīt bārīt house-in	nichhaïr nisŏïn- they-took-(gi.	Kābulī Kābulī Kābulī	Umarar Umorár Umar's
bārīt bārit house-in	thākē.		Umarar Umorar Umar's	bhanir b'onir of-sister	lagē lògē with	āmār <i>āmār</i> my	dusthi dusthi intrigue	āchhil. āsil. was.	Kābulī Kābulī Kābulī
āsā āshā coming	abadhi obodhi since	āmār āmār my	lõgē di		ii. Ka	ābulī tān ābulī tān ibulī his		dui	tin mās tin māsh three months
dhari dhori for	thākē. thākē. lives.	Elku-ō Elku-ō Now-ev	āchhē. āsē. en-he-is.		ohanir b' <i>ŏnir</i> sister's	bayas böyösh age	shōla shullŏ sixteen	batsar bössör years	haība. hoībō. will-be.
Biyā Biyā Marriage	hay hoi	nāi. Ān	nā-rē dh	arlē āmi <i>ōrl'ē āmi</i> eizing I		10000000		āmā-rē āmā-rē me	uyāsthā uyāsthā help
karchha korsaïi did									

The dialect of Tippera closely agrees with that of Dacca. Two specimens are given,—one the parable of the Prodigal Son, and the other a statement made in court by an accused person.

The following special peculiarities may be noted:-

The tendency to drop aspiration is stronger even than in Dacca, the aspiration of even hard aspirated consonants being liable to be dropped. Thus $k'\bar{a}iy\bar{a}$, having eaten, for $kh\bar{a}iy\bar{a}$; $u\bar{i}tt\bar{a}$, having risen, for $uthiy\bar{a}$; $r\bar{a}k'a$ for $r\bar{a}kha$, keep; $mit'\bar{a}$ for $mithy\bar{a}$, false. Sometimes even aspirated consonants are dropped altogether, and a y substituted. Thus zayam $d\bar{a}y\bar{e}n$, for zakham $d\bar{e}kh\bar{e}n$ see the wounds. In the middle of a word, ch like chh, is pronounced as s. At the commencement of a word the pronunciation of ch is described as 'a cross between s and ch.' In the transliteration, I represent it in the first case by s, and in the second case by ts.

The elision of h is also carried further. Thus, as in Dacca, s is pronounced h. Thus $\tilde{a}shiy\tilde{a}$, having come, becomes, first, $\tilde{a}hiy\tilde{a}$, and then $\tilde{a}'iy\tilde{a}$; shuna, hear, becomes first huna, and then 'una.

In the declension of nouns, the accusative-dative sometimes ends in ra, as in $p\bar{a}t$ -ra, to the field.

The following are examples of the plural, <u>tsākrānīrā-rē</u>, to servants; naṭīnīrā-rē, to harlots; <u>tsākrarār</u>, of servants.

Special forms of pronouns, are $\bar{a}m\bar{a}r\bar{e}$, me, or to me; $\bar{a}m\bar{a}r$ or $\bar{a}mr\bar{a}r$, my; $tam\bar{a}r$, thy; $t\bar{e}$ or $t\bar{a}in$ (respectful) he; $t\bar{a}n-r\bar{e}$, to him (respectful); $t\bar{a}r\bar{a}r$, of them; $t\bar{a}r\bar{a}-r\bar{e}$, to them; $h\bar{a}y\bar{a}r$ or $h\bar{e}r$, of this.

In the Auxiliary verbs, s(chh) is sometimes disaspirated to s(ch). Thus we find $\bar{a}sa$, thou art; $\bar{a}sil$, he was.

Examples of the Perfect, are karsi, or karsi-ō, I have done; karsa, thou hast done; karssē and karsē, he has done.

For the Future, we have zāyyām, I will go; balbām, I will say.

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The Conjunctive Participle differs slightly from that of Dacca. Examples are,—bāiṭṭā, having divided; chaïllā, having gone; uïṭṭā, having risen; baïllā, having spoken; maïrā, having died; āinnā, having brought; āishshā, having come, and so on.

The Infinitive ends in to, as in b'arto, to fill, or in tam, as in ka'itam, to say.

AUTHORITIES-

A brief account of the pronunciation in vogue in Tippera, will be found on p. 7 of a General Report on the Tippera District, by J. F. Browne, C.S.; Calcutta, 1860.

[No. 54.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(TIPPERA DISTRICT.)

এক বেডার ছই পুৎ আচিল। তারার মাইজে ছরুলা তার বাপ্রে কইল বাবুও! মালামাল যেতান আমি পায়ান্ হেতান্ আমারে দেও। তাতে তে তারার্ মাইজে যততান্ আছিল হগলতান্ বাইটা দিল। পুরা দিন বাদে ছরুত্লা হগলতান্ অন্তর করি বৌৎ দূর্দেশে চইলা গেল্। আর তে হেখানে বাউস্যামি কইরা হগ্গলতান্ খোয়াইল। তে হেখানে হগ্গলতান্ আরাইল্ বাদে ঐ মুলুকে বারি রাট্ লাগিল ভাতে তে ছিদ্দতের মাইজে পড়িল্। ঐ মলুকের এক জনের আশ্রা লইল্। তে তার পাংর হুয়র চরাইতো দিল ভার বাদে ভ্য়রে যে চুগল্ কাইত তে হিতান দিয়া পেড্ডা বর্তো চাইল্ কিন্তু কৈ ভারে দিল না। তার বাদে তার উস্ অইল্ আর কইল্ আমরার বাপের কত মুনি মামু কতলা খায় কতলা ফেলায় আর আমি বুকে মরি। আমি উইটা আমার বাপের কাচে বায়্যাম তান্রে বলবাম্ বাবুও! আমি ঈশ্বরের কাচে ও তুমার কাচে পাপ করচিও, আমি আর তুমার বেডা বইলা কইতাম পারি নাও। তুমার বাড়ির মাইজে একজন মুনি করি আমারে রাক। তার বাদে উইটা তে তার বাপের কাচে গেল। কিন্তু তে দুরে থাকতে তার বাপ তারে দেখিল্ আর মায়াতে তে দেউড়াইয়া গিয়া তার গলাৎ দরিল্ও চুমা দিল। পুতে বাপ্রে কইল বাবুও! আমি ঈশ্বর ও তুমার কাচে পাপ করচিও আমি তুমার বেডা বইলা কইতাম পারিনা। কিন্তু বাপে তার চাকর চাক্রাণীরারে কইল্ কুব্বালু কাপর আইয়া তারে পিন্দাইয়া দেও, উগলা আংডি এক জুর বিনামা আইয়া দেও আর আমরা কাইয়া লইয়া কুব আমুদ আলাদ করি; কিএরে কই আমার এই পুতে মৈরা গেচিল্ বাইচ্চা আইচে; আরাইয়া গেচিল্ পাওয়া গেচে। হেয়ার বাদে তারা कृत् तक खुक कतिल्॥

আর তার বড় পুতে পাৎরে আচিল্। তে বাড়ির কাচে আইয়া রঙ্গ তাম্সা গান বাজনা শুনিল্। তে তখন্ বাড়ির চাকররার মাইজে এক জন্রে জিলাইল্ ইতান্ কিতান্ ও! তে কইল্ তুমার বাই বাড়িৎ আইচে আর তুমার বাপ থাউনের বোউতান্ কর্চে। কিয়েরে যে তাইন্ তারে বাইচো পাইচে। কিয়ে তে রাগ অইল্ বিৎরে যাইতে চাইল্ না, হের বাদে তার বাপ গাটার আগায় আইস্সা কথ্থ মতে বুজাইল্। তাতেতে তার বাপ্রে কইল্, উন, আইজ বচর দইরা তুমার সেবা করচি, আর তুমার সাথে উইজ্জা কতা কই নাই, অত বচরের মাইজে আমারে উগ্লা পাডিও দেও নাই যে আমার বন্দ তারারে লইয়া আমুদ করি। আর তুমার এই পুৎ নটানীরারে তুমার হগ্গল বিভি বেসাৎ কাওইচে আর তে যখন আইল্ তার লাইগ্গা কন্তান্ থাওনের যুগার কর্চ। কিন্তু তার বাপ কইল্ পুৎও! তুমি হগল্ দিন আমার কাচে আচ আমার যেতান আছে হগ্গলতান তুমার। কিন্তু তে মইরা গেচিল্ বাইচ্চা আইচে, আরাইচিল পাওয়া গেচে তাইতে এনা আমুদ আলাদ করি॥

[No. 54.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(TIPPERA DISTRICT.)

Ak bădār duï put āsil. Tārār māizē hurulā tār bāp-rē ka'il, One person's two sons were. Of-them among the-younger his father-to said, 'bābu-ō, mālāmāl zē-tān āmi pāyām, hētān ămă-rē dăō.' Tātē 'father-O, property what-much I will-get, that-much me-to give.' Thereon tē tārār māizē zat-tān āsil hagaltān bāiṭṭā dil. Thurā din he of-them among what-much was everything having-divided gave. A-few days huruhulā hagaltān attar kari baut dūr after the-younger-one everything collected having-made very distant in-country chailla-gel, ār tē hēkhānē bāushāmi kairā haggaltān khowāil. Tē went-away, and he there dissipation having-done everything wasted. He hēkhānē haggaltān 'ārāil bādē, ai mulukē b'āri rāt lagil; tā-tē there everything losing after, that in-country great famine commenced; thereon të siddatër māizē paril. Ai mulukēr āk zanēr āśrā lāïl. he of-want in fell. That of-country one of-person refuge he-took. He his pāt-ra huyar tsarāitō dil Tār bādē huyarē zē tsugal field-to swine to-feed gave(sent). Of-that after the-pigs what husks used-to-eat, tē hitān diyā păddā b'arto tsa'il, kintu kai tā-rē he them by-means-of his-belly to-fill wished, but anyone him-to gave-not. Tar bādē tār 'ush 'aïl. ka'il, 'āmrār bāpēr ār Of-that after his sense became, and he-said, 'my father's how-many muni-mānu katlā khāy, katlā phălāy, ār āmi b'ukē mari. servants how-much eat, how-much throw-away, and I by-hunger die. Ami uïtt'ā, āmār bāpēr kāsē zāyyām, tānrē I having-arisen, my father's in-neighbourhood will-go, him-to I-will-say, "bābu-ō, āmi īsh arēr kāsē ō tumār kāsē pāp karsi-ō; āmi ār tumār "father-O, I of-God near and of-thee near sin have-done-also; I again thy baïllā ka'ītām pāri nā-ō. Tumār bārir māizē ak zan son having-called to-say can not-also. Thy of-house in one person servant āmā-rē rāk'a." Tār bādē kari uïtt'ā tē tār bāpēr kāsē keep." Of-that after having-risen he his of-father near having-made me gěl. Kintu tē dūrē thāktē tār bāp tărē dăkhil, ār went. But he in-distance remaining his father him saw, and in-compassion tē děurāiyā giyā tār galāt d'aril, õ tsumā dil. Putē he running going his on-neck seized (him), and kiss gave. The-son ka'il, 'bābu-ō, āmi īsh'ar ō tumār kāsē pāp bāp-rē the-father-to said, 'father-O, I God and of-thee near sin have-done-also,

āmi tumār bādā bailla ka'itām pāri nā.' Kintu băpē having-called to-say I thy son can not.' But the-father his tsākrānīrā-rē ka'il, 'k'ub b'ālu kāpar tsākar āinnā tā-rē servant (and) female-servants-to said, 'very good clothes having-brought him-to āngdi ăk-jur bināmā pind'āiyā-dāō, uglā āinnā dăō, ring a-pair shoes having-brought give, and put-on, a (let)-us k'āiyā laïyā k'ub āmud āllād kari. Kiē-rē-ka'i, āmār ēi putē having-eaten etcetera much merriment joy make. Because my this son bāissā găsil, āisē; 'ārāiyā găsil, having-died went, having-survived has-come; having-been-lost had-gone. Hayar bade tara k'ub pawa-găsē.' rang shuru karil. has-been-found.' Of-this after they much rejoicing beginning made.

Ār tār bara pūtē pāt-rē āsil. Tē bārir kāsē ā'iyā And his eldest son the-field-in was. He of-the-house near having-come rang-tamshā găn bāznā shunil. Tē takhan bārir rejoicing-merriment singing music heard. He then of-house of-the-servants zan-rē zingāil, 'itān kitān o?' māizē ăk Tē ka'hil, tumār b'āi among one person-to asked, 'this what?' He said, * thy brother bārit ār tumār bāp khāonēr ba'ut-tān karssē. Kivē-rē āisē, thy father of-eating much has-made. Because to-the-house has-come, and zē tāin tā·rē bāissā pāisē.' rāg Kintu tē aïl, b'it-re that he him surviving has-found.' But he angry became, inside to to-go tsāil-nā. Hēr bādē tār bāp gātār āishshā, kattha-matē āgāy wished-not. Of-this after his father of-the house in-front having-come, by-words Tātē tē tār bāp-rē ka'il, 'una, āiz basar d'airā tumār buz'āil. remonstrated. Thereon he his father-to said, here, so-many years during thy ār tumār shāthē 'nīzzā katā ka'i service I-have-done, and of-thee with disobedient word I-have-said not, yet basarēr māizē āmārē uglā pādi-ō dăō năi, zē ămăr band' tără-rē of-a-year in me-to a kid-even thou-gavest not, that my friends them āmud kari; ār tumār ēi put naţīnīrā-re tumār having-taken, merriment I-may-make; and thy this son to-harlots thy haggal bitti-băshāt k'āwaïsē. är tē zakhan āil, tār whole wealth-goods has-caused-to-be-eaten, and he when he-came, kat-tān khāonēr zugār karsa.' Kintu tār bāp for-the-sake how-much of-eating preparation hast-thou-made.' Buthis father 'Put-ō, tumi hagal kā'il, din āmār kāsē āsa, zē-tān āsē āmār said, 'Son.O, thou every day of-me near art my whatever is hagal-tan tumār; kintu tē mäirä găsil, bāissā aisē: everything thine(is); but he having-died went, having-survived has-come; pāwā-găsē, tăitē ēnā āmud āllād kar.' was-lost, has-been-found, therefore thus merriment joy let-us make.' Bengali. 212

[No. 55.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(TIPPERA DISTRICT.)

দরমবতার ! আমার হউরিরে অস্সলে মারিনা, মিত্যা নালিস কচে । তান্ কুতে আমারে মাচে, আমি গেছে মঙ্গলার দিন্ ছুব্রে পাঁয়রে চোঁয়া কার্তো বুলি গেচিলাম্। মাদানে বাড়িৎ আইয়ার দেখি আমার জননা বাড়িৎ নাই। হচ্ছে আলি করি আমার ইগ্গা ছোট রাক্তল্ পোলা আচিল্ হেতারে জিঙ্গাইলাম্ তাই কোণ্ডে ? তে কৈল্ আমার হউরি আইয়া কুশলা কুপরামশ্ব দি লই গেচে গৈ। দরমবতার, হেতির পিন্দনে গলাৎ আচ্লি আচিল্, নাকৎ বোলাক্ আচিল্, ফায়য়ে বেক্ খাড় আচিল্ হিতান্ ছদা গেচে গৈ। আমি হক্তদিন দিন গুদান্তে রাইতে মিজিমের বাদে গায়ের আঁইঞ্যাৎ লই হেতির বাপের বাড়ি গেলাম্ আরি। আইঞ্যাৎরা হগ্গলে মাইজ উঠানৎ ছপের বিতরে থিয়াইচে। আমি হেতারার পূরবের বিটার আদগড়ার বাইন্ ছয়ারে ওডার উর্পে গেচি বাদে আমার বড়গিরী কোন্ কুল্ অন্ দোমরাইয়া আই লডিদি বস্ বৈরের বিত্রে এক বাড়ি মাইচেচ। ফির উইটা দাপ্নায় বাড়ি মাইচেচ। আমার শেলক হিচ্ কুল দি কনি ও চট্কনা মাইচেচ। দরমবতার আমার জয়ম দেয়েন। আমার হউরি ছদা বানি কাটি করি জেরবার করনেরলাই আমার খন্ তালাক্ লই আমার বৌগা দোছরা খানে ছাদি দিতো বুইলা মাইরপিটের মিত্যা নালিস কচেচ॥

[No. 55.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(TIPPERA DISTRICT.)

D'aramabatar, ashshalë āmār haüri-rē māri-nā. Mit'a I-did-not-beat. A.false Incarnation-of-justice my mother-in-law really Tan phute amare māssē. Āmi gasē mangalbar-din kassē. has-beaten. I went on-Tuesday complaint she-has-made. Her 80n me pävrē kārtō buli găsilām. sub'-rē tsova Mādānē at-dawn the-hills-to fire-wood to-cut saying (for) I-went. In-the-afternoon home děkhi āmār zananā bārit nāi. Hazzē Ali kari āmār iggā wife at-home is-not. Hājī 'Alī named my having-come I-see my sõta rākkal-põlā āsil. Hētā-rē zingāilām, 'tāi kondē?' Tē Him I-asked, 'she where?' He small shepherd-boy was. said (that) āmār haüri āiyā ku-shalla ku-paramarsh di. laïmy mother-in-law having-come bad-advice having-given, had-takenhētir pind'anē, D'aramabatar, galāt her-away. Incarnation-of-justice, of-her worn, on-the-neck a-neck-ring was, phayayê bêk-kharu asil, hitan-hudda bőlák āsil. was, on-her-ankle an-anklet on-the-nose a-nose-ring was, there-with she-has-Āmi haru-din din-gudāstē-rāitē, makrimēr gai. the-day-before-yesterday at-the-time-of-evening, of-the-makrim-I gone-away. gayer äinsät laï hētir bādē, bāpēr prayer after, the-village's panchayat taking her father's to-the-house 'Āiñsāt-rā haggalē māiz gălam-ari. I-went. The-members-of-the-panchayat all in-the-middle (of-the) courtyard sapēr b'itrē thiyaisē. Āmi hētārār pūrbēr b'itar stood. 1 their of-the-east of-the-house of-the-additional-shed of-a-mat on ōdār-urpē gēsi, bādē āmār bāin-duyārē bargiri at-the-back-door steps-in-the was-gone, afterwards wife's-elder-brother my kön kūl-than domrāiyā āi ladidi bash b'airer what direction-from running having-come a-stick-with at-once bāri māissē uïtt'ā dāpnāy b'itre ăk phir he-beat again on-the-shoulder-blade stick-(blow) rising 011 his-kūl maissē. Amar shēlak bāri he-struck. My wife's-younger-brother back-direction from a-stick-(blow) tsatkanā māissē. D'aramabatar āmār zavam kani elbow-blow struck. Incarnation-of-justice wounds slap my

dăyen. Āmār hauri hudā bāni-kāţi kari zerbār karaner see. My mother-in-law for-nothing machinations having-made ruined making (me) Uāi āmār than talāk lai āmār baugā dosrā-khāne sādi for me from divorce obtaining my wife in-another-place (in)-marriage ditō buīllā māir-piţēr mit'ā nālish kassē. to-give intending of-assault false complaint has-made.

FREE TRANSLATION OF THE FOREGOING.

Incarnation of justice, I have not really beaten my mother-in-law. She has laid a false charge. Her son has beaten me. Last Tuesday I went to the hills at dawn to cut firewood. On returning in the afternoon I did not find my wife at home. I had a small shepherd boy named Hājī 'Alī whom I asked, 'where is she?' He said that my mother-in-law had come and, giving her evil advice, had taken her away. She had a neck-ring on her neck, a nose-ring in her nose, an ankle-ring on her ankles. She has gone away with them. The day before yesterday in the evening after the time of the makrim prayer I went to her father's house with the panchāyats of the village. The panchāyats stood on a mat in the middle of the courtyard. I was on the steps of the back door of the additional shed attached to the hut on the eastern bhiti, when the elder brother of my wife came running, from where I know not, and struck me on my calf with a stick; again rising, he struck me on my back below the shoulder. My wife's younger brother gave me a slap, and a blow with his elbow from behind.

Incarnation of justice, see my wounds. My mother-in-law has without cause laid this plot against me and instituted this false charge in order to ruin me, and after obtaining my wife's divorce to give her in marriage elsewhere.

More than a hundred miles south-east of Dacca, at the mouth of the River Megna lies the island of Sandip, with a population of 100,000, now forming part of the District of Noakhali. Although the language of the island of Hatiā to the west, of Noakhali to the north, and of Chittagong to the east, is the South-Eastern dialect of Bengali, which is usually named after the District of Chittagong, the language of Sandip is a curious isolated example of the Eastern Bengali spoken in the Dacca District. This is probably due to the circumstances under which the island was populated. The following history of Sandip is condensed from the pages of the Statistical Account of Noakhali.

Cæsar Frederick, the Venetian traveller, in 1565 described the inhabitants of Sandip as "Moors"; and stated that the island was one of the most fertile places in the country, densely populated and well cultivated. Purchas, circ., 1620 A.D., mentioned that most of the inhabitants were Muhammadans; and there are now several mosques in the island two hundred years old, and others on the mainland of a still greater age. The Muhammadan population of the islands around the mouths of the Megna practised piracy up to a comparatively recent date. The last pirate of note was one Dilal, Raja of Sandip, who kept a small army in his pay. He was eventually captured by the Nawab of Bengal, and ended his days in an iron cage at Murshidabad. From the time that Sandip first came under British administration, it formed a constant source of disquiet. It afforded an asylum for the refuse of the river Districts from Dacca southwards, and had a mixed population of Hindus, Musalmans, and Maghs, who formed on the island agricultural colonies, fishing settlements, piratical villages, and robber communities. The subordinate tenants kept up a bitter quarrel with the landholder-in-chief, and every class seemed to have a grudge against the rest, and some complaint to make against Government. But the

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firm administration of the British officials gradually produced its effect. A Commissioner was appointed to measure and partition the island. His appearance, however, was at first only the signal for new disorders. He, on the one hand, complained of 'obstructions and difficulties,' thrown in the way of his executing his duties; while on the other hand, the $t\bar{a}l\bar{u}kd\bar{a}rs$ forwarded a bitter petition and lament. Ultimately the troublesome island was placed under the direct management of the Collector, who was ordered to conduct a land settlement. This was subsequent to 1785. In 1822 the island was made over to the newly constituted District of Noakhali.

If we are permitted to take language as a test of origin, we may assume that the majority of the heterogeneous collection of pirates, fishermen and agriculturists, who formed the population of Sandīp when it came under British administration, came from the neighbourhood of Dacca. As will be seen, the dialect closely resembles that of the Districts of Dacca and Tippera.

Of the three specimens here given, the first is the parable of the Prodigal Son. The second and third are folk-songs. The third is historically interesting, as it shows that the inhabitants of the island have still the same objection to having their land measured, and the same lawless instincts, including a readiness to apply the 'red bull,' i.e. fire, to the houses of anyone who might harbour the objectionable land-surveyors.

The remarks regarding the dialect of Dacca also apply here. As special forms, we may note, the dative plural, $t\bar{a}r$ -ga- $r\bar{e}$, to them; the use of the verb $dit\bar{e}$, to give, to form inceptive compounds, as in $karan\ dila$, they began to do; and the infinitive in $t\bar{a}m$, which we have also met in Tippera. Here it occurs in the third specimen, in the phrase, $ka\bar{i}rtam\ dit\bar{a}m\ na$, we would not allow to do. There is a tendency to elide the letter r, as in the word $matt\bar{e}si$, I am dying, and in $b'a'itt\bar{e}$, to fill. The other forms will be found dealt with under the head of the dialect of Dacca.

[No. 56.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(SANDĪP, NOAKHALI DISTRICT.)

এক শক্সের ছই বেটা আছিল। তাদের মধ্যে ছোট বেটা বাপেরে কৈল, বায়াজি, মাল্ মান্তা বা আমার হিসায় পরে তা আমাকে দেন্। তাতে বাপ তার মাল মান্তা তার্গরে ভাগ্ করি দিল। অল্লিন পরে ছোট বেটা মাল মান্তা জমা করি দূর্দেশে চলি গেল্, হিয়ানে সে বেছদিগি করি নিজ দোলত্ উড়াইল। সমস্ত খরচ্ অই যাওনের পর, সে দেশে শক্ত রাট্ হইল; তাতে সে কফ পাওন্ দিল। তখন্ সে বাই সে দেশের একজনের আশ্রা লৈল্। সে তারে শুয়র চড়াইতে গেরামের জমিতে পাঠাই দিল। হিয়ানে সে শুয়রর খোরাক্ ভুশী খাই পেট্ ভৈত্তে চাইত; কিস্তু তাও তারে কেও দিতনা। ইহাতে তার হশ অই কৈল, আমার বাপের মোসারার নকর চাকরেরা রুটী খাইয়াও বাচায়, আর আমি ইয়ানে পেটের ভোকে মত্তেছি! আমি বাপের কাছে যাই কয়, বায়াজি, আমি খোদার কাছে আর আপ্নার সাক্ষাত্ গুণা কর্ছি। আর আমি আপ্নার বেটার কাবেল ন; আপ্নার এক মোসারার চাকরের মতন করি আমাকে রাখেন। পরে সে উটা তার বাপের কাছে গেল্। তার বাপ দূরে থাই তারে দেখি তার লাই রহমত হৈল, দৌড়ি যাই তার গলা ধরি তারে চুমা দিল। বেটা বাপকে কৈল বায়াজি, আমি খোদার কাছে আর আপ্নার সাক্ষাত্ গুণা কর্ছি, এখন আর আপ্নার বেটার কাবিল ন। তাতে বাপে তার চাকর বাকরকে কৈল্ ভালা কাপড় আনি ভারে পিন্দাও; হাতে আংটা দেও, ভৈরে জোতা দেও; চল আমরা খাই আর খুসী করি; কারণ আমার এই পোলা মরি গেছিল্ এখন জিন্দা হৈছে; তারে হারাণ গেছিল্, এখন পাওয়া গেছে। তাতে তারা খুসী করণ দিল॥

ভার বড় বেটা গোলাতে আছিল; যখন সে বাড়ীর কাছে আই পৈছল, নাচ্না গানা শুনন্ দিল। তাতে সে একজন চাকরকে জিজ্ঞাইল, এগিনের মত্লব কি ? সে কৈল, আপ্নার ভাই আইছে, আপ্নার বাপে এক জেকত দিছেন, কারণ তিনি তাকে ছহি সেলামত পাইছেন্। তাতে সে রাগ অই ভিতরে গেল্না; তার বাপ বাইরে আই তারে হাইদ্ল। সে জওয়াবে বাপেরে বৈল্ল, দেখেন, অনেক বছর অবিদি আমি আপ্নার খেদ্মত্ করি, আর কোন দিন কোন ছকুম্ ওদল্ করিন; তও আমার দোস্ত আশনার লগে খুসী কর্তে একটা বক্রী বাচ্চাও আমাকে দেন্ নাই; যেম্নে আপ্নার এই বেটা আইল, যে কছ্বির লগে অপ্নার মাল্ মান্তা খাই হালাইছে, হেম্নে তার্ লাই জেকত্ দিলেন্। তাতে সে বৈল্ল, বেটা, তুমি হামেসা আমার সাথে আছ, আমার যা আছে তা তোমার। আমরা খুসী হওয়া উচিত হয়; কারণ তোমার ভাই মরি গেছিল্ আবার জিন্দা হৈছে; হারাণ গেছিল, পাওয়া গেছে॥

[No. 56.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(SANDĪP, NOAKHALI DISTRICT.)

[In the phonetic transcription' represents the elision of an aspirate which gives a pronunciation like that of λ in the French word hôte. Z is somewhat softer than the z of zeal, but not so soft as the s in pleasure. The letter* (above the line) is very faintly pronounced, and is, indeed, hardly audible.

Pronounce \tilde{a} as the a in hat; \tilde{e} as the e in met; \tilde{o} as the o in hot; and oi as in oil. The letter o (without any discritical mark) represents the sound of the first o in promote, and is the o in the French word votre as compared with vôtre. It should be carefully distinguished from the \tilde{o} of hot.

Other consonants and vowels are pronounced as in the authorized Government system.]

Ek <i>Āk</i> One	śaksēr shŏkshēr man's	dui be	tā āchhil ētā āsilō ons were.	. Tādē	r modd'e	ē chhōṭa sōṭō the-younger	bēţā be	āpērē āpē-rē -father-to
kaila, ko'ilō, said,	'bāyāji, 'bāāzi, 'father,	māl-māti māl-māti the-proper	ā zā			parē, tā porē, tā falls, that	āmākē āmākē me-to	dēn.' dēn.' give.'
Tāte Tātē Thereon t	bāp tār bāp tār he-father his	māl-mā	ttā tārg	orē b'āg		THE RESERVE	Alpa di <i>Ŏlpŏ di</i> A-few da	n porē
chhōṭa sōṭŏ the-younge	bēţā	māl-māttā māl-māttā his-property	zómā	kari kõri having-made	dürdésé dürdéshé a-far-land-to	chôli-gēl	. Hiān	ē shē
bēhudigi bēhūdigi dissipation	köri	niz de	ulŏt ūrė		Samasta homosto All	kharach khŏrŏch spent	aï-yāonē oï-zāonē on-being-	r-por,
sē-dēśē shē-dēshe in-that-land		rāt 'oïl	la; tātē ō; tātē ne; thereon	sē kas shē kosi he trou	hțŏ pão	n dilō.	Takhan Tokhon Then	sē shē he
yāi zāi going	sē dēśēr shē dēshēr of-that-land	ēk janēr <i>āk zŏnēr</i> of-one-person	āsrā li	ail, Sē ōil. Shē took. He	tā-rē s	hūŏr <u>ts</u> ŏr	aitē gě	rāmēr rāmēr he-village
jamitē zōmitē in-the-land	pāṭhāi-dil pāṭhāi-dil sent.		nē shē s		horāk b	husi khāi hushi khāi chaff eating	i pat l	bho'ittë to-fill
chā'ita; <u>ts</u> ā'itō; wished;	kintu	tā-ō tā	-rē kēō -rē kēo n-to any-one	dita-nā ditō-nā used-to-give	i. Ihātē	tār 'ū	nse becoming	kaila, ko'ilō, be-said,
'āmār 'āmār 'my	bāpēr n father's	oshārār of-hire	naphar chā nŏphōr- <u>ts</u> ā slaves-servi	korērā a	ruti khe	iiā-ō bāc g-even have	chāy, ār chāy, ār spare, and	
iyānē iānē here	pățēr b	okē n		Ami bāj	pēr kāch p <i>ēr kā</i> s ather ner	sē zāi	kamu, kōmu, will-say,	" bāyāji, " bāāzi, "father.

āmi Khōdār kāchhē ār āpnār sākh!āt gunā karehhi. Ār āmi āmi Khōdār kāsē ār apnar shāikhāt gunā korsi. Ar āmi thy of-God near and in-presence sin have-done. Any-more 1 āpnār bētār kabel āpnār ek mösárár na; chākarēr matan kari āmā-kē āpnār bētār kābil no: apnar ak moshārār tsākorēr moton kori āmā-kē son-of fit (am)-not; thy of-hire one of-servant like making me räkhen." Pare sē uti tar bāpēr kāchhē gēl. Tār bāp dūrē thāi rākhēn." Porē shē utitār bāpēr kāsē gēl. Tār bāp dürē thāi keep." After he his rising of-father near went. His father at-distance remaining tā-rē dēkhi, tār-lāi rahamat haila. dauri yāi galā tār dhari tā-rĕ tā-rē dēki. tār-lāi rohomot 'oilō, dauri zāi $t\bar{a}r$ gölä d'ori tā-rē him seeing, of-him-for pity became, running going his neck seizing him-to kaila, 'bāyāji, 'āmi chumā dila. Bēţā bāp-kē Khödar kachhē ar āpnār · bāāzi, dilō. ko'ilō, tsumā Bētā bāp-kē āmi Khōdār kāsē āpnār · father, kiss gave. Son father-to said, I of-God and thy karchhi, ēkhan ār sākhaāt gunā āpnār bētār kābil na.' Tātē bāpē tār shāikhāt gunā korsi, ākhon ār āpnār bētār kābil no. Tātē bāpē tār have-done, sin in-presence now more thy of-son fit (am)-not.' Then the-father his · bhālā chākar-bākar-kē kaila, kāpar āni tā-rē pindāo; hātē āngti tsākor-bākor-kē ko'ilō. 'b'ālā kāpor tā-rē āni pind'āō; hātē āngti servants-etcetera-to said. ' good clothes bringing him-to put-on; on-hand a-ring dēō. bhaire jōtā dēō. Chala, khāi āmarā ār khusi kari; kāran dao. b'oire zōtā dao. Tsolo. āmorā khāi ã9° khushi kori; kāron on-foot shoe eating put. Come, (let)-us and merriment do; because gēchhil, āmār pola mari ēkhan jindā haichhē; tā-rē hārān gēchhil, āmār pola möri gēsil, äkhŏn zindā 'oisě: tā-rē 'ārān-gēsil, this son having-died had-gone, now alive has-become; him I-had-lost. ēkhan pāoyā-gēchhē.' Tātē tārā khusi karan dila. akhon pāwā-gēsē.' Tātē tārā khūshi körön dilo. has-been-found.' Thereon they merriment to-make began.

āchhil; yakhan Tar bara bētā golate bārīr kāchhē sē āi paichhal, Tar boro bētā gölätě āsil; zökhön shē bārir kāsē His big son in-field was; when he of-the-house near baving-come arrived, gana dila. nāchnā śunan Tătē chākar-kē jijnāila, sē ēkjan 'ē-ginēr nātsnā gānā shūnon dilō. Tātē shë akzon tsākor-kē jiggāilo, · ē-ainēr singing to-hear he-began. Thereon dancing he one-person servant asked, 'āpnār bhāi āichhē, āpnār bāpē ek jēphat dichhēn, ki? matlab Sē kaila, motlob ki? Shē ko'ilō, 'apnar b'ai āisē, āpnār bāpē āk zēfot disĕn. He brother has-come, the-meaning what? said, * thy thy father a feast has-given. tā-kē chhahi kāran tini selāmat pāichhēn.' Tātē sē rag aï bhitare tini tā-kē sŏhi. kāron shělāmot pāisēn.' Tātē shē rāg 'oi b'itore ha him safe sound because has-got.' Thereon angry becoming he inside gēl-nā; tār bap bāirē āi tā-rē hāidla. Sē jaoyābē bāpē-rē bailla, bāp bā'rē āi tā-rē hāidlō. Shē jowabē bāpē-rē boillo. outside his father coming him remonstrated. He in-answer father-to said, 'dekhen, anek bachhar abadi āmi āpnār khedmat kari, ar kona din onek bosor ŏbād'i 'dakhen, âmi āpnār. khědmot kori, ar kōnŏ din years from Lo, many I thy service do, and day any Bengali. 2 x 2

lagē khusī kona hukum ōdal kari-na; ta-ō āmār dosta āśnār kartë hukum ödől kōri-nō; ta-o āmār dosto āshnār lögē khūshi kortē disobeyed 'made-I-not; still any order friends relations people my merry to-make bāchchā-ō āmā-kē den nāi; yēmnē ek-ti bakri āpnār ēi bēţā āil, ak-ti bōkri bāchchā-ō āmā-kē dān nāi; zēmnē āpnār ēi bēţā āil, zē a-single kid-even goat to-me thou-gavest-not; when this thy son came, who kachhbir-lagë āpnār māl-māttā khāi hālāichhē, hēmnē tār lāi jēphat kösbir-lögē āpnār māl-māttā khāi halaise, hēmnē lāi tär zēfot of-harlots-with thy property eating wasted, then of-him for a-feast dilen.' Tātē bailla, 'bētā, sē tumi hāmēsā āmār sāthē āchha: āmār dilĕn.' Tātē boillo, 'bēļā, 8hē tumihàmēshā āmār shāthē āsō: āmār thou-gavest.' Thereon he said, 'son, thou always of-me with art: mine yā āchhē tā tomar. Amara khusī haoyā uchit hay; karan tomär $z\bar{a}$ āsē tumār. Āmorā tā khushi hōwā utsithöy ; kāron tumār what that thine-(is). We merry becoming because thy proper is; bhāi mari gēchhil, ābār haichhē; jindā hārān gēchhil, pāoyā-gēchhe.' b'āi gēsil, ābār mori zindā 'oisē; hārān gēsil, pāwā-gēsē.' having-died had-gone, again brother alive has-become; lost had-gone, has-been found

[No. 57.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA BHASHA.

EASTERN DIALECT.

(SANDĪP, NOAKHALI DISTRICT.)

SPECIMEN No. II.

- (১) আলিম তুই ওয়াজেতে শুন্লে মোসলমান। ছখি তুই ছখানলে পাইলে কল্যান॥
- (২) ভিক্ষায় তুষ্ট ভিকারী কাঞ্চালে পাইলে ধন। স্থাদের টাকা শীঘু পাইলে তুষ্ট মাহাজন॥
- (৩) মহব্বত আলী কহে বাঞ্চা উদ্দিশ না পাই। শশুর বাড়ী জামাই তুষ্ট নোয়া নবিন খাই॥
- (8) জালিয়া তুউ জাল বাওনে যদি পায় মাছ। স্থতার তুউ কারিগরি পাই ভালা গাছ॥
- (৫) আসক তুই মাশুক পাইলে প্রেমাধিক সথা। নারী তুই অলংকারে পুরুষ পাইলে বাঁকা॥
- (৬) পাখী তুই পাখা হস্তে উড়ি বসে গাছে।

 ময়ুর তুই মেঘ ধরিলে পেখন ধরি নাচে॥
- (৭) নাইয়া তুষ্ট না বাহনে যদি হয় রুজি। উল্লান গালে পাল খাটিলে তুষ্ট দাঁড়ি মাঝি॥
- (৮) ধুকা দিয়ে টাকা রুজি করে টন্নিগণ। প্রসা লইয়া গোপনেতে তৃষ্ট আমলাগণ।
- (৯) হাকিম তুই হুকুমেতে যদি না হয় রদ।
 কিশের টাকায় উকিল তুই মিছা কথার হদ।
- (১০) নাচিতে নেতকী যদি পুরস্কার পায়। লাছ পড়িলে পুলিশালা তুফ সর্ববদায়॥
- (১১) অলি তুই ফুলের মধু ফুলে তুই মালী। পণ্ডিত তুই কাবাশান্তে দেব তুই ডালী॥
- (১২) ব্রহ্মা বিষ্ণু শিব তুই জীবাদ্মা ভক্তি। বৈকুঠে যাইবে যার ত্রিদেবের শক্তি॥

[No. 57.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(SANDÎP, NOAKHALI DISTRICT.)

SPECIMEN No. II.

TRANSLITERATION AND TRANSLATION.

[In the phonetic transcription' represents the elision of an aspirate, which gives a pronunciation like that of A in the French word hôte. Z is somewhat softer than the z of zeal, but not so soft as the s in pleasure. The letter * (above the line) is very faintly pronounced, and is, indeed, hardly audible.

Pronounce \tilde{a} as the a in hat; \tilde{e} as the e in met; \tilde{o} as the o in hot; and oi as in oil. The letter o (without any discritical mark) represents the sound of the first o in promote, and is the o in the French word votre as compared with votre. It should be carefully distinguished from the \tilde{o} of hot.

Other consonants and vowels are pronounced as in the authorized Government system.

sonant	s and vowels	are pronounced	as in the autho	rized Governmen	t system.]	
(1)	Alim	tushta	oyājētē	śunlē	Mōsalmān.	
	Ālim				Möshölmän.	
A-	learned-man	(is)-pleased	at-preaching	if-listen(-to-him)	Musalmäne.	
	Dukhi	tushța		alē pāilē		
	Dukhi	tushtö	dukhān	öle paile	kõillän.	
	A-sad-man	is-pleased	in-the-fire-of	adness getting	happiness.	
(2)				kārī, kāng	AND REAL PROPERTY.	dhan
	B'ikkhy	āy tush	to b'ik	āri, kān	gālē pāilē	dhon
	By-alms	plea	sed (is) a-b	eggar, a-poo	r-man when-he-get	s wealth
	Suder				ushța māhā	
	Shūd'ēr	tākā	shia'rŏ	pāilē t	ushţō māhā	Jan.
	Of-interest	the-money	quickly	getting r	ensed is-the-mone	avalandar
(3)			hē bāñel			ey-tender.
	Mohobbo	otāli ko	hē tans	ā oddish	freezy.	
	Muhabbat			e object		nt.
	Śaśu	r b			nōyā , nabin	
	Shos		āri cān	ai tuehta	noā nobin	khāi.
			he-house a-son-	in-law (is)-please	new novelties	
(4)	Jāliā			bāonē y		
1.07	Zāliā			bāonē z	odi pāy mā	
	A-fisherman	(is)-pleased	his-net	on-setting i	f he-gets fish	
	Sutar		kārigari			
	Shutar	tushtŏ	kārigār	pāi	hhālā gacin	
	A-carpenter	(is)-pleased	(for)-his-cra	ft getting	bhālā gās. a-good tree.	
(5)			māśuk		ēmādhik sakh	
	Ashok	tushţō	māhsuk		emadhik shok	
		The state of the s		finding	a-darling compar	-
	Nārī		alankārē		pāilē bākā.	
					pāilē bākā.	HI III
	A-woman	(is)-pleased	at-ornaments	(and) a-man	getting gallant.	
					O O	

- (6) Pākhī tushta pākhā hastē uri basē gāchhē. Pākhi tushtŏ pākhā hŏshtē ūri bōishā gāsē. A-bird (is)-pleased its-wings to-use having-flown sitting on-a-tree. Mayur tushta megh dharile pēkam dhari nāchē. Moiur tushtö mēgh d'orile · pēkom d'ori nāchē. A-peacock (is)-pleased clouds when-they-gather tail-feathers erecting dances.
- (7) Nāiyā tushta nā bāhanē yadi ·hay ruji. Nāiā tushtŏ $n\bar{\alpha}$ bāhonē zōdi hōy rūzi. A-boat-man (is)-pleased his-beat at-plying if there-is profit. Ujān gängē pāl khātilē tushta dāri mājhi. pāl Uzān gāngē khāţilē tushtö dari mãzhi. Against-stream in-the-river sail (is)-pleased a-rower steersman. to-set
- (8) Dhukā diyē tākā ruji karē tanni-gan. Dhukā diē tākā rūzi korē tonni-gon. Fraud by-giving the-village-attorney. money earning does Payasā laïyā gopanētē tushta āmlā-gan. Poyshā lõiā göpönētē tushtö āmlā-gon. Pice taking secretly (are)-pleased the-office-clerks.
- (9) Hākim tushta hukumētē yadi nā hay rad. Hākim tushtŏ hukumētē zōdi na hỏy ród. A-(Judge) is-pleased at-his-order if not it-is reversed. Phiśer tākāy ukil tushta michhā-kathār had. Fisher tākāy ukil tushtŏ misā-köthār hod. Of-fees at-the-money pleaders (are)-pleased of-false-stories the-utmost-limit.
- (10) Nāchitē nētakī yadi purashkār pāy. Nātsitē nētŏkī zōdi puröshkar pāy. Dancing the-dancer if a-reward she-gets. Lachh parile puliśālā tushta sarbbadāy. Lās porile pulishālā tushtö shorbodāy. When a-corpse turns-up the-police (are)-happy in-every-way.
- (11)Ali tushta phuler madhu, phule tushta mālī. Oli tushtö fulër mod'u, fulë tushtö mālī. The-bees (are)-pleased of-flowers the-honey, at-the-flowers (is)-pleased the-gardener. Pandit tushta kā byaśāstrē. dēb tushta dālī. Pondit tushtŏ kābyashāstrē, dēb tushtö dālī. A-Pandit (is)-pleased with-poems-and-holy-books, Gods (are)-pleased with-offerings
- (12) Brahmā Bishnu Sib tushta jib'-ātmā bhakti, Brohmā Bishtū Shib tushtö jībo-ātmā b'okti, Brahmä, Vishņu, Siva (are)-pleased-with heart-and-soul devotion, Baikunthē yāibē yar trideber śakti. Boikunthe zāibē zār tridēbēr shökti. To-heaven he-will-go whose (is) of-these-three-gods the-power.

FREE TRANSLATION OF THE FOREGOING.

(1) A learned man is pleased if Musalmans listen to his sermons. And a sad man becomes glad when he finds happiness in the midst of the fire of his sorrow.

(2) A beggar becomes happy when he gets his alms; and a poor man when he obtains wealth. The money-lenders become happy if they can soon realize their interest.

(3) Muḥabbat 'Alī says that, failing to have the object of his desires, a son-in-law is satisfied when he is entertained with new things in his father-in-law's house.

(4) A fisherman becomes glad when he can catch enough of fish. A carpenter is delighted when he gets good wood to work.

(5) A lover is pleased when he meets with his dear beloved; and a woman rejoices when she gets ornaments and finds a beau.

(6) A bird loves to fly and sits on branches of trees. A peacock is delighted and dances with its tail-feathers erected, when clouds gather in the sky.

(7) A boatman is pleased to make a voyage, if he can make some profit. A rower is glad when he sets sail against stream.

(8) The village attorney fraudulently earns money; and office-clerks become glad when they receive bribes.

(9) The Judge is pleased if his order be not reversed; and the lawyers (who are great liars) become glad when they receive their fees.

(10) The dancers become cheerful when a reward is given; and the police are full of joy when anybody is murdered.

(11) The bees are satiated with honey, and gardeners are delighted with flowers. Learned men feel deep joy in reading poetry and holy books, and the gods are pleased with offerings.

(12) Brahmā, Vishņu, and Šiva are won over by hearty devotion; and he who has the power of the three gods can attain to heaven.

[No. 58.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(SANDIP, NOAKHALI DISTRICT.)

SPECIMEN NO. III.

- ১। किय शरेकिनित्र वाश् आरेलाना का। कारेल देविटर।
- २। * * * * वामिन् किन् किन् कर्व ठाइ ठाइ ॥
- ৩। গোলায় গোলায় মাপুক্ গই যাই চিন্ দিতাম্ न জামিনে।
- 8। বেলিশ সনের চিডাদি আর কিত হারে আমিনে॥
- ৫। মাইর্ত গেলে বাড়ীতে দাইয়া যাইয়ুম্ তহাতে।
- ৬। আরতে কই দিব হেতে বাড়ীত্ নাই কইলকাতা থাহে॥
- ৭। হুইন্চনি বাই ছাবেরা চান্ মিয়ায় যে কই হাডাইছে।
- ৮। লাল্ বলদ লাগাই দিউম্ যেতের বাড়ীত আমিন আছে ॥
- ৯। বুদ্মার নমাজ পইর্তে হুইন্লাম মজিদে ছলা।
- ১০। জরিপ্ কইর্তাম্ দিতাম্ ন বাই বার বাবে কেলা n
- ১১। জমার্ পর্ চানদা দর্ আন্টে আনা তোলার্ পর্।
- ১২। চাটীগ্রামের হুইন্লাম থবর গোলজানের বাপ্ বোডেড গেছে ।

[No. 58.]

INDO-ARYAN FAMILY,

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(SANDIP, NOAKHALI DISTRICT.)

SPECIMEN NO. III.

TRANSLITERATION AND TRANSLATION.

[In the phonetic transcription' represents the elision of an aspirate, which gives a pronunciation like that of & in the French word hote. Z is somewhat softer than the z of zeal, but not so soft as the s in pleasure. The letter ' (above the line) is very faintly pronounced, and is, indeed, hardly audible.

Pronounce a as the a in hat; e as the e in met; o as the o in hot; and oi as in oil. The letter o (without any discritical mark) represents the sound of the first o in promote, and is the o in the French word votre as compared with votre It should be carefully distinguished from the o of hot.

Other co

consonants and vowels are pronounced as in the authorized Government system.]	
(1) Kiya hāichanir bāp, āilā-nā kyā kāil bai	tahē?
Kan haitsanin han and a see	ohē ?
(2) * * amin kadin phirba ch	ahē chahē
2 2 A A A A A A A A A A A A A A A A A A	ohe techa
(o) Golay-golay mapuk-gaï-yaï, chin ditam-na	jāminē.
Golay göläy mapuk-göi-zai, tsin ditam-nö	annina
(4) Bellis conon chil- 1: - 1:	minë ?
Ballish shoner tsida di, ar kitto hare an	uinë?
(5) Mainto cala la tie with, else what will-do the-su	
Māirtō gēlē bāritē, d'āiā zāium tā	hātē, hātē.
(G) A note: 11-they-go in-the-house, running we-will-go far-	qway,
Ārōtē kō'i-dibō hētē bārīt nāi kōilka	
Our-wives we-will-instruct-(to-say) here in-house he is-not, in-Calcu	tta he-is.
Transfer of the state of the st	idaichhe.
Have-you-heard, brothers sirs, Chand-miya what messag	nadaise.
(8) Lal-balad lagai dium yeter barit amin Lal-bölöd lagai dium zeter barit amin	āchhē.
Red-bulls having-applied we-will-put whose house-in the surveyor	ā8ē.
(9) Yummar namāj païrtē huinlām majidē	chhallā.
Of-Friday worship reciting I-heard in-the-mosone	
(10) Jarip kairtām ditām-na, b'āi, yāy-yābē Zōrip kōirtām ditām-nŏ b'āi, zāy-zābē	kallā.

- (11) Jamar-par chânda dar āshţē ānā tölār-par;

 Zōmār-pŏr tsāndā dor āshţē ānā tölār-pŏr;

 On-the-rent a-cess at-the-rate-of eight annas per-rupee;
- (12) Chātīgrāmēr huinlām khabar Goljānēr bāp Boddē gēchhē.

 Tsāṭīgrāmēr huinlām khōbor Goljānēr bāp Boddē gēsē.

 From-Chittagong I-heard news (that) Ghulzān's father to-the-Board has-gone.

FREE TRANSLATION OF THE FOREGOING.

- (1) How is it, O Haichani's father, that you did not attend yesterday's meeting?
- (2) How long will the Surveyors sent by * * travel from field to field?
 - (3) Let them measure the lands field by field, but we won't identify them.
 - (4) What can the Surveyors do with the measurement-papers of 1842?
- (5 and 6) If they come to beat us in our houses, we will run away far off, and shall instruct our wives to say that we are not at home, but in Calcutta.
 - (7) Have you heard, O brothers, what information Chand Miya has sent?
- (8) We will set red bulls on (i.e., set fire to) the houses of the persons with whom the Surveyors lodge.
- (9 and 10) While reciting the Friday prayers in the mosque, I heard others consulting among themselves, that they would not allow their lands to be measured even at the loss of their heads.
- (11) And that they would realize a subscription, at the rate of eight annas per rupee of their respective rents.
- (12) Information has been received from Chittagong, that Ghul Jan's father has gone up on appeal to the Board of Revenue.

Separated from Dacca by the River Meghna, and together forming the delta which lies between that river and the River Madhumati or Haringhata (both being mouths of the Ganges), lie the two Districts of Faridpur on the north, and Backergunge on the south. The dialect of the latter District closely agrees with that of Dacca, as will be evident from the specimens to be given, and from the following note kindly furnished by Mr. Beatson Bell, I.C.S., Collector of Backergunge.

A .- PRONUNCIATION-

- 1. In this District, as elsewhere, the endings of verbal forms are clipped. Thus, baliyāchhē is pronounced bolsē, etc.
- 2. The aspiration is frequently omitted from soft consonants, bh being pronounced as b, dh as d, and gh as g. Thus—

dhār is pronounced as dār.
bhāi bāi.

ghar , gar.

ghar , gar.

3. The letter \mathcal{L} \tilde{e} is sometimes pronounced like \hat{e} and sometimes as \tilde{e} . Thus $\hat{e}k$, one, but $h\hat{e}$, he. In the phonetic transcriptions I write the sound which Mr. Beatson

- Bell represents by è as e. It is nearly but not quite the e in met.

 4. Initial s is often pronounced as h: e.g., śēshē is pronounced as hēshē.
- 5. The letter k in the middle of a word is generally pronounced as h: e.g., $\bar{a}k\bar{a}l$, a famine, is pronounced $\bar{a}h\bar{a}l$. The k in the verb $karit\bar{e}$, to do, can also be throughout pronounced as h.

- 6. Initial h is sometimes dropped as is done in London. Thus, hākim is pronounced 'āhim. So medial h in words like ka'iļām, or ha'ilām for kahilām.
 - 7. The letter ch is pronounced as ts. Thus chākar is pronounced tsāhar.
 - 8. The letter chh is always pronounced as the s in 'sea.'
 - 9. The letter j is often pronounced as z. Thus jal becomes zal.

B .- GRAMMATICAL PECULIARITIES -

Nouns-

- 1. The plural in the oblique cases is often represented by go.
- 2. The accusative is generally in re and not ke.

PRONOUNS-

- 1. The plural in gō is used here also: thus, mōr, my; mōr-gō, our.
- 2. The genitive of the third personal pronoun is $s\bar{e}r$, and not $t\bar{a}h\bar{a}r$. $S\bar{e}r$ is pronounced $h\bar{e}r$, as noted above. The genitive of the honorific third personal pronoun is not $t\bar{a}h\bar{a}r$ but $t\bar{a}h\bar{a}n$.

VERBS-

- 1. The most noticeable grammatical peculiarity, apart from mere carelessness of pronunciation, is the first person of the future tense. It ends, not in ba, but in mu. Thus jāmu, or zāmu, I shall go; karmu, or harmu, I shall do.
- 2. The infinitive in tām is used in parts of the District near Tippera and Noakhali. This form does not occur in the specimens.

The following four specimens which come from Backergunge are-

- (1) The Parable of the Prodigal Son;
- (2) A popular Muhammadan song from the Patuakhali Sub-division in the south of the District, bordering on the Bay of Bengal;
- (3) A popular Hindū hymn from the Pirōjpur Sub-division; and
- (4) A satirical poem from a Barisal newspaper, called the Bariśāl Hitaishi, of the 26th November 1897, entitled Chhakānanda. The last is the only printed specimen of the Backergunge dialect which I have seen. It is a skit upon the appointment of democratic assessors who had at the time been recently appointed in the District.

In addition to the information contained in the above notes, I am informed by Babu Monmohan Chakravarti, who is well acquainted with the Backergunge dialect, that there are two other peculiarities of pronunciation which should be remembered. The first is that a final a at the end of a word is pronounced like the ŏ in 'hot,' and not like the ŏ in 'port' as is customary in Standard Bengali. Thus kahila, he said, is pronounced hō'ilō, not hō'ilō, as we might expect. The other is that, as elsewhere in Eastern Bengal, the letter r is pronounced as r. Thus bara, great, is pronounced bōrō, not bōrō. Besides the above, the following forms occurring in the specimens should be noted, as illustrating stray peculiarities of the dialect. Udiyā for uthiyā, having arisen; rāhō and rēhō for rākha, keep thou; hēlāi for phēlāi, I throw away; and bōz'dē for bujhitē, to understand. Note also the verb substantive thāha (i.e., thāka), thou art.

AUTHORITY-

The Government Report on the History and Statistics of the Backergunge District, by H. J. Reynolds, B.C.S., Calcutta, 1867, contains a vocabulary of words peculiar to the Backergunge District.

[No. 59.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(BACKERGUNGE DISTRICT.)

এক জন মান্ষের ছুগ্গা পোলা আছিল। তারগো মদ্যে ছোটুগ্গা হের বাপরে কইল বাবা বিতের যে ভাগ মুই পামু তা মোরে দেও। হেতে হে হেরগো মদ্যে বিত্ত ভাগ হরিয়া দিল। দিন হতো বাদে ছোটুগ্গা পোলা বেবাক একত্তর হরিয়া দূর দেশে মেলা হরিল। হেখানে হে লুজামি হরিয়া তার বিত্ত বেসাদ উড়াইয়া দিল্। হে হকল খোয়াইলে পরে হে দেশে ভারী আহাল হৈল, হেতে হে মুস্কিলে পরিয়া এক জন গিরস্থের ইলা লইল। হে বেটা হেরে হের কোলায় ছয়ার রাখ্তে পাঠাইল। হের পর ছয়ারে যে ভ্ষি খাইত হেয়া খাইয়া পেট বরতে পারিলেও হে বরত কিন্তু হেয়াও কেহ দিল না। হেসে হের আকেল গর লইলে হে কইল মোর বাপের কত মাইনাহরা চাহর কত বাত খায় আর ফেলায় আর মুই না খাইয়া মরি। মুই উডিয়া মোর বাপের হানে যাইয়া কমু বাজান মুই বেস্তের বরখিলাফ্ও তোমার কাছে গুনা হরছি আর মুই তোমার পোলা কওয়ার এখন লাইক না। মোরে তোমার মায়নাহরা চাহরের মতন রাহো। হেতে হে উডিয়া হের বাপের ছমকে গেল। কিন্তু হে বেশী তকাত থাকতে থাকতে হের বাপ হেরে দেখতে পাইয়া মায়া হরিয়া লড়াইয়া গিয়া হের গলায় দরিয়া চুমা দিতে লাগিল। পোলা হেরে কইল বাবা মুই বেস্তের বরখিলাফ ও তোমার ছমকে গুনা হরিয়া আর তোমার পোলা কইতে যুগ্য না। কিন্তু বাপে হের চাহরগো কইল বেবাহের সরস কাপড় বাহির হরিয়া এরে হিলাও এর আতে আংডি হিলাও এর পায় জোতা হিলাও। পরে মোরা খাইয়া আমোদ করি। কারণ মোর পোলা মরিয়া গেছিল আবার বাচিয়া উঠছে, আরাইয়া গেছিলো পাওন গেছে। পরে হে আমোদ আলাদ হরতে লাগিল॥

হে কালে হের বড় পোয়া কোলায় আছিল। হে বাড়ীর কাছে যাইয়া বাজনা নাচ্না হনিতে পাইয়া একজন চাহর ডাকিয়া জিগাইল বে এয়া কি? হে কৈল তোমার বাই আইছে আর তোমার বাপ মস্ত খানা জোগার হরছে, কারণ ছোট পোলা ভাল ভালাইতে পাইছে। এতে হে গোসা হরিয়া বাড়ীর মন্যে যাইতে চাইল না। হেসে হের বাপ বাহির আসিয়া হেরে সমঝাইতে লাগ্ল। হে জ্বওাব দিয়া হের বাপরে কইল দেখ এত বৎসর তোমার থেজ্মত্ হরিছ। তোমার 'কোন কথা কোন দিন হেলাই নাই তমু মোরে একটা পাড়া খালী কোন দিন তুমি দেও নাই যে মুই দোস্তেগো লইয়া একটু আমোদ আলাদ হরি। কিন্তু তোমার যে পোলা পেশাগরগো লইয়া তোমার বিত্ত বেসাদ উড়াইয়া দিয়াছে হেই পোলা আইছে পরে তুমি হের লগ্যা মস্ত খানা জোগার হরছ হেতে হের বাপে হেরে কৈল বাপু তুমি বরাবরি মোর লগে খাহ আর মোর যা আছে হগল তোমার আমোদ আলাদ করা উচিত কারণ তোমার বাই মরিয়া গেছিল, আবার বাচিয়া উঠুছে; আরাইয়া গেছিল পাওন গেছে ॥

[No. 59.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(BACKERGUNGE DISTRICT.)

[In the phonetic transcription' represents the elision of an aspirate, which gives a pronunciation like that of A in the French word hote. Z is somewhat softer than the z of zeal, but not so soft as the s in pleasure. The letter (above the line) is very faintly pronounced, and is, indeed, hardly audible.

Pronounce a as the a in hat; e nearly as the cin met; o as the o in hot; and oi as in oil. The letter o (without any discritical mark) represents the sound of the first o in promote, and is the o in the French word votre as compared with edre.

It should be carefully distinguished from the o of hot.

Other consonants and vowels are pronounced as in the authorized Government system.]

Pleion	manahan			A CONTRACTOR OF THE PARTY OF TH	2		
		luggā pölā luggā pölā	āchhil.	Tārgō-māi	0.07202		nër-baprë
Of-or	ne-person	two sons	were.	Among-th			to-his-father
CONTRACTOR OF PERSONS AND PARTY.	ābā, bittēr			pāmu		norē dēō.	
	Bābā, bittēr	75.5				orē dăo.	Hete
hē hērg	The same of the same of		ion I bhāg-hariy	shall-get		o-me give.	
hē herg	COLUMN TOWN OF THE PARTY OF THE	bittö	bāg-hŏrid			hatō hŏtō	bādē
he then		the-property	dividing		Days	a-few	bādē after
chhōṭuggā sōṭuggā	põlā bēbāk		A STATE OF THE PARTY OF THE PAR	dūr-dēśē	mēlā-ha	rila. Hēk	hānē hē
the-younger	põlā bebāk	The state of the s		ur-deshë distant-country	melā-hð		
luchehámi	hariyā tār	bitta-bēsād	The state of the s	A STATE OF THE PARTY OF THE PAR	Hê hak		here he
lu <u>tsts</u> āmi	hŏriā tār	bittŏ-beshād	urāiā	dilo. 1	Tē hŏk		hōyāilē lowāilē
	doing his	properties	squander		He a		ing-spent
		hārī āhāl 'ārī āhāl	haila,	2271346			THE RESERVE TO SHARE THE PARTY OF THE PARTY
4.7.1	Action Control of the Control	great famine	took-place,	hete he			and the same of th
		laïla. Hē		10000	r-kōlāy	7 200	rākhtē
	ther illa	loilo. He took. That	100	herē he	r-köläy	The State of the S	rākhtē
The state of the s	ler-par huy		man	and the same of th	a-bis-field		to-feed
A CONTRACTOR OF THE PARTY OF TH	Ter-por hue	Control of the Control				11000000	b'artē
sent.	This after the s	riue what hu	ak would		eating	pet belly	borte to-fill
	hē b'art				ha dila		Hēsē
	hē börtö he would-have-i		kēd even-			ŏ-nā.	Hēshē
hēr ākkēl	g'ar-laïlē	hē ka'ila		The second		and the same of the	n-the-end
her äkkel	gŏr-lŏīlē	hē köilö	, mor			AL PARTY -	chāhar tsāhŏr
his sense	having-come-hom		200	100	w-many	paid	servants
kata b'āt hötö bāt	khāy ār	phēlāy,		ui nā	khāiyā 1		
kow-much rice	eat and		and	ui nā . I not	khāiyā n	nori. Mui	The second second
						1	arising

mor-baper hane yaiya kamu, "bajan, mui bester har-khilaph o mor-baper hane zaiya komu, "bazan, mui bester bor-khilaf to-my-father's presence having-gone will-say, "father, tömär I of-heaven against and thine kāchhē gunā harchhi, ār mui tomār polā kaoyar ékhan lāik nā: gunā horsi. ar mui toman pola köwär ekhon laik before sin have-committed, and 1 thy son of-calling now fit more tomār māināharā chāharēr rāhō.", matan Hete hē udiya hēr mörē tömär māināhŏrā tsähörer. raho.", moton Hetë $h\bar{e}$ thy udiā me her paid servant like keep." 'Thereupon bāpēr humkē gēla. Kintu hē bēśī taphāt thāktē-thāktē he arising his hēr bāp hērē baner humkë gelő. Kintu hē bēshī töfāt thäktē-thāktē her bap father's presence-in came. herē But he at-great distance remaining his father him dēkhtē-pāiyā māyā hariyā larāiyā giyā, hēr galāy d'ariyā chumā dekhte-paia maya ditē horia loraia giā, her gŏlāy doria tsumā seeing compassion making running going, his neck embracing lāgila. Pēlā hērē ka'ila, 'bābā, mui bēstēr bar-khilāph ō tēmār humkē lāgilo. Polā herē koilo, bābā, mui bestēr bor-khilaf o tomar began. The son to-him father, humkē said, 1 of-heaven against and of-thee ār tōmār pōlā ka'itē yugya nā.' Kintu bāpē hēr-chāhargō ār tōmār pōlā kŏitē zuiggŏ nā.' Kintu bāpē her-tsāhŏrgō ny-more thy son to-call fit not.' But father to-his-servants guna hariyā, gunā hŏriā, sin having-committed, any-more thy to-his-servants 'bēbāhēr saras kāpar bāhir-hariyā ka'ilō, ērē-hindāō; ēr 'ātē · bebāhēr hörösh kāpör bāhir-höriā erē-hindāō; er 'ātē said, of-all best āngdi clothes taking-out put-on-this-person; his on-band hindāō; ēr pāy a-ring hindāo. Parē morā khāiyā āmod kari, jota hindao; er pay Karan hindao. Pore mora zōtā khāiā āmod put-on; hori. Karon his on-feet put-on. Afterwards (let)-us shoe eating rejoicing For mor poya ābār bāchiyā uthchhe; 'arāiyā mariya gēchhil, gěchhilō, mor poa mŏriā gesil, ābār bātsiā uthsē; 'ārāiā gesilő. son having-died had-gone, again having-escaped has-risen; having-been-lost pāon gēchhē.' Parē hē āmōd āllād hartē lāgila. had-gone, Pore he amod allad horte lagilo. pāwon gesē.' Then he rejoicing jubilation to-make began, has-been-found." Hē-kālē hēr

bara pöya kölay achhil. He barir-kachhe Hē-kālē her bājnā boro pōā kōlāy āsil. He barir-kase At-that-time his zāiā elder son in-the-field bāznā was. He near-the-house going nāchnā hunitē musio pāiyā, ēk-jan chāhar dākiyā, jigāila yē, 'ēyā ki? nātsnā hunitē tsāhor dāhiā, zigāilo pāiā, ek-zŏn zē. · eā dancing lei P' to-hear getting, servant having-called, asked 14 that Hē ka'ila, 'tōmār b'āi āichhe, ār tōmār bāp masta khānā jōgār harchhē, 'this Hē köīlo, 'tomār bāi āisē ār tömär bāp möstö khānā zögār thy brother has-come and thy father a-great feast preparation has-done, chhōta pōlā bhāl-bhālāitē kāran pāichhē.' Ētē hē goshā-kariyā, barir kārŏn sōtŏ pola bāl-bălāitē pāisē. Etē ħē gösha-höria. because barir younger son in-good-health he-has-got." For-this he having-made-anger, house mad'yē yāitē chā'ila hêr bāp bāhir āsiyā hêrê nā. Hēsē samjhāitē moidde zāitē nā. Hēshē tsā'ilŏ her bāp bā'ir āshiā herē shomz'āitē his father outside having-come him within to-go wished not. Finally to-remonstrate

ēta-batsar · Dēkha, tomar Hē jaoāb diva hēr-bāprē ka'ila, lagla. · Dehō, ető-bősőr tomar lāglo. Hē zāwāb her-baprē köilő, diā · See, to-his-father said, for-so-many-years thy He answer giving began. hēlāi-nāi, khējmat harchhi; tomār kona kathā kona din tamu helāi-nāi, hŏrsi: tōmār kono kotha kono din tomu khezmat I-have-done; word day I-have-not-thrown-(away), service thy any any yet môrē ēktā pādā-khāśi kôna din tumi dēo nāi, yē mui dôstēgō laïvā mörē ekļā pādā-khāshī kono din tumi deo nai, ze mui lõiä döstegö thou gavest not, that I day friends one goat any taking ēk-tu āmōd āllād hari. Kintu tomār yē polā pēśāgargo laīyā tomar ek-țu amod allad hori. Kintu tomar ze pola peshagorgo loia tomar a-little rejoicing jubilation may-make. But thine what son harlots taking thy bēsād urāiyā diyāchhē, hēi pōlā āichhē-parē lagyā bitta tumi hēr beshād urāiā diāsē, hēi põlā bitto āisē-porē tumi her loiggă that son as-soon-as-he-has-come thou for-his wealth has-wasted, property sake masta khānā jōgār harchha.' Hētē hēr bāpē hērē ka'ila, 'Bapu, tumi mosto khānā zogār horso.' Hetë her bapë herë köilö, Bāpu, tumi feast preparation hast-done." On-this his father to-him said, * O-son, barābari mor lagē thāha, ār mõr yā āchhe hāgal tõmār: āmōd āllād bŏrābŏri mōr högöl tömär: amöd allad lŏgē thaho, ār mõr zā āsē remainest, and mine whatever is all thine: rejoicing jubilation always near karā uchit, kāran tomār b'āi mariyā gēchhil, ābār bāchiyā uthchhe; horā utsit, kāron tomār bāi moriā ābār bātsiā uthsē; gesil. thy brother having-died had-gone, again having-escaped has arisen; to-make proper, because 'ārāiyā gēchhil, pāon-gēchhē.'

'ārāiā gesil, pāwon-gesē.'
having-been-lost had-gone, has-been-found.'

[No. 60.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(MUSALMANS OF PATUAKHALI, DISTRICT BACKERGUNGE.)

জিলবনিয়াতে তোমেরদ্ধি অয়দর মেয়ার নাতি। মোকামিয়াতে লালমতি ঐ রঙ্গের যুবতী॥ তোমেরদি এ মূল্লহে মোরে রেহোনা॥ ১॥ জোপখালীতে বসত করে জেউল্লা ব্যাপারী। তার গরের ছোড মাইয়া লালমতি স্তন্দরী। তোমেরদি এ মূল্লহে মোরে রেহোনা॥ ২॥ মোকামিয়াতে দেছে বিয়া কুসাখার পোয়ের দে। ভার আউলা কেশীর ভাগা কোমরে জোর মাদলীমাতে। তোমেরদি এ মুলুহে মোরে রেহোনা॥ । কানে আছে কানচাপা নাকে আছে সোনা। লালমতির গলে আছে সোনার চিকলী দানা 1 তোমেরদি এ মুল্লহে মোরে রেহোনা॥ 8॥ লালমতির পায়ে মল কলই জন্ জন্ করে। তা দেখে তোমেরদ্দি বাড়ীর চার দার গোরে 1 ভোমেরদি এ মৃলুহে মোরে রেহোনা॥ ৫॥ লালমতি গঞ্জরা একই জোরা বাড়ী। তা দেখিয়া তোমেরদ্দি চৈকে পইল আরি 🗈 ভোমেরদ্দি এ মুলুহে মোরে রেহোনা॥ ৬॥ এক রোজ তোমেরদ্দি রাস্তা পতে যায়। সেই কালে লালমতি আত ইসারায় কয়॥ তোমেরন্দি এ মূলুহে মোরে রেহোনা॥ १॥ লালমতি কয় তোমেরদি মোর কতা লইও। বিকাল বেলা তোমেরদ্ধি মোগ বার্ত্তে আইও 🗈 ट्यारमतकि अ मुल्लाहर स्मादत द्वरहांना ॥ ৮॥ এতেক হুনিয়া তোমের মনের আনন্দিতে। বিকলি বেলা গেলেন ভোমের লালমতির বাড়ীতে 🛭 তোমেরদ্দি এ মুল্লুহে মোরে রেহোনা॥ ৯॥ লালমতি কয় তোমেরদ্দি মোর কতা লও। মোর কোলে কাচা পোলা মাজিয়া বউরে নেও # তোমেরদি এ মুলুহে মোরে রেহোনা॥ ১०॥

লালমতি কয় তোমেরদ্দি মোর কতা রাহ। মাজিয়া বউরে নিয়া আগে ওজন করিয়া দেহ ৪ তোমেরদি এ মুলুহে মোরে রেহোনা॥ >>॥ লালমতি কয় ভোমেরদ্ধি বোজ্দে পারলানি। মাজিয়া বউরে নিয়া দেহ রাখতে পারনি। তোমের कि अ मूलूर शास्त्र स्त्रारा ॥ ३२ ॥ লালমতি কয় তোমেরদ্ধি কই তোমার কাছে। মাজিয়া বউরে লেও আগে মুই যামু পাছে॥ তোমেরদ্ধি এ মুলুহে মোরে রেইোনা ॥ ১৩॥ তোমের বলে লালমতি তোমায় বইলা দি। ষাও যদি তুমি লও এরে দিয়া করমু कि ॥ তোমেরদ্দি এ মুল্লুহে মোরে রেহোনা॥ ১৪॥ লালমতি কয় তোমেরদি খানিক রহ বসি। খানিক বিলং কর সারি পরিয়া আসি॥ তোমেরদ্ধি এ মুল্লুহে মোরে রেহোনা ॥ ১৫ ॥ এতেক বলিয়া লাল সারি পরিয়া লয়। তোমেরদির সঙ্গে২ গরের বাহির আয় 🏾 তোমেরদি এ মুলুহে মোরে রেহোনা ॥ ১৬ । লালমতি কয় কাকচি মাতা নাইরকলের তেল দিয়া। সৰ চুল আউলাইলা তোমের লোডন দিলা খইয়া 🛭 তোমেরদি এ মুলুহে মোরে রেছোনা॥ ১৭॥ লালমভিরে বাইর করিয়া ঠেক্ল বিষম দায়। লালমতিরে লইয়া তোমের জিলবুনিয়াতে যায় 🛭 তোমেরদি এ মুলুহে মোরে রেহোনা ॥ ২৮॥ লালমতিরে বাইর করিয়া উপায় কিবা করে। প্রতম রোজ গুজিয়া রাহে খিদিরের মায়ের গরে ॥ তোমেরদ্ধি এ মুলুহে মোরে রেহোনা॥ ১৯॥ সেহান গনে নায়ে বরিয়া গাঙ্গে দিল পারি। কাডালিয়া নিয়া গুজিয়া রাহে সরবউলার বাড়ী 🛭 তোমেরদি এ মুল্লুহে মোরে রেহোনা॥ ২০॥ এই মতে দিন কত গেলে গৌজারিয়া। त्रश्मिशी क्लोकमाति करत পजुशांशांनी साहेशा D তোমেরদি এ মুল্লুহে মোরে রেহোনা॥ ২১॥ লালমতিরে লইয়া তোমের গরের বাইর হইয়া। এক বচ্ছর শাস্তি খাডে লালমতির লইগগা ॥ তোমেরদি এ মুল্লুহে মোরে রেহোনা । ২২ ।

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHASHA.

BASTERN DIALECT.

(MUSALMANS OF PATUAKHALI, DISTRICT BACKERGUNGE.)

[In the phonetic transcription' represents the elision of an aspirate, which gives a pronunciation like that of A in the French word hôte. Z is somewhat softer than the z of zeal, but not so soft as the z in pleasure. The letter ' (above the line) is very faintly pronounced, and is, indeed, hardly audible.

Pronounce a as the a in hat; e nearly as the e in met; o as the o in hot; and of as in oil. The letter o (without any discritical mark) represents the sound of the first o in promote, and is the o in the French word votre as compared with votre.

Other consonants and vowels are pronounced as in the authorized Government system.]

Jilbuniā-tē Tomeraddi Aydar Mēār nāti, Zilbuniā-tē Tömeröddi Oidor Mēār nāti, At-Jilbuniā Tőméraddi (is) Haidar Mia's grandson, Mökāmiā-tē Lālmati ai-rangēr yubatī. Mohāmiā-tē Lālmöti oi-röngēr zu lötz. At-Mokāmiā Lälmati of-same-colour young-woman. Tomeraddi e-mulluhe môrē rēhônā. Tomeroddi e-mulluhe morē reho-nā. in-this-country Toméraddi keep-not. (1) Jop-khālī-tē basat karē Jēullā byapari, Zop-khāli-tē boshot horē Zeullā bapari, At-Jopkhāli dwelling makes Ziaulla merchant, Tār-garēr chhoda māiyā Lalmati sundari. Tar-görer sodo. māiā Lalmoti hundori. Of-his-house (wife) youngest daughter Lälmati Tomeraddi e-mulluhe more rēhonā. Tomeroddi ē-mulluhē morē reho-na. Tomeraddi in-this-country me keep-not. (2) Mōkāmiā-tē dēchhē biyā Kuśakhar pověr de. Möhāmiā-tē desē biā Kushākhār pöer dē. At-Mokāmiā has-given-marriage Kusā-Khān's with. Tar äulākēšīr, tāgā komarē jor mādalī māt'ē. Tar aula-keshir, taga komorē zor mādoli mātē. Her-of long-hair, at-the waist, double amulet on-head girdle Tomeraddi e-mulluhe more rehona. Tomeroddi ē-mulluhē morē reho-na. Tomeraddi in-this-country me keep-not. (3) Kānē āchhē kānchāpā, nākē āchhē sona, Kānē āsē kāntsāpā, nāhē āsē hōnā, In-ear ear-ring, on-nose gold, Lälmatir galė āchhē sonar chikli-dana. Lalmotir golē āsē hönär tsiklī-dānā. Lalmati's on-neck is of-gold necklace.

Tomeraddi e-mulluhe more rehona.

Tomeroddi e-mulluhe more rehona.

Tomeraddi iu-this-country me keep-not. (4)

Lālmatir pāyē mal-kalaï jan-jan karē, Lālmotir pāē mŏl-koloï zon-zon horē, Lālmati's on-feet anklet-beads jingle make,

Tā dēkhē Tōmēraddi bārīr chār dār g'orē.

Tā dekhē Tōmerŏddi bārīr tsār dār gōrē.

This seeing Tōmēraddi of-homestead four sides goes-round.

Tomeraddi ē-mulluhē morē rehonā.

Tomeroddi ē-mulluhē morē reho-nā.

Tomeraddi in-this-country me keep-not. (5)

Lālmati Ganjarā ēkkai jorā bāri,

Lālmoti Gonzorā ekkoi zorā bāri,

Lālmati Ganjarā one pair homesteads,

Tā dēkhiyā Tōmēraddi chaikē païla āri.

Tā dekhiā Tōmerōddi tsoikē pŏīlŏ āri.

This seeing Tōmēraddi's on-eyes fell attraction.

Tomeroddi ē-mulluhē morē rehonā.

Tomeroddi ē-mulluhē morē reho-nā.

Tomeraddi in-this-country me keep-not. (6)

Ek röj Tömeraddi rāstā-pat'e yāy,

Ek röz Tömeröddi rāstā-pötē zāy,

One day Tömeraddi on-road-path goes,

Sēi-kālē Lālmati 'āt-isārāy kay. Hēi-kālē Lālmāti āt-ishārāy kŏy. At-that-time Lālmati by-hint-of-hands says.

Tomeroddi ē-mulluhē morē rēhonā.

Tomeroddi ē-mulluhē morē rehonā.

Tomeraddi in-this-country me keep-not. (7)

Lālmati kay, 'Tōmēraddi, mōr kat'ā laïō, Lālmōti kōy, 'Tōmerōddi mōr kŏtā lōïō, Lālmati says, 'Tōmēraddi my words take,

'Bikāl-bēlā, Tōmēraddi, mōgā bārttē āiō.'
'Bihāl-bēlā, Tōmeroddi, mōgō bārttē āiō.'
'At-afternoon-time, Tōmēraddi, my to-homestead come.'

Tomeroddi e-mulluhe more rehona.

Tomeroddi e-mulluhe more rehona.

Tomeraddi in-this-country me keep-not. (8)

Etek-huniyā Tomer maner anandite,

Etek-haniā Tomer moner anondite,

Hearing-this Tomer of-mind with-delight,

Bikāl-bēlā gēlēn Tomēr Lālmatir bārītē.

Bihāl-bēlā gelān Tomer Lālmotir bārītē.

At-afternoon-time went Tomēr to-Lālmati's homestend.

Tomeraddi e-mulluhe more rēhonā. Tomeroddi ē-mulluhē morē reho-nā. Tomeraddi in-this-country me keep-not. (9) Lalmati kay, 'Tomēraddi, mor kat'a lao, Lālmöti köy, 'Tomeroddi, mor kotā lŏō. Lälmati says, 'Tomeroddi, my words take, polā, mājiya-baŭrē 'Mör-köle kāchā neo.' Mor-kolê katsa pola, māziā-baurē neō.' son, wife-of-middle-brother take." 'On-my-lap a-little Tomeraddi e-mulluhe more rehona. Tomeroddi ē-mulluhē morē reho-nā. keep-not. (10) Tomeraddi in-this-country me Lālmati kay, 'Tomēraddi, mor kat'ā rāha, Lālmöti köy, 'Tomeroddi, mor kötā reho, my words keep, 'Tomeraddi, Lalmati says, 'Mājiyā-baurē niyā āgē ōjan-kariyā dēha.' ōzŏn-hōriā dehō.' · Māziā-baurē niā āge weigh-her-and see." 'Wife-of-middle-brother taking first Tomeraddi e-mulluhe more rehona. Tomeroddi ē-mulluhē morē reho-nā. in-this-country me keep-not. (11) Tomëraddi pārlā-ni, 'Tomeraddi, boj'de Lalmati kay, bozde ' Tomeroddi, pārlā-ni, Lālmoti koy, 'Tomēraddi, to-understand have-you-not-been-able. ' Lalmati says, niyā rākhtē para-ni.' 'Mājiyā-baurē dēha pārŏ-ni.' rākhtē · Māziā-baurē nia deho if-you-are-able." · Wife-of-middle-brother taking see to-keep Tomēraddi ē-mulluhē morē rēhonā. Tomeroddi ē-mulluhē morē reho-nā. Tomēraddi in-this-country me keep-not. (12) Lālmati kay, 'Tomēraddi, ka'ī tomār-kāchhē, Lālmöti köy, 'Tomeroddi, köi tomār-hāsē, · Tomeraddi, I-speak to-you, Lālmati says, 'Mājiyā-baurē nēō āgē, mui yāmu pāchhē.' 'Māziā-baurē neō āgē, mui zāmu pāsē.' will-go * Wife-of-middle-brother take first, I after. Tomeraddi e-mulluhe more rehona. Tomeroddi ē-mulluhē morē reho-nā. Tomeraddi in-this-country me keep-not. (13) Tomer bale, 'Lalmati, tomay baïla-di, Tomer bole, Lalmoti, tomay boila-di, 'Lalmati, to-you Tomer says, 'Yāō yadi tumi laō, ērē diyā karmu ki?' Zão zódi tumi lõõ, erē diā hormu ki?

her with shall-I-do what?"

take,

if you

· Go

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Tomeraddi
                 ē-mulluhē morē rēhonā.
     Tomeroddi ē-mulluhē morē reho-nā.
      Töměraddi
                 in-this-country
                              me
                                     keep-not. (14)
    Lālmati kay, 'Tomēraddi, khānik raha
                                                 basi.
    Lālmöti köy, 'Tömeröddi, khānik röhö böshi,
     Lalmati says, 'Tomēraddi, for-a-while remain sitting,
    'Khānik bilang kara: sāri
                                     pariya
                                                si.'
    'Khānik bilong hörö: hāri
                                     poria
                                                āshi.
     'A-little
               delay
                      make : veil
                                    putting-on
                                               I-come.
   Tomeraddi e-mulluhe more rehona.
    Tomeroddi ē-mulluhē morē reho-nā.
   Tomeraddi
             in-this-country
                           me
                                keep-not. (15)
   Ētēk baliyā Lal sāri pariyā lay,
          böliā Lāl hāri poriā loy,
   Atěk
   So-much having-said Lalmati veil putting-on takes,
    Tomēraddir-sangē-sangē
                              g'arer-bahir
                                              āv.
   Tomeroddir-hongge-hongge gorer-ba'ir
                                             āy.
       With-Tomeraddi
                                out-of-house
                                            she-comes.
  Tomeraddi e-mulluhe
                          morē rehonā.
  Tomeroddi ē-mulluhē
                          morē reho-nā.
   Tomëraddi in-this-country
                           me
                                 keep-not. (16)
  Lâlmati kay, 'kākchi māt'ā nāirkalēr tēl diyā.
  Lālmöti köy, 'kāktsi mātā
                                nāirhölēr tēl diā.
  Lalmati speaks, 'I-combed my-head of-cocoanut oil giving,
  'Sab chul
                   āulāilā.
                                Tomer, lodan dila-khaïya.'
 · Hob tsul
                   āulāilā,
                                Tomer, lodan dila-khoiya.'
       hair thou-hast-dishevelled,
  'All
                                Tomer, knots thou-hast-unloosed.
 Tomeraddi e-mulluhe more
                                rehona.
 Tomeroddi ē-mulluhē morē reho-nā.
  Tomeraddi
             in-this-country
                          me
                               keep-not. (17)
 Lālmati-rē bā'ir kariyā thēkla bisham dey,
 Lālmoti-rē bāir
                          theklo bishom day,
                    hŏriā
    Lalmati out-side
                  taking
                           stuck (on-)serious difficulty,
Lālmati-rē laïyā Tomer Jilbuniyā-tē yāy.
Lālmöti-rē lõiyā Tomer
                          Zilbuniā-tē
                                       zāy.
   Lalmati
             taking Tomer
                             to-Jilbunia
                                        went.
Tomeraddi e-mulluhe more rehona.
Tomeroddi ē-mulluhē morē reho-nā.
  Tomeraddi in-this-country
                         me
                             keep-not. (18)
Lalmati-rē bā'ir kariyā upāy
                                     kibā
Lālmoti-rē bāir horiā
                                                karē?
                          upāy
                                     kibā
  Lalmati
                                                hore?
           out-side taking
                          means what-in-the-world should-he-adopt?
Prat'am roj gujiya
                          rāhē Khidirēr māyēr g'arē.
Protom roz guzia
                          rāhē Khidirēr māēr
         day having-concealed keeps of-Khidir's mother's at-the house.
  First
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Tomeraddi e-mulluhe more rehona.

Tomeroddi ē-mulluhē morē reho-nā.

Tomeraddi in-this-country me keep-not. (19)

Sēhān-ganē nāyē b'ariyā gāngē dila-pāri,

Hehān-gone nāc boriā gāngge dilo-pāri,

There-from in-boat loading in-the-river he-crossed,

Kādāliyā niyā gujiyā rāhē Sarabullār bā Kādāliā niā guziā rehē Horobullār bā

Kadalia nia guzia rehē Horobullar būrī.

Kadālia-to having-taken having-concealed keeps of-Sarabullāh at-the-homestead.

Tomeraddi e-mulluhe more rehona.

Tomeroddi ē-mulluhē morē reho-nā.

Toméraddi in-this-country me keep-not. (20)

Ēi-matē din-kata gēlē-gōjāriyā

Ei-mötē din-hötö gelē-gözāriā,

In-this-manner some-days having-gone-past,

Rahim Kha faujdarī karē Paduahāli yaiya.

Rahim Khān fauzdārī hörē Poduāhāli zāiā.
Rahim Khān criminal-case institutes to-Patuākhāli going.

Tomēraddi ē-mulluhē morē rēhonā.

Tomeroddi ē-mulluhē morē reho-na.

Tomeraddi in-this-country me keep-not. (21)

Lālmati-rē laïyā Tomēr g'arēr-bā'ir-haïyā,

Lālmoti-rē loiā Tomer gorēr-bair-'oiā,
Lālmati taking Tomer being-out-of-the-house,

Ek bachhar sāsti khādē Lālmatir laïggā.

Åk bösör hāsti khādē Lālmötir lõiggā.

One year imprisonment suffered of-Lalmati for-the-sake. Tömëraddi ë-mulluhë morë rëhona.

Tomeroddi e-mulluhe more reho-na.

Töměraddi in-this-country me keep-not. (22)

FREE TRANSLATION OF THE FOREGOING.

1. In Jilbuniā lived Tomēraddi, the grandson of Ḥaidar Mīyã; and in Mokāmiā dwelt Lālmati, a damsel of fair complexion.

(Refrain,-O Tomeraddi, keep me not in this land.)*

- 2. In Jopkhäli liveth Ziaulla the merchant, and in his house was the fair Lalmati the youngest daughter.
- He gave her in marriage to (Rahīm Khān,) the son of Kusā Khān of Mōkāmiā.
 Long is her hair; she weareth a girdle at her waist, and a double amulet on her head.
- 4. In her ear is an earring; on her nose is gold; on her neck is a golden necklace.
- 5. On her feet are tinkling anklets; and when Tomeraddi seeth these he taketh to wandering round her homestead.
- 6. Lālmati Gañjarā hath two homesteads, and when he seeth this Tomeraddi's eyes are attracted to her.
- 7. One day Tomeraddi goeth along the road, and Lalmati signalleth to him with her hand, saying,——
- 8. Lälmati saith, 'Tōmēraddi, take heed to my words. Come this afternoon, O Tōmēraddi, to my homestead.'
- 9. When he heard this, the soul of Tomeraddi was filled with delight. That afternoon did he go to Lalmati's homestead.
- 10. Saith Lalmati, 'Tomeraddi, take heed to my words. In my lap is a little son. (I cannot flee with thee.) Take my sister-in-law, the wife of my husband's middle brother.'
- 11. Saith Lalmati, 'Tomëraddi, take heed to my words. Take first my sister-in-law. Weigh her and see (that she is more beautiful than I).'
- 12. Saith Lalmati, 'Tomeraddi, canst thou not understand? See if thou art able to take and keep my sister-in-law.'
- 13. Saith Lālmati, 'Tōmēraddi, I speak to thee. Take first my sister-in-law, and I will follow afterwards.'
- 14. Saith Tomeraddi, 'Lalmati, I speak to thee. If thou comest afterwards, what shall I do with her?'
- 15. Saith Lalmati, 'Tomeraddi, remain thou seated for awhile. Wait but a little while, that I may put on my veil and come.'
- 16. So much saith she, and she taketh and putteth on her veil, and forth she goeth out of the house with Tomeraddi.
- 17. Saith Lalmati, 'Thou hast undone the knots and dishevelled all my hair, which I had combed and anointed with cocoa-nut oil.'
- 18. When he carried off Lālmati, Tōmēraddi was struck in great perplexity. At first he took her to Jilbuniā.
- 19. Perplexed was he as to what he should do, now that he had carried off Lalmati. The first day he concealed her in the house of Khidir's mother.
- 20. Thence he took her in a boat across the river, and hid her in Kāḍāliā, in the house of Sarabullā.

[.] This refrain is repeated in the original after each verse.

- 21. In this way some days were passed, and then Rahim Khān, (her husband,) brought a criminal case in the court at Patuakhali.
- 22. So, for carrying off Lalmati, and for her sake, Toméraddi suffered a year's imprisonment.

(Refrain,-O Tomeraddi, keep me not in this land.)

[No. 61.]

INDO-ARYAN FAMILY

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(HINDUS OF PIROJPUR, BACKERGUNGE DISTRICT.)

এস হে গছর চাঁদ মোর্গ আসরে ॥
মোরা দীনের অধীন কাঙ্গাল হৈয়ে
ডাকি পেরভু তোমারে ॥
পিল্লাদকে তরাইলে হেলে
ডাকি পেরভু তোমারে ॥
মোরা বয় পাইয়া তোমারে ডাকি
এস মোর্গ আসরে ॥

TRANSLITERATION AND TRANSLATION.

[In the phonetic transcription' represents the elision of an aspirate, which gives a pronunciation like that of h in the French word hôte. Z is somewhat softer than the z of zeal, but not so soft as the s in pleasure. The letter' (above the line) is very faintly pronounced, and is, indeed, hardly audible.

Pronounce \tilde{a} as the a in hat; e nearly as the e in met; \tilde{o} as the o in hot; and oi as in oil. The letter o (without any discritical mark) represents the sound of the first o in promote, and is the o in the French word votre as compared with efter. It should be carefully distinguished from the \tilde{o} of hot.

Chad morga asare.

Other consonants and vowels are pronounced as in the authorized Government system.]

Gahur

Esa hē

Göhur Chãd mörgö äshörē. Come. O! Gahur Chand of-us to-assembly. Mörā dīnēr adhīn kāngāl haiyē. Morā diner odhin kanggal 'oie. We below miserable of-poor having-become. Dāki, Perbhu, tomare Perbhu, tomare. Dahi, We call, O-Lord, Pillād-kē tarāilē hēlē. Pillad-kë tarāilē helē. thou-savedst easily. Prahlada Dāki, Pērbhu, tomārē. Dāhi, Perbhu, tomārē. We call, O.Lord;

Morā b'ay pāiyā tomārē dāki.

Morā boy pāiā tomārē dāhi.

We fear having-got thee invoke.

Esa morga āsarē.

Eshō morgo āshorē.

Come of-us to-assembly.

FREE TRANSLATION OF THE FOREGOING.

Come thou, O Gahur Chad, to our assembly.

We are poor and lower than the low.

O Lord, we call on Thee.

Easily didst Thou save Prahlada.*

O Lord, we call on Thee.

We call upon Thee, for we are full of fear.

Come Thou to our assembly.

^{*}It was to save Prahlada that Vishnu assumed the Nrisimha, or man-lion, incarnation.

[No. 62.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHASHA.

EASTERN DIALECT.

(BACKERGUNGE DISTRICT,)

(Barisal Hitaishi, 1897.)

ছक्कानन ।

(कान ७ शन्त इनग्रस्क करवां भक्षम ।)

কালু—ও মেয়াবাই, হর্মু কেমন? আচেচার না বেমোন তেমোন। সোমোন দেছে গবোর্ণমেণ্ডর, মোরা আর জজ মেজণ্ডর, সোসোনের মোহোর্দমা, বিচার হর্মু পঞ্জোনা। বড়ো হয়তান লাগজে পাছে, এয়ার কি কোনো পোথ আছে? বাব্নায় বাব্নায় মেয়াবাই, হাঙ্গে রাইতে গুম নাই। ধলু—মেয়াবাই, বাব্না কি তায়? আহিমগিরী দেছেন আলায়, এহোন কতো উহিল মোক্তার, হাত কচলাইবে তোমার ধার, হজুর হজুর হরিয়া কতো, ঘেংরি গাইবে নানা মতো। এহোন তুমি জজের ধারে, ববা মেয়া মাচিয়ার পরে, वाला दश्यां प्रया वारे, अद्यान स्माता मिछारे हारे॥ কালু—বালোর কপালে পরুক ছাই, অমোন বালোতে কাম নাই, হালের জোবা গেলে বইয়া, জান বাছামু কিবা থাইয়া, চাষা মানুষ মোরা বাই, মহোর্দমার বুজি কি ছাই, গরীব মাতুষ অনুপায়, থাইয়া জান বাছান দায়; হেইয়ার উপুর আরেক দায়, হদাহদি পয়সা বাায়। আমার্গো কি ওয়া হাজে, ভদ্দোরের কাম ভদ্দোরে বোজে॥ [No. 62.7

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(BACKERGUNGE DISTRICT.)

[In the phonetic transcription 'represents the elision of an aspirate, which gives a pronunciation like that of A in the French word hôte. Z is somewhat softer than the z of zeal, but not so soft as the s in pleasure. The letter ' (above the line) is very faintly pronounced, and is, indeed, hardly audible.

Pronounce a as the a in hat; e nearly as the e in met; o as the o in hot; and oi as in oil. The letter o (without any discritical mark) represents the sound of the first o in promote, and is the o in the French word votre as compared with votre, It should be carefully distinguished from the o of hot.

Other consonants and vowels are pronounced as in the authorized Government system.]

(Barisāl Hitaishī, 1897.)

CHHAKKANANDA. (Kālu ō Dhalur hala-skandhē (Kālu and Dhalu-of ploughs-on-their-shoulders conversation.) kathopakathan.) Kalu.—Ö mēyā-b'āi, harmu kēman? Āchēchār nā yēmon-tēmon. Ŏ mēyā-bāi, hormu kemon? Ātsetsār nā O brother-Sir, I-shall-do what? zemon-temon. Assessor or something (I-am). Somon dechhe gabornmendar; morā ar jaj mējandar, Shōmōn göbönnmendőr; mörä ar zöz mezöndőr, dese Summons has-given Government; we, and Judge, Magistrate, Sösöner möhördamā, biehār harmu pañehajonā. Shoshoner mohordoma, bitsar hörmu pontsozona. Session-of decide shall-do (as) Punchāyat. Barō hayatān lāgjē pāchhē, ēyār ki kono poth Boro hoyotan lagze pase, āchhē? ear ki kono poth (A)-great āsē? on-back, of-this any way-(out) B'ābnāy b'ābnāy, mēyā-b'ai, hāngē is? rāitē gum bābnāy, mēyā-bāi, hānggē Bābnāy nāi. In-thought in-thought, brother-Sir, rāitē gum nāi. Dhalu.—Mēyā-b'āi b'ābnā ki tāy? 'Āhimgirī dēchhēn all (I)-have-not. Mēyā-bāi, bābnā ki tāy? 'Āhimgirī Allay. O-brother-Sir, anxiety what in-this? A-Judgeship has-given Allay. Ehon kato uhil möktär, hāt kachlāibē tomār-dhār. Ehon hoto uhil möktär, 'āt kötsläibe tomär-d'ar. Now how-many Pleaders' (and) Mukhtars' hands will-fold before-you. Hajur hariyā katō, ghēngri gāibē nānā hajur 'Ozur 'ozur höriya kötö, gengri 'Your-honour' 'your-honour' saying how-often praises gaibē nānā moto. will-sing in-various-ways. Ehon tumi jajēr dhārē, babā mēyā māchiyār-parē. Ehon tumi zozen dare bobā mēyā matsiār-porē. Now (on) Judge's side you will-sit, Sir, on-a-chair. hongbad, meya-b'ai, ehon mora midai chai. Bālō Bālō hongbad, mēyā-bai, ehon morā midāi tsāi. Good news brother Sir, now we sweetmeats want.

Kālu.—B'ālor kapālē paruk chhāi. Amon-b'ālotē kām nāi. Bālor kópálě Ŏmon-balote kam nai. poruk sāi. Of-such-good-(fortune) use is-not. On-good (fortune's) forehead let-fall ashes. Hālēr jobā gēlē-ba'iā, jān bāchhāmu kibā khāiyā. 'Aler zōbā gelē-baïā. zān bāsāmu kibā khāīā. Of-plough time when-passed-away life I-will-save what by-eating. Chāshā b'āi mahordamār buji mānush mora ki ehhai. Tsāshā bāi möhördömā buzi mānush mora ki sāi. Cultivating we-(are) brother men of-cases (we)-understand what a-cinder. Garib mānush anupāy, khāiyā jān bāchhāna dāv. Görib manush ōnupāy khaiā zān bāsānō dāy. without-resource to-eat (and)-life to-save (is)-difficult. Poor Hēiyār upur ārēk hudā-hudi dāy, paysā byāy. Heiar upur ārek dāy, hudā-hudi poyshā bay. This above another difficulty-(exists), (i.e.) uselessly of-pice expenditure. Āmārgō ki ōyā hājē? Bhaddorër kam bhaddorë bōjē. Āmārgō ki ōā hāzē? Böddörer kam boddore boze. To-us that does-suit? Gentle-folk's work gentle-folk understand.

FREE TRANSLATION OF THE FOREGOING.

The conversation of Kalu and Dhalu with their ploughs on their shoulders.

Kālu.—O brother sir, what shall I do? I am an assessor or something. Government has given a summons: we and the Judge and the Magistrate shall decide the sessions case as a panchāyat. A great devil is on my back: is there any way out of this? In thought, in thought, my brother, I have no sleep all night.

Dhalu.—O brother sir, what is your anxiety in this? God has given you a judge-ship. Now how many pleaders and mukhtars will fold their hands before you, saying 'your honour, your honour!' how often will they sing your praises in various ways! Now you beside the judge will sit, sir, on a chair. This is good news, brother sir: now we want some sweetmeats.

Kālu.—Let ashes fall on the forehead of such good fortune: what is the use of such good fortune? When the time of the plough has passed away, what shall I eat to save my life? We are cultivating men, brother sir. Do we understand cases one einder? Poor men without resource, our difficulty is to eat and live. Another difficulty has come on the top of all and a useless expenditure of pice. Does this suit us? Fine folk understand the work of fine folk.

The dialect of some 20,000 people inhabiting the 'chars' within the jurisdictions of the Bhēdarganj and Gōsainhāt outposts of the Palang Thana, in the extreme southeast of the Faridpur District, and bordering on Backergunge, is nearly the same as the dialect of the latter district. A few lines of the translation of the Parable of the Prodigal Son received from that locality will be sufficient to prove the similarity. It is hence unnecessary to do more than this in order to illustrate the dialect. The translation is as follows:—

Kērō mānshēr dugā pōlā āchhil. Hēr mad'yē ye chhoda achhil. Kērō mānshēr dugā polā āsil. Hêr maïddē $z\bar{e}$ soda āsil, A-certain two Of-them among he-who younger was, hēr bāērē ka'ila, 'bā-ji, bittar b'ag amar b'age paimu, amare de.' yē hēr bāerē köilö, · bā-zi. bittar zē bāg āmār bāgē pāimu, āmārē dē.' his father-to 'father, of-the-property what share in-share I-shall-get, me-to give." my Ei kat'ā huinnā hē tā-gar mad'yē b'āg kaïrā dila. E_i kötä huinnā hē tā-gor maidde bāg köïvä word having-heard he ef-them among division having-made gave.

It will be seen that the dialect is slightly mixed with the Tippera idiom. Words like huinnā, etc., belong to Tippera rather than to Backergunge. The locality where the dialect is spoken is only separated from Tippera by the River Megna.

The dialects of the Districts of Faridpur, Jessore and Khulna form a connecting link between the standard language of Central Bengal, and the extreme Eastern type which we find in Dacca and Backergunge.

If we wish to give the sub-dialect of these Districts a distinct name, we may call it

East-Central.

The only real marks of an Eastern pronunciation which we meet in these three Districts is in the letters chh, which is pronounced as s, and j which is pronounced as z. Thus we have $\bar{a}chh\bar{e}$, he is, pronounced, $\bar{a}s\bar{e}$, and jan, a person, is pronounced $z\bar{o}n$. There is also the usual tendency to pronounce e like the a in hat. Thus gela, he went, is pronounced $g\bar{a}l\bar{e}$.

But ch is not pronounced ts or s. They say chākar, a servant, not <u>tsākar</u>; h is not dropped. They say haïla, he became, not 'aïla, and dhariyā, having seized, not d'ariyā;

s is not pronounced as h. They say $s\tilde{a}p$ (sh $\tilde{a}p$), a snake, not $h\tilde{a}p$.

We still find the dative termination, $r\tilde{e}$ instead of $k\tilde{e}$, but, as a rule, allowing for contractions, the grammar is practically the same as that of Central Bengal.

In the extreme south of Faridpur, as already pointed out, the dialect is the same as that of Backergunge.

The first two specimens come from the Sub-division of Bagerhat, in the Khulna District. This part of the country being close to Backergunge still retains some of the peculiarities of that District.

The system of transliteration is the modified phonetic one used for Eastern Bengali. The Collector also states, 'the pronunciation of j as z is by no means universal, and when it occurs, is more common in the middle than in the beginning of word.' I have not attempted to show this transliteration. I have thought it best to transliterate every j sound by z, as in the case of other Eastern B engali specimens.

[No. 63.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(BAGERHAT, KHULNA DISTRICT.)

আাক্ জোন মান্শির ছই ছণ্ডাল ছিলো। তার্ মধ্যে ছোট জোন্ তার বাপ্রে কলো, বাপ্, আমার ভাগে বে জিনিষ পড়ে, তা আমারে দ্যাও। তার পর তিনি তাঁর বিষয় তারগো ছই জনরে ভাগ করে দেলেন। শেবে ঐ ছোটো ছণ্ডাল তার সব লয়ে দূর দেসে যাণ্ডায় কিছু দিন মছে বেওজন খরচা করে সব উড়োয়ে দিলো। সে সব খরচ করার পর সেই জায়গায় বড় মানান্তর হলো, আর তার কফৌ হতে লাগলো। তখন সে ঐ দেশের আ্যাক জোন লোকের কাছে জেয়ে পড়লো। সে তারে মাটে স্থণ্ডর চরাতে দিলো। স্থণ্ডরে বে খোশা খাতো, সে তা খাতে ইছা করতো, তা তারে কেউ দিলো না। যখন সে বুঝতি পারলো, সে কলো যে আমার বাপের কতো মাইনের চাকর অনেক খোরাক্ পায় আর পরকে দিতি পারে, আর আমি কিদায় মারা যাই। আমি উঠে আমার বাপের কাছে যাবো, আর তানারে কবো, বাপ্! আমি ঈশ্বরের কাছে আর তোমার কাছে পাপ করিছি। আমি আর তোমার ছেলের যুগ্গি নয়। আমারে তোমার এক জোন মাল্দেরের মোতো রাখো। পরে সে উঠুলো আর তার বাপের কাছে এলো। সে অনেক তফাৎ থাক্তি, তার বাপ তারে দেখতি পালো। আর দয়া হয়ে দড়ুয়ে যায়ে তার ঘাড়ের পর পড়েছুমা দিলো। আর ছেলে তারে কলো, বাপ! আমি ঈশ্বরের বিরুদ্ধে ও তোমার নজরে পাপ করিছি। আর আমি তোমার ছেলে নামের যুগ্গি নয়। কিয়ু বাপ তার চাকরদের কলো, ভালো পোসাক আনো, আর ওকে পরাও। হাতে আংটী ও পায়ে জ্তা পরাও। আর আমরা খেয়ে দেয়ে আমোদ করি। কেননা আমার এই ছেলে মরে যায়ে আর গালে। গালেছে। আর তারা আমোদ করিতি লাগলো॥

তখন তার বড় ছেলে ক্ষ্যাতে ছিলো। আর য্যামোন্ বাড়ির কাছে এলো, গান নাচ স্থন্তি প্যালো।
তখন অ্যাক জোন চাকররে ডেকে বান্তা নিলো এ সকলের মানে কি। তখন সে তারে বল্লো, তোমার ভাই
আইছে। তাইতি তোমার রাপ এ্যাক ভোজ দিয়েছেন। কেনোনা তিনি তারে ভালো ভাবে পাইছেন। তাতে
সে রাগ কর্লো আর বাড়ির মন্ধি যাতি চেলো না। তাইতি তার বাপ বাইরি এলো, আর বুজোতি লাগ্লো।
সে জব দিয়ে তার বাপ্রে কলো, দেখো, এতো বছর আমি তোমার সেবা কর্ছি, কখনো তোমার কথা অমাস্ত
করি নাই। তবু তুমি কখনো আমারে এ্যাকটা ছাগলের ছাও দেও নাই যে আমি বন্ধুদের নিয়ে আমোদ করি
কিস্তু যখন তোমার সেই ছেলে এলো, যে বেশ্যাদের সঙ্গে তোমার সম্পত্তি খেয়ে কেলিছে, তুমি তার জন্তে
এক ভোজ দিলে। পরে তিনি তারে কলেন, তুমি বরাবর আমার কাছে আছ, আর আমার যথাসক্রম্ব
তোমারি। আমাদের আমোদ আফ্রোদ করা উচিত, কেননা তোমার এই ভাই মরেছিলো পরে আবার বাঁচিছে।
সে হারায়ে যায়, কের পাণ্ডা গেছে।

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(BAGERHAT, KHULNA DISTRICT.)

[In this transliteration z is somewhat softer than the z of zeal, but not so soft as the z in pleasure. Pronounce z as in this, not like the zh in zhell, which is represented by zh. The letters z and " (above the line) are very faintly pronounced, and are, indeed, hardly audible. The consonant preceding them should be pronounced as if doubled.

Pronounce & as the a in hat; & as the e in met. The letter o (without any discritical mark) represents the sound of the first o in promote, and is the o in the French word votre as compared with votre. It should be carefully distinguished from the o of hot.

Other consonants and vowels are pronounced as in Standard Bengali.]

zon manshir dui sawal silo. Tar maddhē soto tär One person man's two sons were. Them among the-younger person his bāp-rē kolō, 'bāp, āmār bhāgē zē zinish parē tā āmā-rē dāō.' father-to said, 'father, my in-share which things may-fall that me-to give.' Of-that par tini tar bishay targo dui zon-re bhāg karĕ dělěn. Shēshē ai sōtō after he his property them two persons-to division doing gave. Finally that younger sawāl tār shab layĕ dur zāwāy kisu din maddhē dăshē son his all taking distant in-country going some day within without-measure kharchā karē shab urōyē dilō. Shē shab kharach karār par shēi zāygāy expenses doing all squandering gave. He all expense of-doing after that at-place bara manantar halo. tār kashtō hatē lāglō. Takhan shē ai dashēr Ār great famine became. And of-him distress to-be began. At-that-time he that of-country āk zon loker kāse zeye parlo. She tā-re māte shuor charāte dilo. Shuore ze one person man's near going fell. He him in-field swine to-graze gave. Swine which khōshā khātō shē tā khātē ichchhā karto: tā tā-rē dilō husk used-to-eat he that to-eat wish used-to-make : but him-to anyone did-give not. Zakhan shē buzhti pārlo shē kalo zē, 'āmār bāpēr kato māinēr When he to-understand became-able he said that, 'my father's how-many paid chākar anēk khorāk pāy, ār par-kē diti pārē, ār āmi kh'idāy mārā zāi. servants much food get, and others-to to-give are-able, and I by-hunger dying go. Âmi uthě amar bapër kasë zabo ar tana-rë kabo, "bap, ami Ish arër kasë I rising my father's near will-go and him-to will-say, "O-father, I of-God near ār tomār kāsē pāp karisi: āmi ar tomār seler zuggi nay. Āmā-re tomār and thy near sin have-done: I any-more thy of-son fit not-am. Me āk-zon mandērēr moto rākho."' Parē shē uthlo ar tar bapēr kasē ēlo. Shē anēk one person of-servant like keep." ' Then he got-up and his father's near came. He great thakti tar bap ta-re dekhti palo, ar daya hayĕ daruyě distance remaining his father him to-see got, and kindness coming-into-being running zāyě tār ghārēr par parě chumô dilo. Ār sělē tā-rē kalô, going his of-neck upon falling kiss gave. Then son to-him told, 'O-father ! I Bengali.

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Ish'arër biruddhë ō tōmār nazarē pāp karisi: ār āmi tōmār sĕlē nāmēr zuggi God's against and thy in-sight sin have-done: any-more I thy son name's fit nay.' Kintu bāp tār chākardēr kalō, 'bhālō pōshāk ānō, ār ō-kē parāō: hātē not-am.' But father his servants-to said, 'good dress bring, and on-him put-on: on-hand āngti ō pāyē parāō. Ār āmrā khēyě dēyě āmōd kari; kěnonā ring and on-foot(shoes) put-on. And (let)-us by-eating etcetera rejoicing do; because āmār ēi sĕlē marĕ zāyĕ, phĕr bāchisē; shē hārāyĕ zāy, ār pāwāmy this son dying going, again has-survived; he being-lost went, and has-beeng'āsē.' Ār tārā āmōd karti lāglō.

recovered.' And they rejoicing to-do began.

Takhan tār bara sĕlē kh^yātē silō: ār zāmōn bārir kāsē ēlō, gān nāch Then his elder son in-field was: and as house's near came, song dance shunti pălô. Takhan ăk zon châkar-rē dakĕ bāttā nilō, 'ē shakalēr mānē Then one person servant-to calling news took, 'this all's meaning to-hear got. ki?' Takhan shē tā-rē ballō, 'tōmār bhāi âisē, tāiti tōmār bāp āk what?' Then he him told, 'thy brother has-come, therefore thy father one bhôj diyesen kenona tini ta-re bhalo bhabe paisen.' Tātē shē rāg karlo, feast has-given because he him well in-state has-got.' Upon-that he anger did, ār bārir maddhi zāti chēlo nā. Tāiti tār bāp bāiri ēlō ār buzhōti and house's inside to-go wanted not. Therefore his father outside came and to-reason diyě tār bāp-rē kalō, 'dăkhō, ētō basar āmi tōmār shēbā lāglō. Shē zab began. He answer giving his father-to told, 'see, so-many year I thy service kakhanō tōmār kathā amān'a kari nāi, tabu tumi kakhanō have-been-doing: at-any-time thy word disregard have-done not, still thou at-any-time āmā-rē āk-tā sāgalēr sā-ō dăō nāi, zē āmi bandhudēr niyē me-to one goat's kid-even have-given not, so-that I friends taking rejoicing kari. Kintu zakhan tömär shēi sělē ēlō zē besh⁷ādēr shangē tömär shampatti may-do. But thy that son came who harlots' with thy property when tini tārē kalĕn, ěk bhôz dilê.' Pare khēye phelese, tumi tar zan'e eating has-thrown, thou his on-account one feast hast-given.' Afterwards he him-to said, 'tumi barābar āmār kāsē āsa, ār āmār zathā-shabbash'a tōmār-i. 'thou always my near art, and my everything thine-only (is). Our kěnoná tomár bhai maresilo, pare ábar āhlād karā uchit rejoicing gladness to-do proper (is) because thy brother was-dead, then again zāy, phěr pāwā-gěsē.' bāchisē; shē hārāyě has-survived; he becoming-lost did-go, again has-been-recovered.'

The next specimen also comes from Bāgērhāt in Khulna. It is part of the statement of an accused person. Note the locative in i, in kul-i, on the bank.

[No. 64.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(BAGERHAT, KHULNA DISTRICT.)

গুটী কএক বালক খেলা না কি করে খালের কুলি। তার পরে এক খান নৌকায় সেই বেটা সেই ঘাটে আস্ছে। একটু বাদে সেই বেটা বাপরে, মারে, গেলামরে, মলামরে বল্ছে। তার পরে বালকেরা বাড়ির মধ্যে দৌড়িরা গিছে, এক বেটা পাগল আইছে, সে কেমন করে ই কইতে লাগ্লো। তার পর ছফের হাওলাদার সেই আসিয়া আরে একজন ডাক্তার আছে রামচন্দ্রপুর হাটে তারি নেছ্লো ওছমানুলার বাড়ি। সেই ডাক্তার সেই সময়ে দেখে বল্ছে যে এ বাগ্ রোগ হএছে। সেই সমাতেই একটু ব্যাক্তে মর্ছে।

TRANSLITERATION AND TRANSLATION.

[In this transliteration z is somewhat softer than the z of zeal, but not so soft as the s in pleasure. Pronounce s as in this, not like the sh in shell, which is represented by sh. The letters and (above the line) are very faintly pronounced, and are, indeed, hardly audible. The consonant preceding them should be pronounced as if doubled.

Pronounce a as the a in hat; é as the e in met. The letter o (without any discritical mark) represents the sound of the first o in promote, and is the o in the French word cotre as compared with water. It should be carefully distinguished from the o of hot.

Other consonants and vowels are pronounced as in Standard Bengali.]

Tar-pare kuli. Gutī-kaāk bālak khēlā nā khālēr ki play or what were-doing channel's on-bank. After-this A-few boys āshsē. Ak-tu bādē shēi bētā āk-khān naukāy shēi bētā shēi ghātē on-boat that man that to-landing-place came. A-little after that man Tar parē bālakērā bārir gălām-rē malām-rē balsē. mā-rē bāp-rē 'oh father! oh mother! I-am-gone! I-died!' cried-out. Of-that after the-boys house's 'ăk bētā pāgal āisē; shē kāman karē,' i gisē, madh'é dauriya inside running were-gone, 'one man mad has-come; he what-way does,' this par Sapher Hāolādār shēi āshiyā ār ăk-zan dāktār lāglō to-speak began. Of-that after Safar Hauladar he coming another one doctor āsē Rāmchandrapur hāṭē tā-ri nĕslō Osmān-ullār bāṛi. Shēi dāktār shēi is Ramchandrapur in-market him he-took Osmanulla's house. That doctor that Shēi shamātēi ē bāg-rōg haĕsē. balsē zē at-time seeing (examining) said that this voice-disease has-been. That at-very-time băzē marse. little after-delay he-died.

FREE TRANSLATION OF THE FOREGOING.

A few boys were playing about on the channel bank. After a time the man came to the landing-place in a boat, and shortly afterwards cried out, 'Alas, alas, I am Bengali.

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gone, I am dying.' Then the boys ran into their houses saying that a mad man had come and was acting in a queer way. Then Safar Hauladār came and took a doctor who was at Rāmchandrapur to Usmānullā's house. The doctor examined the man and said that he had become speechless. At that moment, or shortly afterwards, the man died.

The following specimen comes from Jessore. It is the Parable of the Prodigal Son.

The translation is an excellent specimen of the dialect.

Note the tendency, which we have also observed in Western Bengali for the 3rd singular Past to end in \bar{o} in the case of intransitive, and in \bar{e} in the case of transitive verbs. Thus $th\bar{a}kl\bar{o}$, he remained; $uthl\bar{o}$, he arose; but $kal\bar{e}$, he said; $d\bar{e}l\bar{e}$, he gave.

The Habitual Past, as usual, is always treated as if the verb was intransitive. Thus, khātō, they used to eat.

[No. 65.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(JESSORE DISTRICT.)

এক জোনের ঘূট ছল ছিল। তারগে মোদ্ধি ছোট জোন তার বাপেরে কলে বাবা! জমা জুমির যে ভাগ আমি পাব তা আমারে দ্যাও। তাতে সে তারগে বিষই ভাগ কোরে দেলে। কিছু দিন পরে ছোট ছল সকল য়্যাক সাত কোরে দূর দেশে গ্যালো। সেখানে সে ফোজলুমি কোরে আপনার সব খোয়াইয়ে দেলো। সব খরচ কোরে ফেজি পরে সে দেশে মানাস্তর হোলো। তখন সে টানাটানিতে পড়লো। তার পর সেই দ্যাশের য়্যাক জোন গেরোস্তোর কাছে খাকলো। সে তাকে নিজির ভূঁইতি শূওর রাক্তি দেলে। শেষে শূওর যে খোষা খাতো তাই দিয়ে পেট ভোরতি ইচ্ছে কল্পে কিন্তু কেউ তা দেলে না। শেষে তার ধড়ে বুদ্দি আলি সে কলে আমার বাপের কত মাইনেখাগো চাকর যান্তি খাতি পাচেচ আর আমি হাানে খিদেয় মন্তিচি আমি এহনি আমার বাপের কাছে যায়ে তাঁরে কব বাবা! আমি পরমেশ্বরের বেপোক্ষে ও তোমার সামনে পাপ কোরিটি। আমি যে তোমার ছল বোলে পোরচে দিতি পাত্তিচিনে তুমি আমারে এক জোন মাইনাখেগো চাকরের মোতো রাহ। শেষে সে উঠে তার বাপের কাছে গ্যালো। তার বাপ অনেক ছুরিত্তি তারে দেকতি পায়ে দয়া কোরে দোড়িয়ে গিয়ে তার গলা ধোরে তার মুহি চুমো খালে। ছল তারে বল্পে বাবা আমি পরমেশ্বরের বেপোক্ষে তোমার সামনে পাপ কোরিটি। আমি তোমার ছল বোলে পোরচে দিতি পাত্তিচিন। কিন্তু বাবা আপন চাকরদের বল্পেন শিগ্রির সকলের ভালু কাপড় এনে ওরে পরায়ে দয়ও এর হাতে আংটীও পায়ে জুতা দিয়ে দ্যাও এবং আমর। খেয়ে দেয়ে আমোদ কোরি কারণ আমার এই ছল মোরে গিইলো সে আবার বাঁচেচে। হারিয়ে গিইলো আবার পাওয়া গিয়েচে। পরে তারা আমোদ কোতি লাগলো॥

আর তার বড় ছল মাঠে ছেল। সে বাড়ীর কাছে এসে নাচ বাজনা শুন্তি পালে। তখন সে ব্যাক জোন চাকোরকে কাছে ডেকে জিল্পাসা কলে এ সব কি। সে তারে বলে তোমার ভাই আইয়েচে তাইতি তোমার বাপ ভোজ তোয়ের কোরেচে কারণ তিনি তারে ভাল আবস্তার পায়েচেন। কিন্তু সে রাগে উটলো, বাড়ীর মোদ্দি যাতি চালে না। তার পরে তার বাপ বাইরে এসে তারে বৃজুতি লাগলো। কিন্তু সে তার বাপেরে কোতি লাগলো দ্যাথ! আমি এদ্দিন ধোরে তোমার সেবা কোতিটি তোমার কোনো কথা কোনো দিন অমান্ত কোরিনি তাতে তুমি কখনো আমারে একটা ছাগলের ছা দ্যাও নি যে আমার বন্ধুগণ নিয়ে আমােছ কোরি। কিন্তু তোমার এই ছল যে বেশ্রেদের সাতে তোমার সমুদাই সম্পত্তি উড়িয়ে দিয়েছে সে যথন আলাে তখন তুমি তার জন্তি বড় কোরে ভোজ দেলে। কিন্তু সে তারে কলে বাছা তুমি সব সােমাই আমার সাতে আছি আর যা হয় সবিতাে তোমার। কিন্তু আমােদ করা ও খুসী হওয়া উচিত হােয়েচে কারণ তোমার এই ভাই মােরে গিইলাে বাঁচেচে হারিয়ে গিইলাে পাওয়া গিয়েচে॥

[No. 65.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(JESSORE DISTRICT.)

[In this transliteration z is somewhat softer than the z of zeal, but not so soft as the z in pleasure. Pronounce z as in this, not like the zh in shell, which is represented by zh. The letters z and z (above the line) are very faintly pronounced, and are, indeed, hardly audible. The consonant preceding them should be pronounced as if doubled.

Pronounce a as the a in hat : e as the e in met. The letter o (without any discritical mark) represents the sound of the first o in promote, and is the o in the French word votre as compared with votre. It should be carefully distinguished from the o of hot.

Other consonants and vowels are pronounced as in Standard Bengali.]

sal sila. Targe moddi Ak zöner duta sota zón tār bāpē-rē were. Of-them among the-younger person his father-to One man's two 80718 kalē, 'bābā, zamāzumir bhāg āmi zē pāba tā āmā-rē dǎō.' what share I shall-get that me-to give.' Thereon said, 'father, of-property kôrě dělě. Kisu din parē bishaï bhag sota he of-them the-property division making gave. Some days after the-younger son ăk-shất körể durděshé gălō. Shēkhānē shakal shē phozlumi everything together making in-a-far-country went. There he debauchery shab khōwāiyĕ dĕlō. Shab kharach körĕ āpnār gave. All expenditure having-made having-wasted losing doing his-own all mānāntar hōlō. Takhan shē tānātānitē parlō. shē-dēshē Then he in-distress fell. Of-that after after in-that-country a-famine became. gĕrösthör dăshēr ăkzon kāsē thāklō. Shē tā-kē nizir that of-country one-person of-a-householder near he-remained. He him dělē. Shëshë shūor rākti shūorē zē khōshā khātō in-land swine to-keep appointed. Finally the-swine what husks used-to-eat tāi diyē pēt bhorti ichchhe kalle; kintu keu tā dělě nã. Shēshē that with his-belly wish he-made; but any-one that gave not. Finally to-fill tār dharē buddi āli shē kalē, 'āmār bāpēr kata his in-body sense having-come he said, 'my father's how-many wages-eating khāti pāchchē, ār āmi hānē khidēy mattichi. Āmi ĕhani chākar zasti servants too-much to-eat obtain, and I here in-hunger am-dying. I āmār bāpēr kāsē zāvě tā-rē kaba, "bābā, āmi Parmesh arēr bepokkh ē him-to will-say, "father, I my father's near going of-God against ō tōmār shāmnē pāp kōrichi. Āmi zē tomār sal bole porche diti and of-thee before sin have-done. I that thy son saying account to-give māinā-khēgō chākarēr mōtō rāba." 'Shēshē pāttichi-nē. Tumi āmā-rē ăk-zōn am-able-not. Thou me one-person wages-eating servant's like keep." Finally

bāpēr kāsē gălō. Tār bāp anēk duritti tā-rē děkti she uthe tar he rising his father's near went. His father much distance-from him to-see doriyě giyě, tār galā dhorě, tār chumō korĕ having-got, compassion making running going, his neck seizing, his on-the-face a-kiss tā-rē ballē, 'bābā, āmi Parmesh'arēr bepokkh'ē tomār Sal khālē. against of-thee The-son him-to said, 'father, I of-God Āmi tomār sal bole porche diti pattichi-ne.' Kintu pāp korichi. I thy son saying account to-give am-able-not.' But the-father sin have-done. āpan chākardēr ballěn, 'shiggir shakalēr bhāla kāpar eně ō-rē said, 'quickly of-all good clothes bringing him-to putting-on servants pāyē zutā diyĕ dǎō, ēbang āngti ō hātē Er dăō. Of-this-one's on-hand a-ring and on-feet shoes giving give, and (let)us kôri. Kāran āmār ēi sal môrĕ giilo, shē ābār āmōd khēvě dēyě eating etcetera rejoicing make. For my this son dying went, he again āmōd tārā Pare pāwā-giĕchē.' giilo, abar hāriyē hãchěchē; has-survived; being-lost went, again has-been-found.' Afterwards they rejoicing kotti laglo. to-do began.

kāsē bārīr Shē sěla. mathe sal bara Ār tār of-the-house near He in-the-field was. And his elder 80% chākar-kē kāsē dăkĕ nāch bāznā shunti pālē. Takhan shē āk-zōn coming dancing music to-hear got. Then he one-person servant-to near calling zig šashā kallē, 'ē shab ki?' Shē tā-rē ballē, 'tōmār bhāi āiyēchē asking made, 'this all what?' He him-to said, 'thy brother has-come, therefore kāraņ tini tā-rē bhāla ābasthāy pāyĕchēn.' tomār bāp bhoj toyer koreche, thy father a-feast ready has-made, because he him good in-condition Tar-pare tar bap zāti chālē-nā. moddi Kintu shē rāgē utlo, bārīr But he angry arose, of-the-house inside to-go wished-not. Thereafter his father lāglō. Kintu shē tār bāpē-rē kōti lāglō, buzuti ēshĕ tā-rĕ he his father-to to-say began, outside coming him to-remonstrate began. Butdhörĕ tömār shēbā köttichi, tömār könö kathā könö ăddin 'dăkha, āmi thy service am-doing, thy any Lo, I so-many-days for tumi kakhan-ö āmā-rē ăk-ţi sāgalēr tāte din amānya kori-ni, ever me-to one-single goat's young-one day disobeyed did-not, nevertheless thou kintu tomar ēi sal kōri; āmōd zē āmār bandhugan niyě friends taking rejoicing I-may-make; but thy this son gavest-not, that my zē bēsh^yēdēr shātē tōmār samudāi shampatti uṇiyĕ diyĕchē, shē whole property wasting has-given, he who of-harlots with thy bara körĕ bhōj dělē.' Kintu shē tā-rē zanyi he-came, then thou of-him for-the-sake great doing feast gavest.' But he him-to ālō, takhan tumi tār kalē, 'bāsā, tumi shab sōmāi āmār shātē āsa, ār zā hay shabitō tōmar. my with art, and what is thine (is). said, 'son, thou (at) all time

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Kintu āmod karā o khushi hawā uchit hoyeche, kāran tomār ei bhāi But rejoicing doing and happy being proper is, because thy this brother more giilo, bācheche; hāriye giilo, pāwā-giyeche.

dying went, has-survived; lost went, has-been-found.

The next specimen also comes from Jessore. It is a statement made in Court by an accused person, recorded in his own language. We may note that in the word $th\bar{a}'\bar{o}$, remain, we have an instance of the elision of a medial k, which we shall subsequently see is common in South-East Bengal. Note, also, the change of r to n, in the word $n\bar{a}ttir$, of the night.

INo. 66.1

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

EASTERN DIALECT.

(JESSORE DISTRICT.)

TRANSLITERATION AND TRANSLATION.

[In this transliteration s is somewhat softer than the s of seal, but not so soft as the s in pleasure. Pronounce s as in this, not like the sh in shell, which is represented by sh. The letters " and " (above the line) are very faintly pronounced, and are, indeed, hardly audible. The consonant preceding them should be pronounced as if doubled.

Pronounce a as the a in hat, e as the e in met. The letter o (without any discritical mark) represents the sound of the first o in promote, and is the o in the French word votre as compared with eours. It should be carefully distinguished from the o of hot.

Other consonants and vowels are pronounced as in Standard Bengali.]

tā āmi dākhēlām, ār Ömēsh, ēi du-zon. Āmāv Baktar khun korelo, 8a10, and Umës, these two-men. To-me Baktar murder committed, that I shōmāi bōlĕ giyĕlō, 'Jēhēd, shandēr shōmāi Omēshēr du-purir Baktār bălā Baktar day of-two-watches at-time saying gone, 'Jehed, of-evening at-time Umes's Omēshēr bāri ālām. Omēsh löyĕ Āmi nātrē khēyě bāri zǎō.' I at-night having-eaten having-taken Umēś's house came. Umēś house go.' shuĕ tha'o.' Ami shebane shuĕ thaklam. balle, 'ebane khão o said, 'here eat and sleeping remain.' I there sleeping remained. Of-the-night Khālēr ělô. zēyĕ Ōmēsh khālēr diki du-purir shomāi Umēś of-the-canal in-the-direction came. Of-the-canal of-two-watches at-time going ănē.' Āmi habé 'zāti ēshĕ ballē. thēkě bārī the-direction from to-house coming he-said, 'to-go it-will-be-(necessary) now.' I Bengali.

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ballam, 'kanë zāti habē? Shē ballē, 'āmār gōṭā dui dhānēr pātō said, 'whither to-go will-it-be-(necessary)?' He said, 'my some two of-paddy plants Āmi ballām 'churi kore-diti habē.' said. 'theft to-carry-out I-will-be-able-not,' to-uproot it-will-be-(necessary). Iballo, 'tumi āsha, ballām. Tātē zē āmrā mārbō ănē.' Āmi ballām, 'ār I-said. Thereon he-said, 'you come, that we shall-uproot now.' said, 'else I kēdā?' Ballē, 'Baktār Shāk.' Āmi ballām, 'tābē chalō zāi.' Tār-par ōrā pātō who?' He-said, 'Baktar Shekh.' I said, 'then come let-us-go.' Thereon they plants Narim Shaddar balle, 'Zashim, Hashim, ama-ke khun khōlāy gălō..... Zērē to-field went Afterwards Narim Sardar said, 'Jasim, Hasim, me murder kallē Baktār Shak.' Tar-par āmi ai-dikē daurě giyě dākhlām did Baktar Shekh.' Thereafter I in-that-direction running going saw on-the-hand ār Baktār bāo hāt divě Narimer hat shariyĕ dhalle. a-blow he-struck, and Baktar left hand with Narim's hand thrusting-aside he-held. galāy dā bādiē dělē. Āmi Baktār-kē dharbar hāt diyĕ ör Right hand with his on-neck a-bill-hook striking gave. 1 Baktar of-seizing zan'i giyĕlām, dhatti păllām nā. Māthār kāsē dāriyĕ sēlām. to-seize I-was-able not. Of-the-head near standing I-was. went, for

FREE TRANSLATION OF THE FOREGOING.

Baktār has committed murder. I saw him and Umēś do it. Baktār said to me at midday, 'Jēhēd, go to Umēś's house this evening.' Accordingly, I went that night, after eating, to Umēś's house. Umēś told me to eat and stay there for the night. At midnight, Umēś went out in the direction of the canal, and after he came back told me that it was time to go. I asked where we had to go, and he said, 'we have to uproot a few paddy plants of mine.' I told him that I should not be able to do any stealing, and he told me to come, and that he and some one else would do the uprooting. I said, 'who else?' and he said, 'Baktār Shēkh.' Then I said, 'come along; let us be going.' So they went off to a field of paddy plants.............After a time I heard Narim Sardār crying out, 'Jasim! Hāsim! Baktār Shēkh has murdered me.' I ran up in the direction of the voice and saw Baktār strike him on the forearm. He also held Narim's arm to one side with his left hand, while, with his right hand, he gashed him on the neck with a bill-hook. I ran up to catch hold of Baktār, but could not do so, and remained standing by the head of the murdered man.

It is unnecessary to give any specimens from Faridpur. The dialect and its pronunciation are the same as in Jessore. In the extreme south, the dialect is the same as that of Backergunge, vide p. 264.

VII.-SOUTH-EASTERN BENGALI.

Along the eastern shore of the Bay of Bengal, in the Districts of Noakhali (excluding the island of Sandīp, in which Eastern Bengali is spoken) and Chittagong, and in the north of the District of Akyab, the last belonging to the Province of Burmah, a very peculiar dialect of Bengali is spoken, which I have named the South-Eastern. Here the causes which have led to the corruption of Eastern Bengali have proceeded to their extreme limits, and, especially in Chittagong and Akyab, the difference is so marked that a native from other parts of Bengal does not readily understand what is said to him. In Chittagong itself, the dialect is known as 'Chaṭgāiyā,' but this name is hardly suitable, as it will be seen that the form of the language extends not only to most of the islands at the mouth of the Megna, but also to the District of Noakhali, proper, on the mainland, between Chittagong and Tippera. The only exception is, as already stated, the island of Sandīp. A sub-dialect is spoken by the Chākmās of the Chittagong Hill Tracts, which will be described later on.

The language is spoken by the following number of people :-

Name of District.					Number of Speakers.
Noakhali	1.			1.	909,199
Chittagong		٠.	1		1,267,433
Akyab .			1.		114,152*
Chittagong Hill Tracts (Chākmā)					20,000
					2,310,784

AUTHORITIES -

- (1) Latteb, T., Lieut.,—A Note on some Hill Tribes on the Kuladyne River, Arracan. Journal of the Asiatic Society of Bengal, Vol. XV (1846), pp. 60 and ff. On pp. 74 and ff., there is a Vocabulary of Chittagong Bengali.
- (2) Pargiter, F. E., B.A., I.C.S.,—Notes on the Chittagong Dialect. Journal, Asiatic Society of Bengal, Vol. LV (1886), Part I, pp. 66 and ff. Contains a Grammar and Vocabulary.
- (3) A[NDERSON], J. D. [I.C.S.],—Some Chittagong Proverbs, compiled as an example of the Dialect of the Chittagong District.—Printed for Private Circulation. Calcutta, Hare Press, 1897.

The following account of South-Eastern Bengali is based on Mr. Pargiter's work above mentioned, with a few additions derived from other sources:—

I.—PRONUNCIATION—

The vowel a is, as elsewhere in Bengal, pronounced like the \check{o} in hot. It retains this sound even at the end of words, where, in standard Bengali, it would be pronounced like the \check{o} in port. Thus \check{a} , thou art, is pronounced \check{a} s \check{o} , not \check{a} s \check{o} . There is a tendency to substitute this vowel for others. Thus kaifiyat, a remark, is pronounced kofiot, and

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chhōda, small, is pronounced chōdō. In the interior of a word it is often pronounced like a long ō. Thus haïl, he, was pronounced 'ōïl.

The letter k at the beginning of a word very often has the sound of a rough kh, like that of the Arabic \dot{c} \underline{kh} , or like the ch in loch. Thus kaun, who? is pronounced $\underline{kh}aun$. In transliteration this sound will be represented by \underline{kh} .

K is sometimes pronounced g. Thus gori for kari, having given.

Kh is often pronounced like h; and is sometimes corrupted to g. Thus mug dēi sini, for mukh dēkhilē chini, if I saw his face, I should recognise him.

Ch is pronounced like s. Thus chākar, a servant, is pronounced sāor; kharach, expenditure, pronounced khōros.

Chh is pronounced like ch, at the beginning of words, and like s in the middle of words. Thus, chhōḍa, small, is pronounced chōḍō, and āchhi, I am, is pronounced āsi.

J (including $\forall j$) and jh are pronounced like the z in zeal. Thus, jan, a person, is pronounced zon; bujhit, to understand, pronounced buzit.

T and the are often changed to d. Thus uda for utha, get up; chhoda for chhota, small.

P at the beginning of a word is often pronounced like f. Thus $f\bar{a}ri$ for $p\bar{a}ri$, I can. Sometimes even like h. Thus $h\bar{o}l\bar{a}$ (in Noakhali) for $p\bar{o}l\bar{a}$, a son; $h\bar{a}ichhi$ (in Hātiā) for $p\bar{a}ichhi$, I have got; hut (Noakhali) for put, a son.

Ph is often pronounced like p or h. Thus $p\tilde{e}ll\tilde{a}m$ for $ph\tilde{e}lil\tilde{a}m$, I threw; and $h\tilde{e}la$ for $ph\tilde{e}la$, throw. In Noakhali ph in the middle or at the end of a word is regularly pronounced f. Thus $b\tilde{a}ph\tilde{e}$, pronounced $b\tilde{a}f\tilde{e}$, the father.

S, sometimes, and s, generally, at the beginning of a word are pronounced like h. Thus sakal, all, becomes $h\tilde{o}k\tilde{o}l$; and $l\tilde{o}r$, a noise, becomes $h\tilde{u}r$.

H is frequently elided. Thus haïl, he was, pronounced 'õil; ka'ïl, for kahila, he said. Y in composition with another consonant is almost always distinctly pronounced as in kargya, thou madest, pronounced kõrgyŏ, and not kõrggōŏ or kõggōŏ. When the vowels a or ā are in the syllable preceding such a y, they are pronounced as if the vowel i came between them and the succeeding consonant. This is specially the case when the y in combination is followed by the vowel ē. Thus māpyē, he measured, is pronounced māipyē; sākhya (properly sāksha), hāikya; āsyē, he came, āishyē, and so on.

A single consonant, especially a hard one, occurring between two vowels is often elided, and the vowels open one on the other without blending. The elision is almost invariable if the second vowel is i or i. Thus, dākiō, call, becomes dāiō; āsi and āsiō, come, āi and āiō; dubā, a bamboo hedge round a tank, becomes duā; dēkhitē, to see, becomes dēitē; bēbāk, all, becomes bēāk; bādhē, he binds, becomes bāē; śwaśur, a father-in-law, becomes haūr; khāilām, I ate, becomes khāiām; basiō, sit down, becomes baīō; khuliyā, having opened, becomes khuiyā and khui; nikāla, drew out, becomes niāla.

But m in such a position is often changed to anunāsika, \tilde{a} . Thus, $\tilde{a}mi$ becomes $\tilde{a}i$; tumi, thou, becomes $t\tilde{u}i$; $t\tilde{a}m\tilde{a}k$, tobacco, becomes $t\tilde{a}uk$ and $t\tilde{a}uk$; $\tilde{a}m\tilde{a}r$, my, becomes $\tilde{a}r$; and $t\tilde{o}m\tilde{a}r$, thy, $t\tilde{o}r$.

¹ This pronunciation is not universal, it varies in different words, and in different localities. Some people retain the *j*-sound in proper-names, while they say at zait na pargyam, I could not go. The lower orders of Musalmans go even further and pronounce j as d in some words. Thus they pronounce jē, that, dē. A similar peculiarity is observable in old Hindi, in which, for instance, kāghaz, paper, was pronounced kāgad.

A compound consonant preceded by a long vowel is generally reduced to a single one, all except the last being omitted or replaced by anunāsika, $\tilde{}$. Thus, \tilde{sukhna} , dry, becomes \tilde{huna} .

Final \bar{e} is often dropped, especially in the locative suffix $t\bar{e}$ of nouns and in the infinitive of verbs. Thus, $b\bar{a}rit\bar{e}$, at home, becomes $b\bar{a}rit$; $kahit\bar{e}$, to say, becomes kahit.

Final a is omitted in the third person Past and Pluperfect of verbs. Thus, gēl for gēla, he went; āchhil for āchhila, he was; kargil for kargila, he had made.

Short words with \bar{a} in the first syllable, sometimes insert i, or less frequently u, after the \bar{a} in pronunciation. Thus, $h\bar{a}il$ for $h\bar{a}l$, a rudder; $\bar{a}ij$ for $\bar{a}i$, to-day; $\bar{a}ug\bar{e}$ for $\bar{a}g\bar{e}$, before.

In words of several syllables, especially those borrowed from Persian or Arabic, the accent is thrown back as far as possible, and the following syllables are lightened. Thus haōyālā (Arabic عرال), a charge, becomes hāolā, a kind of land tenure; ēlākā (Arabic علاقة), connexion, becomes ēlakā.

II.-DECLENSION-

The following is an example of the declension of a noun:-

Nom. put or put-e, a son.

Acc. put-re.

Dat. ,

Abl. put-tun.

Loc. put-ē or put-at.

Gen. put-ar.

Instr. put-ar-di.

Inanimate nouns drop the termination of the Accusative. In the case of pronouns the termination of the Ablative is added to the Genitive case.

An example of the plural is chāyar-hala-rē, to servants. Some nouns form their plurals in gun or un. Thus, kũur-gun, dogs; ghōrā-un, horses.

The following examples illustrate the declension of Pronouns:-

First Person,—ãi, I; ã-rē or ãyā-rē, me or to me; ã-r or ãyā-r, my; ã-rā or ãyā-rā, we.

Second Person,—tui, thy; $t\tilde{\delta}r$, thy, and so on.

Respectful forms, - aonē, you; aonār, your.

Third Person,—tē, tãi, tān, hētē, he; tār, tān, his; tāttē, for him; tārā, tānā, they, and so on.

Other Pronouns,—ēi, this; ētār, hitār, of this; aī, hēi, that; zē, who; zā, what; ki, what?

III.-CONJUGATION-

(a) Verb Substantive-

Present.

- 1. āchhi, I am, we are.
- 2. āchha, or āchhas.
- 3. āchhē.
- (b) Finite Verb-

Present.

- 1. karir, kari, I make, we make, also, I am making, we are making.
- 2. karar, karas.
- 3. karēr, karē, honorific, kartan.

Past.

āchhilām, I was, we were.

āchhilā.

āchhil.

Imperfect.

karitē (or karitām) āchhilām, I was making, we were making.

karitē āchhilā.

karité āchhil.

A verb whose root ends in a vowel, forms its Present as follows:-

- 1. khāir, I eat, we eat.
- 2. khāor.
- 3. khāēr, or khār.

Past.

- 1. kargyam, kargi or karilam (kariām), I made, we made.
- 2. kargya or karilā (kariā), or karilāk.
- 3. kargyê or karil.

Pluperfect.

kargilyam, I had made, we had made.

kargilā, or kargili.

kargil.

Transitive verbs often preserve the final a in the third person. Thus, ka'ila, he said; dila, he gave; I have not met instances of this in the case of Intransitive verbs. We have gēl, he went, not gēla.

The Past tense in gi, gya, $gy\tilde{e}$, is restricted to verbs whose roots end in r, r, or g. For the g, j is sometimes substituted. Thus dhargi or dharji, I seized. Other verbs take, in the Past tense, the terminations yi, ya, and ye, before which i is inserted if the root ends in a vowel. Examples are the following :-

rākhyam or rākhyi, I kept.

2. rākhya, or rākhiya.

3. rākhyē, pronounced rāikhyē.

khāiyi or khāilām, I ate, we ate.

khāiya.

khāiyē or khāilla.

The Pluperfect is formed by adding lyam (1st person), lā or li (2nd person), and l (3rd person) to the first person of the Past tense. We thus get rakhilyam, I had kept; khāiyilyam, I had eaten; and so on.

Future.

- 1. karyum, kargyam, karba, or karbam, I shall make, we shall make.
- 2. karbā.
- 3. karbya or karbē.

Before all these terminations, i may optionally be inserted. Thus, kariyum, karigyam, kariba, or karibām.

Imperative.

- 2. kara, do thou. With a negative, na kario.
- 3. karuk, honorific karatak.

Infinitive,— $karit(\tilde{e})$, $kart(\tilde{e})$, or $karit\tilde{a}m$, to make.

Present Participle, $-karit(\tilde{e})$, or $kart(\tilde{e})$, making.

Conjunctive Participle, - kari, or kariyārē, having made, making.

The Past Conditional or Past Habitual is illustrated in the specimens by bharāita, he would fill; khāita, they used to eat. Mr. Pargiter does not describe this tense, which is apparently the same as in standard Bengali.

The verb zāitē, to go, has an irregular Conjunctive Participle, gōi, having gone, which is often added to other verbs to render them more forcible. Thus, ãi gēlām gōi, 1 went away; dêō gōi, give away.

For further particulars of the grammar, and for a vocabulary of words peculiar to the dialect, see Mr. Pargiter's work above mentioned.

[No. 67.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA, BHASHA.

SOUTH-EASTERN DIALECT.

(CHITTAGONG DISTRICT.)

(J. D. Anderson, Esq., I.C.S., 1896.)

এগুলা মান্সের ছয়া পোয়া আছিল্। ছোজুয়া তার বায়রে কইল বায়াজি আঁর হিচ্ছার সম্পত্তি আঁরে দেয়। তান্ যা আছিল্ তারারে ভাগ করি দিল। অল্ল কদিন বাদে ছোড পোয়া হকলাইন্ অন্তর করি দুরে এক দেয়ত গেল্, হেণ্ডে মণ্ডামি করি তার ধন হকলাইন উড়াইল। জাঁতে তে হকলাইন খরচ করি ফেলাইল। হেণ্ডে হেই দেয়ত কুপ গিরানি হইল্। তহন আর তাতে কিছু ন রহিল্। তে আইয়ারে ঐ দেয়র এগ্ জনর হঙ্গে আঁতর হইল্ তাঁই তারে তান্ যত ভয়র চরানর লাই দি পেডাইল। ভয়রে যে ক্রা খাইত হেই কুরায় তার পেড ভরাইত; আর কোন মানস্যে তারে কিছু নইদ্ধ। তে যহন বুঝিত্ পাইল্ল তখন তে কইল আঁয়ার বায়র কছয়া চায়রে কতাইন্ খায় ও কতাইন্ ফেলায় আর আঁই উয়াসে মরির্। আঁই উডি আয়ার বায়র কছয়া চায়রে কতাইন্ খায় ও কতাইন্ ফেলায় আর আঁই উয়াসে মরির্। আঁই উডি আয়ার বায়র কছে যাই কইম্ যে বায়াজি আঁই ঈশ্বরর ও আঁওনার কাছে দোষ কর্গি। আঁই আর আঁওনার পোয়া বুলি কহিত্ন পাইর্গাম। আঁরে আঁওনার একজন চায়রর মত রাখ্তক্। তে উডিয়ায়ে তার বায়র কাছে আইল্। তে ছরে থাক্তে তার বারে তারে দেই আদের করি ছুঁউরি আই তার গলাৎ ধরি তারে চুম্ দিল। পোয়া তারে কইল বায়াজি আঁই ঈশ্বর কাছে আর আঁওনার হাক্ষাৎ পাপ কর্গি। আঁই আর আঁওনার পোয়া বুলি কহিত্ন পাইর্গম। কিন্তু তার বাবে তান্ চায়র হলরে কইল যে কুপ বাইর্গা কাওর আনি তারে পিন্দাও, তার হাতত্ এগুলা আউপ্তি দেও, আর ভার পাওত্ জোতা দেওয়াও। আঁর এই পোয়া মরি আভুন বাছে; তারে হাজাইলাম আতুন পাইলাম। চল এইতার লাই আয়ায়ারা খাই দাই রঙ্গ তাঁওসা করি। তার পর তারা তাঁওসা করত লাইল্॥

তার বড় পোয়া বিলত্ আছিল্। তে য়য়ন য়য়য় কাছে আইল্ তয়ন নাচন্ বাজন্ হন্ইল। তে তার একজন গাউররে ডাই জিজ্ঞাইল যে কি হইয়ে। তে তারে কইল আঁওনার ভাই আস্যে আঁওনার বাবে তারে আরামে পাইয়ারে এক নিমন্ত্রন দিয়ে। তে গোস্বা হই য়য়ত নগেল্। হিতার লাই তার বাপ আইয়ারে তারে হাইদ্দ করল তে তার বাওরে কইল, চও এই কবছর আঁওনার কাম করিয়; কোন দিন আঁওনার কথা অমান্ত ন করিয়, তও আঁওনে আঁয়ার খাতিলা হওলের হঙ্গে আমাদ আহ্লাদ করনর লাই কোন দিন আঁয়ারে এগুআ ছাওলর ছা নহ দেন্। আর আঁওনার পোয়া বেশ্যা লই তার হকল সম্পত্তি যেই উড়াই আইল্, হেয়নে আঁওনে তারলাই নিমন্ত্রন দিলাক। তাঁই তারে কইল ও পুত্! তুই হামিসা আঁয়ার কাছে আছস্; আর আঁয়ার কাছে যে আছে হকলাইন তোর। তোর এই ভাই মরি বাছে; তারে হাজাইয়ারে পাই; এই তার লাই খুদি হইয়ারে আমাদ করন উচিৎ হইয়ে॥

[No. 76.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHASHA.

SOUTH-EASTERN DIALECT.

(CHITTAGONG DISTRICT.)

(J. D. Anderson, Esq., I.C.S., 1896.)

Note.—As in other Bengali dialects, the spelling does not agree with the pronunciation. An interlinear phonetic transcription is therefore given in italics. In this transcription pronounce \tilde{a} , like the a in kat; \tilde{c} , like the c in mat; \tilde{c} , like the a in a

Eguā mānsyēr duyā pōyā āchhil. Chhōduyā tār bāya-rē kaïla, bāyā-ji, Egwa mansher dua Choduā tār bāu-rē koilo, 'bā'ā-zi, puā āsil. RITOR One man's two were. The-younger his father-to said, · Father, sampatti arē dēya.' Tan ya achhil tārā-rē bhāg kari är hichchhar Tān zā 'isar hompoti ā-rē dēō. āsil tārā-rē bhāg göri wealth me-to giva.' He what Was them-to division making kadin bādē chhōda pōyā hakkalāin attar kari durē ek dēyat Alpa Olpo kodin bādē chodo pua hókólain ótór góri dűrē ēk dēót every-thing together making afar a country-in some-days afterwards the-younger son hēndē saņdāmi kari tār dhan hakkalāin urāil. Jattē tē hakkalāin kharach hendê höndami göri tar dhon hökölain urail. Zöttê tê hökölain there dissipation making his wealth all squandered. When he every-thing expenditure kari phēlāila hette hei deyat kup girāni hail. Tahan ar tatte kichhu gori pēlāilo heote he deot kub girani 'oil. To'on ar tatte having-made threw-away then in-that country great famine became. Then any-more when anything na rahîl. Tê āiyārē ai dēyar ēg janar hangē attar hail, tāi tārē nó rổ il. Të āiyārē ởi dēốr ěg zónor hồngê ötör 'öil, tai ta-rē tan not remained. He coming that of-country one person-of with with became, he his huyar charanar lai-di pēdaila. Huyarē ye kurā khaita hēi kurāy huốr sốrônôr lãi-dì pēdālo. Huốrê zē kurā khāitô hēi kurây zŏtŏ an-many-as-were pigs of-grazing sent. The-pigs what husks for used-to-eat these husks ar pēd bharāita; ār kona mānsyē tārē kichhu naidda. Tē yahan bujhit tār pēd bhorāito; ār kono mānshē tā-rē kisū noddyo. Tē zo'on buzit his belly he-would-fill; and any him-to any thing did-not-give. He when to-understand man pāilla, takhan tē kaïla, 'ayar bāyar kaduya chayarē katāin khāy ō katāi pāillo, to'on tē ko'ilo, 'ar baor kodua 8āorē kotain khay o kotain he-got, then he said, 'my father's how-many servants how-much eat and how-much phēlāy, ār āi uyāsē marir. Āi udi āyār bāyār kāchhē yāi kaïm pělay, ar ai uashē morir. Ai ūdi ãr bāor kāsē zãi kö'iam zē throw-away, and I by-hunger die. I arising my of-father near going will-say that "bāyā-ji, āi îśvarar ō ãōnār kāchhē dōsh kargi. Āi ār āonār poya buli "ba'a-zi, ai ishshoror o aunar kase dush korgi. Āi ār ãunar puā buli " father, I of-God and of-thee near sin kaye-done. I more thy

Ārē aonār ēk-jan chāyarār mata rākhatak." Tē udiyārē kahit na pirgyam. köhit nó pairgyōm. Ā-rē āunār eg-zon sāoror moto rāktok." Tē ūdiyārē thy one-man of-servant keep." He like to-say not have-not-been-able. Me Tē durē thāktē tār bābē tārē dēi ādar kari kāchhē āil. tār bāyar Të durë thaktë tar babë ta-rë dei ador āil. kāsē tār bāŏr He at-distance remaining his; father him for pity making came. his of-father near dữuri āi tār galāt dhari tā-rē chum dila. Pōyā tārē kaīla, 'bāyā-ji, āi duri ai tar gölat dhòri ta-re sum dilo. Puā tā-rē ko'ilo, 'bā'ā-zi, āi The-son him-to said, running coming his on-the-neck seizing him kiss gave. Isvarar káchhē ar aonar hakshat pap kargi. Ai ar aonar poya buli kahit Ishshoror kāsē ār aunār hākhyāt pāp korgi. Āi ār aunār puā būli kohit did. I more thy son calling to-say and thy in-presence sin near na pāirgam.' Kintu tār bābē tān chāyar-hala-rē kaïl yē, 'kup bāirgyā zē, 'kup bāirgyā sāor-'olo-rē koïlo no pairgyom.' Kintū tār bābē tān servants-to said that, 'very excellent But his father his not have-been-able.' aundi deo, ar tar paut jota èguá pindão, tar hatat kāor āni tā-rē aundi deo, ar tar paot zuta ěgwā 'ātŏt pindão, tar kā'or āni tā-rē ring put, and his feet-on shoes a hand-on clothe, his clothes bringing him ātun bāchchhē; tārē hājāilām ātun pāilām. dēoyāo. Ār ēi dēwu. Ār ēi pōyā mari bās-sē; tā-rē 'azāilām ātun ätun puā mori son having-died but has-survived; him I-lost but I-found. cause-to-put. And this Chala, ēi-tār lāi āyārā khāi dāi ranga tāosā kari.' Tār par tārā tāosā Sölö, ēi-tār lāi aurā khai dai rong tausha gori. Tar por tara tausha of-this for (let)-us eating etcetera merriment rejoicing make.' Of-that after they rejoicing Come, karata lāil. köirtő lá'il. to-do began.

Tē yayan gharar kāchhē tayan āchhil. bara pöya bilat Tar āil to'on Tē zo'on ghóror kāsē boro puā bīlot āsil. Târ when of-the-house near He son field-in was. nāchan bājan hunila. Tē tār ēk jan gāura-rē dāi jijñāila, yē 'ki haïyē?' Tē bāzon hūnlo. Tē tār eg zon gā'oro-rē dā'i zigāilo, zē 'ki 'oïyē?' Tē music heard. He his one man servant calling asked, that 'what is-becoming?' He dancing tā-rē kaïla, 'āonār bhāi āsyē, āonār bābē tā-rē ārāmē pāiyārē ēk nimantran tā-rē kö'ilo, 'āunār bhāi āisyē, ãunār bābē tā-rē ārāmē pāiyārē ēg nimontron 'thy brother hath-come, thy father him in-comfort having-got a feast Tē gōsvā hai gharat na gēl. Hitār lāi tār bāp āiyārē tā-rē hāidda diyē.' diyê. Të gushsha 'öï ghöröt no gël. Hitar lai tar bap aiyarê ta-rê hayddo bath-given. He angry becoming the-house-in not went. Of-this for his father coming him remonstrating karala, të tar baorë kaïla, chao, ëi kabachhar aonar kam karir; kona ko-bosor aunar kam korir; kono bāo-rē ko'ilo, 'so-o, ēi tār gorlo, tē work I-do; father-to said, 'see these how-many-years thy he his did, din aonar kathar amanya na karir, tao aone ayar khatilya haoler hange din aunar kothar omainyo no gorir, tau aune aar khatilya 'ooler honge thy of-word disobedience not I-do, still thou of-my for-the-sake of-friends with Bengal

āmod āhlād karanar läi kona din ayare ēguā chhāolar chhā nah dēn. āmud ālād körönör lāi kono din ãā-rē ĕgwā sa'ulor noh dēn. merriment joy of-making for any day me-to one goat's kid not didst-thou-give. aonar poya Ar bēśyā laï tār hakkal sampatti yēi urāi-āil, hēyanē ãone Ar aunar puā beshya lõi tar hököl hompoti ze urāi-āil. hēyōnē ãunē And thy son harlots taking his entire property who squandered, here thou lāi nimantran dilak.' Tãi tā-rē ka'ila, 'o put! tũi hāmisā äyar kāchhē tar lai nimontron dilāk. Tãi tă-re kô'ilo, 'o put! tũi hāmishā $\tilde{a}r$ kāsē of-him for a-feast gavest." He him-to said, .0 son! thou always my near āchhas ; ãyar ār kāchhē yĕ āchhē hakkalāin tor. Tor ēi bhāi mari āsösh ; ār ãr kāsē zē āsē hökölain tor. Tör ē bhāi mori art: and of-me near what is all (is)-thine. Thy this brother having-died, bāchehhē; tārē hājāiyārē pāi ; ēitār lāi khusi haïvārē āmōd karan bassē : tā-rē 'azaiyarē pāi; ētār lāi khūshi 'oïyārē āmud körön hath-survived; him usit having-lost I-get; of-this for happy. being rejoicing haïyē.' making proper 'ŏiyē.' 15.

I am also indebted to Mr. Anderson for the second specimen of the Chittagong dialect. It is a popular Folk-tale. After the full description of the pronunciation of this dialect which has been given above and illustrated in the preceding specimen, it has not been thought necessary to give an exact transcription in the Roman Character in this specimen also.

[No. 68.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(CHITTAGONG DISTRICT.)

THE MODEL SON-IN-LAW.

(J. D. Anderson, Esq., I.C.S., 1897.)

এক বাঁজনর এখা মুনিস্পোয়া আছিল। ঐ পোয়া কিছু লেয়া পরা ন জাইন্তো, তার বিয়ার পর তার হোউর বাড়িত্ নিয়ন্ত্রণ্ হইল। নিয়ন্ত্রণত্ বাতে তার মা কৈলোও পুত এয়া পৈছা নে, পথত্ কিছু কিনি খাইব, আর হোউর বারিত হয়লর উয়রে বৈইস, মিডা মুয়ে কুইলার মত কথা কইব। পোলা পথে দি য়তে এয়া পৈছার মিডা কিনি নিলো, হোউর্ বাড়িত্ যাই চায় এয়া কুর্গ্যা হয়লথুন্ ওচল, তে ফালাইয়ারে কুর্গ্যার মাথার উয়র উডি বই মুয়র ভিতর মিডা দি কুঃ কুঃ গরি কথা কৈলো। কথজন্ বাদে তার হোউররে দেই জিজ্ঞাইল হোউরর পুত্, তোঁয়ার বিয়া হইয়ে নি ? তার হোউর কিছু ন কইল। তার পর ভাত খাইয়ারে জাঁচাইত যাই তার হোউররে জিজ্ঞাইল এই খাল কাট্টিল্ যে মাডি কি হৈল ? তার হোউর তজন বড় গোস্থা হইল। তে কইল আথাক্ষাইন্ মাডি আঁই খাই, আর আথাক্ষাইন তোর বাবে থাইয়ে, নয় তোরে কেআ মাইয়া দিই॥

[No. 68.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(CHITTAGONG DISTRICT.)

THE MODEL SON-IN-LAW.1

(J. D. Anderson, Esq., I.C.S., 1897.)

baanar egwa munish poa asil.2 Oi poa kisu leya pora no zainto. One Brahman's one male child was. That boy any writing reading not knew. Tār biyār pŏr tār bārit niyontron hoil. Niyontronot zāte hour His marriage after his father-in-law's house-to invitation was. To-invitation on-going tār mā koilō, 'O put, ĕgwā poisā nē, pŏthŏt kisu kini his mother said, 'O son, one pice take, in-the-way something buying khāish, ār hour bārit hö'ölar u'örē boish, midā-mu'ē kuilār eat, and father-in-law's house-in of-all above sit, with-sweet-mouth cuckoo's moto kotha koïsh.' Poa pothe-di zate egwa poisar mida kini nilo, like word speak.' Boy ty-path going one pice's sweets buying took, father-in-law's bārit zāi sāy egwā kurgyā ho'ol-thun ochol, tē fālāyārē kurgyār māthār house going saw one haystack all-than higher, he by-leaping haystack's head u'ŏr udi mu'or bhitar midā bŏ'i di 'kuh kuh ' gŏri kŏthā sitting mouth's inside sweets putting 'coo coo' making speech upon mounting Köthö'ön bādē tār hourorē koilō. dē'i ziggāilō, · Houror spoke. Some-time after his father-in-law seeing asked, 'Pather-in-law's son, thy 'ōyē ni ?' Tār hour kisu nŏ kŏīlŏ Tar-por bhat marriage has-been, eh?' His father-in-law anything not said. Thereafter rice āchāitŏ zāi tār hŏurŏ-rē ziggāilō, 'Ei khāl kāttil having-eaten to-wash-mouth going his father-in-law-(of) asked, 'This canal out zē mādi ki 'öīl?' Tar to'on boro ghoshwa 'oïl. hour Tē köilő, when earth what became?' His father-in-law then very angry became. He said, 'āthākhāin mādi ãi khāi, ār āthākhāin tor bābē khāyē, nay torē kē-ā 'half-portion earth I ate, and half-portion thy father ate, else to-thee why māivā di-i ? ' daughter (I) gave?'

^{&#}x27;This is a little folk-story given to me by Babu Nobin Chandra Das, Deputy Magistrate and a well-known Bengali author. He tells me that it is a little apologue much used by Bengali married ladies when they hear of a son-in-law turning out badly. It is also used by female relatives when they 'chaff' a boy on his wedding night.

In Chittagong and in Eastern Bengal generally, we is pronounced s and war are all alike pronounced as st. Consequently, in writing down this folk-story these letters are used, not phonetically, but where they would be used in literary Bengali. The transliteration into English letters is as nearly phonetic as possible.—J. D. Anderson.

FREE TRANSLATION OF THE FOREGOING.

A Brahman had a son. That boy did not know how to write or read. After his marriage there was an invitation to his father-in-law's house. When he was going to the feast, his mother said, 'O son, take a pice, buy something in the way to eat. In father-in-law's house sit above all, and with sweet mouth speak like a kokila (cuckoo).' The boy while going by the way bought sweets for one pice and on reaching his father-in-law's residence saw a hay-stack higher than all. Upon this he jumped, and sitting on the top of it, put the sweets into his mouth, and cried 'coo, coo.' After a while seeing his father-in-law he asked,—'Father-in-law's son, has your marriage taken place?' His father-in-law said nothing. After that, having taken his meal (rice) he went to wash his mouth, and asked his father-in-law, 'when this canal was dug, what became of the earth?' His father-in-law was greatly annoyed. He said, 'Half the earth I have eaten and the other half your father has eaten. Otherwise why did I give my daughter to you?'

Across the estuary of the Megna from Chittagong, but having the Eastern Bengalispeaking Island of Sandīp between it and the mainland, lies the large Island of Hatiā, the dialect of which is practically the same as that of Chittagong. This island, like Sandīp, belongs to the District of Noakhali. The history of Sandīp, the home of pirates, has already been given under the head of Eastern Bengali.

The dialect of Hatiā has a few traces of the influence of the language of the adjoining Districts of Backergunge to the west, and of Dacca to the north. For instance, kamu, I shall say; bhairta, to fill; thāiktē, remaining, are Eastern, not South-Eastern forms. The following special forms are also worthy of note:—

Ablative Singular, bil-ēttēn, from the field.

Datives and Accusatives Plural, hōlāinē-rē, to the sons; chā'or-ga-rē, to the servants; ēyārēr-ga-rē, friends. In the last, the plural suffix is added to the genitive singular.

Pronominal forms,—hēitē, he; hēitār, hētār, of him, his; hēitā-rē, to him; hētārā, they. Hiyār, of this, of these; ēitā-rē, to this. Āmnēr, Your Honour's. Zigin, what; higin, that, correlative.

The only verbal forms deserving of special notice are āchhat, thou art, and the Tippera Infinitive khāitām, to eat.

Two specimens of this dialect are given. One is the Parable of the Prodigal Son, the other is a popular song, collected on the spot.

[No. 69.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(HATIĀ, NOAKHALI DISTRICT.)

একজন মাইন্সের ছুগা হোলা আছিল্। হিয়ার্ মধ্যে ছুড়ুগায় হেইতার্ বাফেরে কইল্, বায়াজি আঁর ভাগে মাল্ বিখিন্ হড়ে হিগিন্ আঁরে দেও। আর হেইতেও হেইতার্ ব্যাক্ বিভ হোলাইনেরে ভাগ্ করি দিল্। হিয়ার্ কদিন্ বাদে ছোড হোলা ব্যাক্গিন্ অত্তর্ করিলই এক দ্বই এক দেশে বেড়াইত গেল্; হিয়ানে হেইতে সঙামি করি হেইতার্ ব্যাক্ বিভ উড়াই দিল্। আর্ হেইতে ষেস্ফ্ ব্যাক্ খরচ্ করি হালাইল্, হেই দেশে খোব্রাড্ অইল; আর হেইতেও খরচের্ টানাটানিতে কইড়ত লাগিল্। হেস্ফুন্ হেইতে হেই দেশী এক্ সহরু-য়ার্লগে যাই অভর অইল্; আর্ ঐ সহরুয়ায় হেইতারে তার্খেতে স্বুওর্ চরাইত দিল্। আর হেইতে স্ওরের খাওনের কুঁড়া খোব্ খুসী অই খাই হেট্ ভইর্ভ চাইত; আর্ কেও কিছু হেই তারে দিতনা। আর্ বেসুম্ হেইতার্ উ'স্ অইল্, হেসুম্ হেইতে কইল্, আহারে ! আঁর বাফের ঠিয়া চাওরেরাও খায় বিলায় আর্ আঁই অন্ ভোকে মরণ্ লইছি ! আঁই আঁর্ বাফের্ কাছে যাই এই কথা কমু, বাজান্, আঁই আলার্ কাছেও গুণা কইর্ছি, তোঁয়ার্ কাছেও গুণা কইর্ছি। আঁই আর্ তোঁয়ার্ হোলা কওনের্ কাবিল্ ন ; আঁরে তুঁই ভোঁয়ার্ এক্ ঠিয়া চাওরের্ লাইন্ রাও। হেইতে হেম্নে উডি হেইতার্ বাফের্ কাছে আইল্। বাফে মোস্তর্ হোলা খোব্ তাকাত্ থাইক্তে হোলারে দেই বাস্না অইল্, আর দৌড়ী যাই গলা চাইধরি হেইভারে চুমা দিল্। হোলায় বাফেরে কইল্, বাজান, আঁই খোদার্ কাছেও গুণা কইর্ছি, তোঁয়ার কাছেও গুণা কইর্ছি, আঁই আর্ ভোঁয়ার্ হোলা কওনের্ কাবিল্ন। বাকে মোন্তর্ হেইভার্ চাওর্ গরে কইল্, এরে এইভারে খোব্ ভালা কাওড় আনি হিন্দাই দে; উগ্গা আংডী আনি এইতার আতে দে আর্ ভইরে জোতা দে; আর্ চল্ হগলে খাই দাই রঙ্ তাম্সা করি; আঁর এই মরা হোলা জেঁতা অই আইছে; আঁর আজাইন্যা হোলা হাইছি হেম্নে হেতারা খুসী করণ্ লাগাইল্॥

এসুম্ হেইতার হোলা বোড়গা বিলে আছিল্, বিলেন্ডেন যেত বাড়ীর কাছে আইল্, হেত বাজ্না মাছন্ ছইন্ত লাগিল্। আর হেইতে চাওর্ উগ্গারে বোলাই জিজ্ঞাইল্ কিরে ইগিন্ কি। চাওরে হেইতারে কইল্, আম্নের ভাই আইছে, হেইতারে আমান্ আছানে হাইছে দেই আম্নের বায়ে এক মেজ্মানা দিছে। এই কথা ছনি হেইতে গোস্বা অই বাড়ীর ভিত্রে গেল্না; বাফে হিয়ার্লাই বাআরে আই হেইতারে হাদন্ লাগাইল্। হোলায় বাফেরে জোয়াবে কইল্, কা, এত বচ্ছর্ভরি আঁই তোঁয়ার খেদ্মত্ করি, আর্ তোঁয়ার্ ছকুম্ মানি চইল্ছি: তও তুঁই আঁরে কোন দিন্ ঐগ্গা ছাগলের্ ছাও আঁর দোস্ত এয়ারের্ গরে লই খাইতাম দেও ন! আবার তোঁয়ার যেই হোলা খান্কী অগলরে লই তোঁয়ার্ মাল্ মাতা খাই হালাইছে, হেইতে আইতে আইতে হেম্নে হেইতার্ লাই এক্ মেজ্বানী দিলা। হেসুম্ হেতার্ বাফে হেতারে কইল্, এরে হত্, তুই হমানে আঁর্ কাছে আছত্, আর্ আঁর যা আছে ব্যাক্ তোর্। আর্ যন্ তোর্ এই ভাই মরিগেছিল্,—হিরি

INDO-ARYAN FAMILY.

(EASTERN GROUP,)

BENGALI OR BANGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(HATIĀ, NOAKHALI DISTRICT.)

[In the phonetic transcription' represents the clision of an aspirate, which gives a pronunciation like that of h in the French word hote. S is pronounced hard, as in this, sin, and not as the sh in shell, which is represented by sh. Z is somewhat softer than the z of zeal, but not so soft as the s in pleasure.

Pronounce \tilde{a} as the a in hat; \tilde{e} as the e in met; \tilde{o} as the o in hot; and \tilde{o} is in \tilde{o} if. The letter o (without any discritical mark) represents the short sound of the \tilde{o} in home. It is the first o in promote, and is the o in the French word votre as compared with votre. It should be carefully distinguished from the \tilde{o} of hot.

Other consonants and vowels are pronounced as in the authorized Government system.]

māinsēr dugā hōlā āchhil. Hiyar madhvē chhudugav heitar Ek-zon mäinsher dūgā hölä āsil. Hiār möiddhē sudugāy heitar man's One-person sons Of-them were. among the-younger his är bāphē-rē ka'il, 'bāyāji, bhāgē māl yigin higin a-re deo,' hare år bāfē-rē kō'il, · bāā-zi, ãr b'age māl zigin hŏrē higin ãrē ār father, my in-share property father-to said. what falls that me-to give, and hēitār byāk bitta höläine-re bhag hēitē-ō kari dil. Hiyar kadin bādē hēitār byāk hēitē-ō bittö höläine-re b'ag kori dil. Hiar ko-din bādē entire wealth to-his-sons division having-made gave. Of-this some-days he-also chhoda hola byakgin attar kari laï ek duraï ek dese beraita gel; hiyane heite hola byakgin öttör köri löi ek duroi ek deshe bērāitō gēl; hiānē hēitē every-thing together making taking a far a to-country to-wander went; there the-younger son sandāmi kari hēitār byāk bitta urāi-dil. Ār hēitē yēsum byāk kharach hēitār byāk bitto shondami kori urāi-dil. Ār hēitē zēshūm byak khoros dissipation doing his entire wealth wasted. And he when everything expenditure hālāil, hēï dēśē khòb rād kari 'aïla, är héité-ö kharacher tanatanite dēshē khōb rād hālāil, hēi kori 'ōilō, är hēitē-ŏ khöröser tänätänitë having-made dissipated, that in-country very famine happened, and he-also of-expenditure in-trouble phaïrta lägil. Hēsum hēitē hēi děśī ēk saharnyār lāgē yäi attar Hēshum hēitē hēi phairto lāgil. děshi ēk shöhöruar lŏgē zāi öttör Then to-fall began. he that belonging-to-country one citizen-of with going together 'aïl; ār ai saharuāy hēitā-rē tār kshētē śuor charāita dil. Ar hēitē 'ōil; õi shohorūāy ar hëitä-rë tär khētē sŏraitō shūŏr dil. Ar hēitē citizen became; and that field-in his pigs to-tend gave (sent). And he śuorer khaoner kura khob khusi aï khải hết chā'ita; bhairta ār kē-ō shūorer khāoner kura khob khūshi 'ōi khāi hēt bhōirtō sā'itō ; kē-ŏ of-food husks of-the-pigs very happy becoming eating belly to-fill wished; and anyone kichhu hēitā-rē dita-nā. Ār yēsum hēitār 'ũs 'aïl, hēsum hēitē ka'il. kisū hēitā-rē ditō-nā. Ar zēshum hēitār 'oil. 'wsh hēshūm hēitē kō'il, anything him-to gave-not. And when his senses became, then he said. ar bapher thiya cha'orera-o 'ahare. khāy bilāy, ãi ar an-bhökē maran ahare. är bäfer thia sa'orera-o khāy ãi bilāy, ār on-bhoke mörön father's temporary servants-even cat (and) throw-away, and 'ab, my I in-food-hunger

laïchhi. Ai ar bapher kachhe yai ei katha kamu, "bajan, ai Allar kachhe-o Ai ar bafer zāi ēi köthā komū, "bāzān, ãi Āllār kāsē-o kāsē am-getting. I my father's near going this word will-say, "father, I of-God near-also gunā kaïrehhi, töyār kāchhē-ō gunā kairchhi. Āi ār töyār hölā, kaonēr korsi, toar kāsē-ŏ gūnā korsi. Āi ār tō-ār hölä, sin have-done, thy near-also sin have-done. I more thy kābil na; ã-rē tumi töyār ēk thiyā chā'orēr lāin son, of-being-called rā'o."' Hēitē kābil no; ārē $t\widetilde{u}i$ töar ek thia sa'ŏrēr lāin rā'ō." Heite worthy am-not; me hēmně thou thy one temporary servant-of like keep." He udi hēitār bāphēr kāchhē āïl. then Bāphē montar holā khob taphat thaikte ūdi hēitār bāfēr kāsē āil. Bāfē montor hōlā khōb tāfāt father's rising his near came. The-father but the-son very in-distance remaining hōlā-rē dē'i bāsnā 'ail, ar dauri yāi galā-chāi dhari hölä-rē dē'i bāshnā 'öil, ar dauri zāi hēitā-rē chumā gŏlā-sāi the-son seeing compassion became, and running going dhōri hēitārē sūmā. (his)-neck seizing him-to dil. Höläy bāphē-rē ka'il, 'bājān, ãi Khödār kāchhē-ō gunā kaïrchhi, tōyār dil. Holay bafe-re ko'il, 'bazan, ai Khodar kase-o gave. The-son the-father-to said, 'father, I gũnã korsi, of-God near-also sin have-done, thy kāchhē-ō gunā kaïrchhi, ãi ār toyār holā kaonēr kābil na.' Bāphē montar korsi, ãi ar toar hola kooner kabil no. gunā Bafe montor near-also sin have-done, I more thy son of-being-called worthy am-not.' The-father hēitār chā'or-ga-rē ka'il, 'ērē, ēitā-rē khōb bhālā kā'or āni hind'āi-dē; sā'or-go-rē ko'il, 'ere, eitarē hēitār khōb bhālā kā'or āni hind'āi-dē; his servants-to said, * lo, this-person very good elothes bringing put-on; ugga angdi āni ēitār ātē dē, ār bhaï-rē jotā dē õuggā ăngdī āni ēitār 'ātē dē, bhoi-re ar zotā dē. Ār n ring bringing of-this-person on-the-hand give, and on-feet shoes give. And chal hagalē khāi-dāi rangtāmsā kari : är ĕi marā hōlā iẽtā 8ŏl hŏgŏlē khāi-dāi röngtāmshā kori: ěi morā hôlā come zeta (let-us)-all eat-eteetera merriment let-us-make: my this dead = living 'aï āichhē; ār ājāinyā hōlā hāichhi.' Hēmnē hētārā 'ōī khusī āisē: $\tilde{a}r$ āzānnyā hōlā hāisi. Hēmnē hētārā having-become has-come; khūshī my lost son I-have-found. Then they happiness karan lāgāil. körön lāgāil. to-make began.

Esum hēitār hōlā baurgā bilē āchhil; bilē-ttēn yēta bārīr kāchhē āil, Eshum hēitar polā baurgā bilē āsil; bilē-ttēn zētō bārir his in-the-field was; the-field-from when of-the-house near he-came elder hēta bājnā nāchhan huinta lāgil. Ār hēitē chā'or uggā-rē bolāi jijñāil, hētō bāznā näsŏn hūintō lāgil. Ār hēitē sā'or ouggā-rē bolāi ziggāil, then music dancing he-began. And he a-servant one-to having-called he-asked, to-hear 'kirë igin ki? Chā'orē hēitā-rē ka'il, 'āmnēr bhāi 'ki-rē ĕgin āichhē. Hēitā-rē ki? Sā'orē hēitā-rē kō'il, 'āmnēr ' what-for this bhāi āisē. Hēitā-rē what ?" The-servant him-to said, 'Your-Honour's brother has-come.

āmān-āchhānē hāichhē dēi āmnēr bāy ēk mējmāni dichb.' Ēi kathā āmān-āsānē hāisē dēi āmnēr bāy ēk mēzmāni disē.' Ēi kothā safe-(and)-sound he-has-got because Your-Honour's father a feast has-given.' This word huni hēitē gōsvā 'aï bārīr bhitrē gēl-nā: bāphē hiyār-lāi bā'ārē āi huni heite goshsha 'oi barir bhitre gel-na: bafe hiar-lai ba'are ai angry becoming of-the-house inside went-not: the-father that-for out-side coming hearing he hēitā-rē hādan lāgāil. Hōlay bāphē-rē jōyābē ka'il, 'kā, ēta bachchhar haitā-rē hādon, lagāil. Holāy bāfē-rē zoābē ko'il, 'kāh, ēto bassor him-to persuasion began. The-son the-father-to in-answer said, what, so-many bhari ai toyar khedmat kari, ar toyar hukum mani chailchhi; ta-o tui b'ori ãi toar khēdmót kori, ar toar hukum mani so'ilsi: ta-o tùi during I thy service am-doing, and thy order to-obey have-gone; yet thou a-rē kona-din auggā chbāgalēr chhā-o ar dosta ĕyārēr-ga-rē lai khāitām ā-rē kono-din ouggā sāgolēr sā-o ār dosto yiārēr-go-rē loi khāitām me-to any-day a-single goat's kid-even my friends acquaintances taking to-eat dēō-na; ābār töyār yēi hōlā khānki-agala-rē laï töyār māl mātā khāi dēō-nō; ābār toar zēi hōlā khānkiōgōlō-rē lōi toār māl mātā khāi harlote taking thy wealth property having-eaten thou-gavest-not; while thy what son hālāichhē, hēitē āitē-āitē hēmnē hēitār lāi ēk mějbāni dilā.' Hēsum hālāisē, hēitē āitē-āitē hēmnē hēitār lāi ēk mězbāni dilā. Hēshūm he coming-coming then his for-the-sake a feast thou-gavest.' Then has-wasted, hētār bāphē hētā-rē ka'il, 'ērē hut, tui hamānē ar kāchhē āchhat, ar ar hētār bāfē hētā-rē kō'il, 'ērē hūt, tui homānē ar kāsē āsot, ar ar said, 'O son, thou always my near art, and my his father him-to yā āchhē byāk tor. Ār yan tor ēi bhāi mari gēchhil, hiri jētā zā āsē byāk tôr. Ār zŏn tôr ēi bhāi mōri gēsil, hiri zētā all thine. And when thy this brother having-died went, sgain living what aï gēchhil, hiri hāichhi, hiyāllāi āichhē; ār ājhi āmrā gēsil, hirī hāisi, āisē; ār āzi hiallai āmrā having-become has-come; and went, lost again I-have-found, for-this-reason hagalē khusi 'aï raṅg-tāmsā karan chāi.' hŏgŏlē khūshi 'ōi rŏng-tāmshā kŏrŏn 8ā'i.' happy becoming merriment to-make is-proper,

[No. 70.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(HATIÄ, NOAKHALI DISTRICT.)

त्मन काल माधू आमित् (त माधू मकीन् काए याय।

मकीन काए यारेयात आमित् माधू छारेत वात्म हाय ।

तम थात एकत्वा (मवीत क्लात वाणान् (त काय।

क्लात वाणात यारेया माधू आमित् हाति मिरणत हाय॥

क्लात वाणात यारेया माधू आमित् हाति मिरणत हाय॥

क्ला वाणात यारेया ता माधू आमित् हाति मिरणत हाय॥

क्ला वाणात यारेया ता माधू आमित् (मिर्यात कारेल॥

तमरे थात এक यत ता माधू आमित् (मिर्यात कारेल॥

तमरे यत प्रित ता माधू अठि थूमी रहेल।

तमरे यत प्रधा ता आमित् माधू छथन् मामारेल॥

यत्त मामारे ता आमित् काम् कतिल।

तमानात कालक ता आमित् छिया विम्ल॥

विद्यानात वालिम् यति तत आमित्र लाफि हाफि हाय।

माणित्मात हात ता एकतात तमियात काय॥

तमरे रात लहेया ता माधू रात क्लाणाय॥

रात हात ता हात ता साधू वार्क हाला हा ।

रात हात होया ता रात हात माधू वारक हाला हा ।

रात हात होया ता रात हात माधू वारक हा लाणाय॥

The first word in the above is properly CEA, which is misspelt CEA. In singing, the common folk of Noakhali endeavour to pronounce an initial ≈ pa, and the result is ≈ pha (fa), instead of the ₹ ha which we meet in prose.

[No. 70.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHASHA.

SOUTH-EASTERN DIALECT.

(HATIĀ, NOAKHALI DISTRICT.)

[In the phonetic transcription' represents the elision of an aspirate, which gives a pronunciation like that of A in the French word hôte. S is prenounced hard as in this, sin, and not like the sh in shell, which is represented by sh. Z is somewhat softer than the z of zeal, but not so soft as the s in pleasure.

Pronounce \tilde{a} as the a in hat; \tilde{e} as the e in met; \tilde{o} as the o in hot; and oi as in oil. The letter o (without any discritical mark) represents the short sound of the \tilde{o} in home. It is the first o in promote and is the o in the French word votre as compared with votre. It should be carefully distinguished from the \tilde{o} of hot.

Other consonants and vowels are pronounced as in the authorized Government system.]

- (1) Sēna-kālē Sādhu Āmir rē, Sādhu dakshin phārē Henő-kale Shadhu Amir rē, Shādhu dökkhin zāy, fare Sādhu Amir, At-that-time 0, Sādhu the-southern bank goes, phārē yājārē Amir Dakshin Sādhu dāinē bāmē chāva. Dökkhin färē zāiārē Amir Shādhu dāinē bāmē tsay. bank Amir Sadhu The-southern going, right left looks.
- Bhelba Dēbir (2) Sēna-khānē phuler-bagan rě phaya, fuler-bagan Bhelba Dēbir Heno-khane re fāy, Bhelhā Dēvi's flower-garden, 0 he-finds, There Phuler bagane yāiyā Sādhu Amir chāri dikē-rē chāya. zāiā Fulër-baganë Shādhu Amir tsāri dikē-rē tsay. The-flower-garden going Sadhu Amir the-four directions-to
- Sādhu (3) Phul bagane yaiyārē bharmanya Ful-baganē zaiārē Shādhu bhormonyo korilo, Sādhu The-flower-garden going walking-about did, Sēi-khāne Sádhu Amir ghar, re, děkhibárě děkhibárě Hēi-khānē ghŏr, rē, Sādhu Amir pāilō. 0, Sādhu There house, Amir
- (4) Sēi ghar dēkhi, rē, Sādhu ati khusi haila, rē, Shādhu 'ōilō, Hêi ghŏr děkhi, ŏti khushī That 0, Sādhu much pleased became, Sēi ghar madhyē, rē, Amir Sādhu takhan sāmāila. modhyē, Hēi ghór rē, Amir Shādhu tökhŏn shāmāilō. That Sādhu entered. then
- kon (5) Gharētē sāmāi, Amir rē, kām karila, Ghörētē Amir shāmāi, rē, kon kām körilö, In-the-house entering, 0, Amir what act Amir Sonar phalange, rē, udiā basila. Shonar hālongē, Amir ūdiā bōshilō. rē, on-a-bed, Of-gold 0, Amir rising
- (6) Bichhanar balis dhari, Amir rē, lari-chari chāya. Bisanar bālish dhori, rē, Amir lāri-tsāri tsāy. taking, Of-the-bedding the-pillows 0. Amir searching looks.

Manikyër har, rë, Bhelbar dëkhibaraë phay.

Manikyër har, rë, Bhelbar dëkhibarë fay.

Of-gems a-necklace, O, of-Bhelba to-see he-gets.

(7) Sēi hār laïyā, rē, Sādhu hātē tuli chāya, Hēi hār loia. rē, Shādhu hātē tuli tsay, That necklace taking, 0, Sadhu in-hand lifting looks, Hātētē laïyā, rē, hār Sādhu bukētē lāgāya. Hātētē lõiā. rē, hār Shādhu būkētē lāgāy. In-hand taking, O, the-necklace, Sadhu to-his-breast applies.

FREE TRANSLATION OF THE FOREGOING.

- 1. At that time Sādhu Amīr went to the southern bank, and going there Sādhu Amīr began to look towards right and left.
- 2. There he found Bhēlbā Dēhī's flower-garden, and going into it Sādhu Amīr began to look on all sides.
- 3. Going into the flower-garden Sādhu had a walk, and there the Sādhu Amīr found a house.
- 4. Seeing the house Sādhu was exceedingly pleased and Amīr Sādhu entered into the house.
- 5. Entering into the house what Amīr did was that he got up and sat on the golden bedstead.
- 6. He moved the pillows on the bed and searched, and found Bhēlbā's necklace of gems.
 - 7. He took it up on his hand, and looked at it and laid it to his heart.

The next specimen, which is a translation of the Parable of the Prodigal Son, comes from Chhāgālnāiyā thānā in the extreme east of the Noakhali District, close to the borders of Chittagong. The dialect closely resembles that of Hatiā. The following special forms may be noted.

The plural is everywhere made by adding ga. Thus, hōlār-ga-rē, to children. The word for 'he' is hētē. Amongst special verbal forms we may note āchhat, thou art; mariyēr, I am dying; kariyēr, I do; kamu, I will say; khāitām, to eat; lāig-ja, thou didst begin,

[No. 71.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(CHHĀGĀLNĀIYĀ, NOAKHALI DISTRICT.)

এক জনের ছুই হোলা আছিল। ছোডগায় হেতার বাফেরে কৈলো, বায়াজি, আঁর ভাগে যে গাইন্ হৈছে, হে গাইন্ আঁরে দেঅ। হেইমতে হেতার্ যা আছিল্ বায়াগ্ হেতার্ হোলাগরে ভাগ্ করি দিল্। ক দিন হরে ছোড হোলায় নিজ ভাগের্ বায়াগ্ গাইন্ লই দূরৈ এক মুল্লুকে গেল গৈ, যাই বাউলামি করি বায়াগ্ উড়াইল্। যজন্ বায়াগ্ গাইন্ উড়াইল্, তঅন্ হেই মুল্লুকে বড় রাড্ ঐল্: রাড্ ঐ বেফিকিরে কৈল্ল। তার হরে হেতে হেই দেশের ইগ্গা মাইন্সের্ লগে অঅত্তর ঐল্: তার হেতে হেতার হয়রেরে চরাইবালাই হাঁত্রে হাডাইল্। হয়রে যে কুঁড়া খাইত হেতেও হাইলে খুসী ঐ হেগুণ্ খাইত: মগর তাও তারে কেঅ দিতনা। যঅন হেতার বৃদ্ধি ফেডে হড়িল্, তঅন্ হেতে মনে মনে কইল্, আঁর বায়ার চাঅর্ বাঅরেরা কত ভালা ভালা চিজ্ অগল হেলাই ছেলাই থাইছে, আর অন্ আঁই ইয়ানে ভোগে মরিয়ের্। আঁই আঁর বাফের কাছে যায়ু, যাই কয়্, বায়াজি, আঁই তোঁয়ার কাছে ও খোদার্ কাছে গুণা কৈছি। আঁই তোঁয়ার্ হতের্ লাইক্ ন: তোঁয়ার্ একজন্ গোলামের্ মত আঁরে রাঅ। তার হরে হেতে হেতার বায়ার কাছে গেল্। হেতার বাফেরে কৈল্, বায়াজি, আঁই খোদার্ কাছেও গুণা কৈছি তোঁয়ার্ কাছেও গুণা কৈছি, আঁই তোঁয়ার হতের বাফেরে কৈল্, বায়াজি, আঁই খোদার্ কাছেও গুণা কৈছি তোঁয়ার্ কাছেও গুণা কৈছি, আঁই ভোঁয়ার হতের লাইক্ নঅ। হোলার বাফে চাঅরেরগরে বোলাই কৈল্ এতারে ভালা কাবড় আনি হিঁদাও; এউক্গা আন্তি আতে লাগাও, আর্ জুতা হাঁত্ দেয়াও। তার্ ফর্ আইয় খাই দাই খুসী করি। হোলা, মরি আবার্ জিইছে; হেতারে আরাই ছিলাম আবার হাইছি। তারা খুসী কৈও লাগিল॥

হেতার্ বড় হোলা হাঁত্রে আছিল, যঅন্ হেতে বাড়ীর্দিগে আউ গ্যাইল, তঅন্ হেতে নাচন্ গাঁঅন্
ভনি চায়ররগরে বোলাই জিংজাইল্ যে বাড়ীত্ এ গাইন্ কি স্থরু ঐছে। হেতে কৈল, জি, আম্নার্ ভাই
বাড়ীত্ আইছে; হেতে আরামে আইয়নে আম্নার্ বাকে হকলেরে খাবায়। হেতে গোস্বা অই বাড়ীত্ গেল্না:
হেতার্ বাপ বাইরে আইল্। বাইরে আই, হেতারে বুজাইত লাগিল্। হেতে হেতার বাকেরে কইল্ এত
বচছর ধরি আঁই তোঁয়ার্ থেজ্মত্ করিয়ের্, আর মোডেও ভোঁয়ার্ কথার বায়ারা অই ন, তঅ আঁর্ দোস্তগরে
লই ইগ্গা ছাগলের্ ছা খাইতাম বুলিও দেও ন। আর যেই হোলা ভোঁয়ার্ ব্যায়াণ্ ড্বাইছে হেতে ন
আইতে ন আইতে খাবাইতা লাইগ্ জ। বাফে কৈল্, জায়, তুই হমানে আঁর্ লগে আছত্, আর আঁর্ বা
আছে ব্যায়াগ্ তোর্। তোর ভাই মরি আবার্ বাঁচি আইচে; আরাই ছিলাম্, আবার্ হাইছি, অঅন্ আঁগ্
খুসী অওন্ই কতা ॥

[No. 71.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(CHHĀGĀLNĀIYĀ, NOAKHALI DISTRICT.)

[In the phonetic transcription 'represents the elision of an aspirate, which gives a pronunciation like that of h in the French word hôte. S is pronounced hard as in this, sin, and not like the sh in shell, which is represented by sh. Z is somewhat softer than the z of zeal, but not so soft as the s in pleasure.

Pronounce a as the a in hat; e as the e in met; o as the o in hot; and of as in oil. The letter o (without any diacritical mark) represents the short sound of the o in home. It is the first o in promote, and is the o in the French word votre as compared with cotre. It should be carefully distinguished from the o of hot.

Other consonants and vowels are pronounced as in the authorized Government system.]

	AND THE PARTY OF THE PARTY	mornied Government	ystem.]	
	da achhil.	Chhōdagāy	hētār	4- 1
Ek zonêr dûi hê	ilā āsil.	Sūdogāy		bāphē-rē ka'ilō,
One to the second	ms were.	The-younger	hētār	bāfē-rē ko'ilō,
'bāyā-ji, ar bhāgē jē gāin			his	father-to said,
'bāāzi, ar b'āgē zē gāin	The second second	9		imatē hētār yā
father, my in-share what all		hēgāin ārē		imotē hētār zā
and the same that	becomes,	that-all me-to	give." Acco	ordingly his what
Total Holar-8			din harē	
" near notary			idin hörë	
		oaking he-gave. Som	e-days after	the
nij-bhager byayag gain la	i durai ēk	mullukē gē	l-gai, yāi	* - **-
niz-bhāgēr bēāg gāin lö	i dūroi ēk		l-goi, zāi	7
of-his-own-share entire all takin	ng far a		away, going	bāūllāmi kori
byāyāg urāil. Ya'an byāy	ag-gāin urāil		The second second	debauchery doing
	g-gāin urāi			para rad 'ail.
antina ha - 1.2 mm	all he-lost			örö rād 'öil.
Rād 'ai bēphikirē pha'illa.	-			great famine became.
Rād 'ōi bēfikirē foillo.		hētē hēi dēś	-00	māinsēr lagē
Famine becoming in-distress he-fell.		hētē hēi dēsl		mäinsher löge
	Thereafter	he that of-com		of-man near
we to nere			ibāllāi	hất-rē hādāil.
together together		ŏrē-rē sŏrāi		hat-re hadail.
TT		wine -for-fe		he-field-to sent.
Huyarê yê kûrâ khâita	hētē-ō hāil	ē khusi 'ai		
Hūorē zē kūrā khāitō	hētē-o hāil		0	
The-swine what husks used-to-eat	he-also gettin		3	
tā-ō tā-rē kēa dita-nā.	Ya'an hētā	2 7 2 3		
tā-ŏ tā-rē kēŏ ditō-nā.	Zô'on hētā	L.		l, ta'an hētē
that-even him-to any-one used-to-give-not.	When his	7	ēdē hōri	10000
manē-manē ka'il, 'ar bāyā			is-belly fell	
mone-mone ko'il, 'ar baan			bhālā-b	3
in-his-mind said, 'my father's		bāŏrērā köte		hālā siz-ŏgŏl
halei alleter trees	The second second	etcetera how-mu		d things
halas artes	an âi	ĩyanë bhogë	mariër,	ãi ãr bāphē
throwing-away	ŏn ãi	ĩãnê bhôgê	mörier,	ãi ãr bafer
eat, but	now I	here of-hunger	die,	I my father's

"bāyā-ji, āi töyār kāchhē ō Khōdār kāchhē yāmu, kāchhē yāi kamu, " bāāzi, ãi töar kāsē ō Khŏdār zāmū, zāi kōmū, kāsē "father, God's will-go, going I-will-say, thy near and near near töyar gölämer-mata gunā kaichchhi, āi tovār huter läik na, ēkjan $\tilde{a}i$ tõ-ar gūnā töär hūtēr läik no, ēkzŏn gölämer-moto äre koissi, have-done, 1 thy of-son am-not, thy one-man slave-like sin raya." hētār bāyār kachhē gēl; hētār bāphē hētā-rē Tar-hare hete duraitvun gēl; hētār hētār bāār bāfē kāsē hētā-rē duröittun Tar-hore hete keep.", " father's his father Thereon 'he his near went; him from-distance kari, galā dhari, dē'il, dē'i, dauri yāi, hētā-rē bāsnā chumā kori, gŏlā dhōri, dē'il, de'i, dauri zāi, hētā-rē bāshnā sumā dil. making, love neck seizing, running going, him-to kiss saw. seeing, gave. ai 'bāyā-ji, Hōlāy hētār bāphē-rē ka'il, Khodar kāchhē-ō guna kaichehhi, ãi gunā kö'il, · bāāzi, Khodar kāsē-o hētār bāfē-rē köissi, father, God's near-both father-to said, 1 The-son his have-done, kaichchhi, ai töyar huter läik na.' töar kachhe-ö Hölar baphe guna ãi lāik no. tõār gũnã kõissi, töar hūter Hölär bāfē kāsē-ŏ fit have-done, I thy son-of am-not.' sin The-son's thy near-also 'ētā-rē bhālā kābar āni hĩd'āō, bolāi ka'il, ēukgā chā'arēr-ga-rē ängdi kö'il, · ētā-rē bhālä kābor āni hĩdãŏ, ēūkgā bölāi chāorēr-go-rē ängdī clothes bringing calling said, 'this-person-to good put-on, servants-to ring hãt dēyāō; tār-har āiya khāi-dāi khusi kari. Hōlā ār jutā 'ātē lagão, hãt tār-hor āiyō khāi-dāi khūshi kori. Holā dēāŏ; 'ātē lāgāŏ, ār zutā give; thereafter coming eating-etcetera happiness let-us-make. Son shoes feet-on band-on apply, and 'ārāichhilām, ābār hāichhi.' Tārā hētā-rē khusi mari ābār jiichhē; 'arāisilām, ābār hāisi.' ziisē; hētā-rē Tārā mori ābār khūshi him I-lost, again I-have-found. has-lived; They dying again happiness kāitta lāgil. lāgil. kõittö to-make began.

hat-re āchhil, ya'an hētē barir dige Hetar bara hola āu-gyāil, hōlā hãt-rē āsil, zo'on hētē bārir digē boro Hetar āu-ggāil, His big son field-to was, when he of-the-house towards came, hētē nāchan gā'an huni, chāyarar-ga-rē bolāi jingjñail yē, 'bārīt ta'an sa'oror-go-re to'on hētē nāchōn gāon hūni, bolāi zinggāil zē, · barit dancing hearing, singing servants calling asked that, 'in-house he then 'aichhē?' Hētē ka'il, 'ji, āmnār bhāi bārīt ki suru āichhē: egāin 'ōisē ?' Hētē kö'il, · zi, āmnār bhāi bārit kishūrū āisē: ēgāin "Sir, Your-Honour's brother in-house what beginning is P He said, has-come; this-all khābāy.' Hětě 'aï hētē ārāmē āiyanē amnar bāphē hakkalē-rē gosvā khābāy.' Hētē göshshā āionē bāfē hŏkkŏlē-rē āmnār hētē ārāmē He safely on-coming Your-Henour's father all-to gives-food." angry the bārīt gēl-nā; hētār baph bā'irē āil. Bā'irē āi, hētā-rē bujāita lägil. bāf bā'irē āil. Bā'irē āi, hētā-rē buzāitō bārit gēl-nā; hētār Outside coming, him-to to-remonstrate father outside in-house went-not; his came.

Hētē Hētē He kariyēr, kŏriēr, do,	ar and	mödē-ö ever	kõ'il, said, tõvar tõär thy	'ētō 'so-many kathār kōthār words	bā'irā 'outside bec	dhari dhōri for ai-na, ōi-nŏ, ame-not,	ä äi I ta-a tõ-õ yet	toyar toğr thy ar ar my	dosta dosta	hejmat hezmöt service a-ga-re -gö-rē
	iggā iggā one byāyāg	chhāgalēr sāgŏlēr goat's	chhā sā kid bāichhē	khāitām khāitām to-eat hētē	būli-ō . saying-even	dēo-na. dāō-nō. thou-gavest-	not.	Ar Ār But	yē zē what	hōlā hōlā son
toar thy	běāg entire-(wea	du lth) hath	bāisē -sunk	hètë he	na-āitē-na nō-āitē-nō- immediately-on-c	âitë .	khābā khābā to-give-	itā	lãig	zja.' ző.' t-begun.'
Baphe $Bafe$ The-father	ka'il, kŏ'il,	'Jādu, 'Zādū, 'Son,		namānē hŏmānē always	ãr lagē ãr lŏgē my near	āchhat, āsŏt, art,	ār ār and	ãr ãr my	yā zā what	āchhē āsē is
byāyāg bĕāg entirely	tōr tōr	. Tor	bhāi 1	nori d	ābār bāchi ībār bāsi gain surviving	āieh; āisē; hath-come	1'	äichhi araisil I-lost,	ām,	ābār ābār again
hāichhi, hāisi, have-found.	ō'ōn	. 0	khusi khushi happy	aon-i oon-i being (is	katā.' kōtā.' -a-correct-) saying					

The two following specimens come from the Rāmganj thanā situated in the west of the District, close to Tippera. It will be seen that the dialect is still distinctly South-Eastern, and closely resembles that of Hātiā and Chhāgālnāiyā. The first specimen is the Parable of the Prodigal Son, and the other a popular song.

There are few special forms which require notice. Forms like $l\bar{a}igla$, he began, and $r\bar{a}ikht\bar{o}$, to keep, belong to Eastern Bengal. The Infinitive in $t\bar{a}m$, is common to the Eastern and South-Eastern dialects. It occurs here in $ka'it\bar{a}m$, to say. We may note forms like $h\bar{a}t-r\bar{e}$ -ttun, from in the field, and $t\bar{a}$ -ga- $r\bar{e}$, to them. $Amn\bar{e}$ means 'self' and $amn\bar{a}$, 'own.' $T\bar{a}n$ is used for 'him.' Ra'ichhat means 'thou remainest.'

[No. 72.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(RAMGANJ, NOAKHALI DISTRICT.)

একজনের দুই তত্ আছিল। ছোডগায় বাফেরে কৈল্ বাউ, আঁর ভাগের জিনিষ্ হাতি যে অয়, আঁরে দেন। বাফে তাগরে হরুল ভাগ করি দিল। কগ দিন যাইতে না যাইতেই ছোড ভতে হেইতার বাাক্ তান্লই বিদেশ চলি গেল্। হিয়ানে যাই, বায়ত্রামি করি হেইতার্ ব্যাক্ তল্ হাড়ি হালাইল্। ব্যাক্ থচ ৰাইল্, আর হেইদেশে ভারি রাট্ লাইগ্ল; তৈতে টানাটানিত্ হড়িল্। হেই দেশের এক ভাল মাইন্সের কাছে যাই রৈল। হেই ভাল মাইনে হেইতারে ভয়র রাইখতো বুলি হাত্রে দি হাডাইল্। ভয়রে বেই ভুঁব কুঁড়া থাইতো হিয়ারে দি হেইতে খুসি অই আম্না হেড্ ভইত। ই রয়ম্ ভুব কুড়াও কেয় হেইতারে দিতনা। তারহর হেইতার বুঝু হেডে হড়ি আম্নে আম্নে কইত লাগিল ্যে, কিরে, আঁর্ বাফের্ কত চাওর্ वाबाद कछ थाय कछ हालाय हालाय, आत और दिएज खालाय मित ! यांडेक् और वांडेद यारे करेंदि, वांडे, আঁই ধশ্মের কাছে আরু আম্নার কাছে দোষ্ কইচিচ। আঁই আম্নের্ হত বুলি কইতাম হারিষে হেই রয়ম রইন। আঁরে আম্নের্ চাওরের্মত করি রান্। ইয়ারে কই হেইতে উডি বাফের্ কাছে আইল্। কদর ভাফাত থাইক্তেই বাফে হেইতারে দেই আদর্ করি দৌড়্দি যাই হেইতার্ গলা চাবি ধরি চুমা দিল্। তয়ন্ হালার কইল, বাউ! ধশ্মের কাছে আর আম্নার্ কাছে কত্যে কাফ কইচিচ অঅন আর আম্নের হত বুলি কইতাম হারিয়েন মুখ নাই। বাফে হেম্নে চাওরগরে কইল্ খুব্ ভালাতুন্ কাবড় চোবড় আনি হেইতারে হিন্দা: হেইতার আতে এউগুগা আংটি, হাঁয় এক জোড়া জোতা দে। হিয়ার হর চল থাই লই আর্থাদ্ होत्याम कति है। बात अहे मता दाला बिहे बाहेरह; बाबाहेसा छान् हाहेहि। अहे करे छाता बार्याम् होत्याम करेटला नामिन्॥

তরন্বড় হোলা হাঁত্রেভুন্ বাড়ীর কাছে আই, গীদ্নাট্ হুনি গাবুর্ এউগ্গারে ডাই জিজাইল্, গীদ্ নাট্ কিয়েররে। চাওরে কইল্ আম্নের্ ছোড ভাই আইছে। হেইতেন্ গায় কুশলে হিরি আইয়নে আম্নের্ বায় হকলেরে থাবায়। হেই কথা হুনি 'বড় হোলা চেতি আরু বাড়ীত্ গেল্না। বায় আই বড় হোলারে হাইদ্রো লাইগ্লো। তঅন্ বড় হুতে বাফেরে কৈল্, এই চ্যান্ এত বছের্ আই আম্নের্ লানতি কইল্যাম্, এক দিন্অ এক্কান্ কথা হালাইন। কিন্তু আম্নে কোন দিন্ত্য এউগ্গা ছাগলের্ বাচ্চাত্য, এইবুলি আঁরে দেন্ ন বে, আই আঁর আম্না আম্নী লই এক্কানা আয়েঁ। ল্টায়োল্ করি। আর ষেইহুতে আম্নার ট্যা, হইসা ব্যাক লুচ্চামি করি উড়াইল্, হেই হোলা আইতে আইতে আম্নে হেম্নে হেইভার্ লাই এক থাবানি দি বইলেন্। বাকে হেইভারে কৈল্, এরে, তুই হমানে আর কাছেই রইছত্, আর যে আছে না আছে ব্যাক্ ভোর্। ভোর্ মরা ভাই বাঁচি আইছে, আজাইন্তা তান্ হাইছি, অঅন্ আঁগ আয়োঁদ্ টায়োঁদ্ করি পুনী অওন্ই কতা।

[No. 72.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(RAMGANJ, NOAKHALI DISTRICT.)

[In the phonetic transcription represents the elision of an aspirate, which gives a pronunciation like that of A in the French word hote. S is pronounced hard as in this, sin, and not like sh in shell, which is represented by sh. Z is somewhat softer than the z of zeal, but not so soft as the s in pleasure.

Pronounce & as the a in hat; & as the e in met; & as the o in hot; and of as in oil. The letter o (without any discritical mark) represents the short sound of the 5 in home. It is the first o in promote and is the 0 in the French word votre as compared with rôtre. It should be carefully distinguished from the o of hot.

Other consonants and vowels are pronounced as in the authorized Government system.]

Ek janer dui hut āchhil. Chhodagaya bāphē-rē kail. 'bau! Ēk zoner dūi hut āsil. Sūdogāy bāfē-rē ko'il, man's 'bau! ar One two sons were. The-younger the-father-to said, father, bhager jinish-hāti yē my ã-rē 'ay, dēn.' Bāphē tā-ga-rē hakkal bhag kari zinish-hāti zē 'oy, ã-rē dēn.' Bāfē ta-go-re hókkól of-share b'ag kori property what is, me-to give.' The-father them-to all Kagdin yāitē-nā-yāitē-i chhōda division making dil. hēitār byāktān laï bideś hutē dil. Kögdin zāitē-nā-zāitē-i chali-80dŏ hute heitar byaktan Some-days going-or-not-going-even, the-younger lõi gave. bidesh son his all-that taking foreign-land wentgel. Hiyane yai, bāyatrāmi kari hēitār byāk tal-hāri hālāil. gēl, Hiānē Byak zāi. bāotrāmi köri hēitār byāk tol-hari halail. away. There going, Byāk debanchery doing his entire wasting threw-away. 'aïl, khachcha All ar hēi dēśē bhāri rat lāigla, tai tē ţānāţānit khóchŏ 'ōil. haril. ār hēi dēshē bhāri rāt laiglo, toi të spent tānātānit became, and horil. that country-in great famine began, then he in-trouble Hei děśēr ěk bhāl mainser kāchhē yai rail. Hēi bhāl māinē hēitā-rē $H\bar{e}i$ dēshēr ēk bhāl māinshēr kāsē zāi ro'il. Hei bhal maine heita-re country's one respectable man's going he-remained. That respectable man near huyar raikto buli hat-re di hādāil; huyarē yēi tũsh-kũrā khảitô hiya-rē hūor rāikhtō būli hāt-rē di hădāil; hūorē zêi tūsh-kūrā khāitō swine to-keep saying field-to giving hiā-rē ment; the-swine what husks used-to-eat di hēitē khusi 'ai āmnā hēd bha'itta; ēi rayam tüsh-kūrā-ō kēy-a hēitā-rē hēitē khūshi 'ōi āmnā b'o'itto; ēi ro'om tūsh-kūrā-o kē-o hēitā-rē hēd with he happy being his-own belly would-fill; this manner husks-even Tār-har hēitār bujh hēdē hari, āmnē-āmnē ka'ita lāgil yē, dita-nā. any-one him-to ditō-nā. hēitār būz hēdē hōri, āmnē-āmnē ko'itō lāgil zē, kire, used-to-give-not. Thereafter · kire. sense in belly falling, to-himself to-say he-began that, 'ah, bāphēr kata chāōr baa-re kata khāya kata hālāy-chhālāy, bāfēr kötö ār āi 8āor bāŏ-rē kŏtŏ father's how-many servants khāy koto halay-salay, etceters how-much hēdēr jvālāy mari; yāuk, ãi bāu-rē yāi eat how-much throw-away. and T kaiyē, "bau, ai dhammēr kāchhē hēdēr zālāy mōri; zāuk, ãi bāū-rē zāi kō'izē, "bāū, ãi dhommēr let-go, I father-to, going let-me-say-that, "father, I of-virtue

ār āmnār kāchhē dosh kā'ichchi; āi āmnēr hut buli ka'itām hāriyē hidosh ko'issi; ai amner hut buli ko'itam hari-ze heiār āmnār kāsē and of-Your-Honour near fault have-done; I Your-Honour's son calling to-say thatcan ran.", rayam ra'i-na; a-rē amnēr chāōrēr mata kari Iya-rē ka'i hēitē ro'om ro'i-no; a-re amner saorer moto kori ran.", Iā-rē kō'i hēitē remain-not; me Your-Honour's servants like making keep."" This saying udi bāphēr kāchhē āil. Kaddur tāphāt thaiktē-i bāphē hēitā-rē dē'i ādar Köddür täfät thäiktä-i bäfē ūdi bāfēr kāsē āil. hēitā-rē dē'i ādor Long distance remaining-even the-father arising father's near came. him seeing, pity kari daur-di yāi hēitār galā chābi dhari chumā dil. Tayan hölay ka'il, köri daur-di zāi hēitār gölā sābi d'ori sūmā dil. Tổ on holay kổ il, doing running going his neck pressing seizing kiss gave. Then the-son said, Bau! dhammer kachhe ar amnar kachhe kata-ye phaph ka'ichchi, a'an Bão! dhommer kāsē ār āmnār kāsē kŏtŏ-zē fāf kō'issi o'on and of-Your-Honour near · Father, of-virtue how-much sin near I-have-done, āmnēr hut buli ka'itām hāriyēn mukh nāi.' Bāphē hēmnē chaor-ga-rē āmnēr hut būli kö'itām hāriēn mūkh nāi.' Bāfē hēmnē sāor-gŏ-rē to-say of-being-able the-face is-not.' The-father then the-servants more Your-Honour's son calling ka'il, 'khub bhālā-tun kābar-chōbar āni hēitā-rē hind'ā; hēitār 'ātē ēuggā ko'il, 'khūb bhālā-tūn kābor-s'obor āni hēitā-rē hind'ā; hēitār 'ātē ēuggā clothes-etcetera bringing him 'very than-good put-on; angti, hãy ēk jōrā jōtā dē; hiyar har chal, khāi laī āyod-tayod kari-gai āngti, hãy ēk zōrā zōtā dē; hiār hòr sól, khāi-lôi ātd-ţātd kori-goi. ring, feet a pair shoes give; of-this after come, let-us-eat rejoicing let-us-make ar ēi marā hōlā jii āichhē; ājāinyā tān hāichhi.' Ei ka'i tārā āyodar ēi morā holā zii aisē; azainya tan haisi. Ēi ko'i tārā āūdmy this dead son living has-come; being-lost him I-have-found. This saying they tāvod ka'itto lāgil. tand kö'ittö lägil. joicing to-make began.

Tavan bara hôlā hat-re-ttun barir kachhe ai, gid nat huni, gabur Tổ on bỏrổ hỏlā hất-rê-ttun barir kasê ai, gid nat huni, gabur Then the-elder son the-field-in-from of-the-house near coming, songs dances hearing, servant eugga-re da'i jijñail, 'gid nat kier re?' Chaore ka'il, 'amner chhoda ēūggā·rē dā'i ziggāil, 'gid nāt kier re?' Saore ko'il, 'amner sodo songs dances why OP' The-servant said, 'Your-Honour's younger one calling asked, kuśalē hiri āiyanē, āmnēr bāy hakkalē-rē bhāi āichhē, hēitēn gāy hēitēn gāy kūshŏlē hiri āiŏnē, āmnēr bāē bhāi āisē, hökköle-re brother has-come, body in-health returning on-coming, Your-Honour's father Hēi kathā huni bara hōlā chēti ār bārīt gēl-nā. khābāv.' kothā hūni boro hola 8ēti ār bārit gēl-nā. Bāē Hēi word hearing the-elder son being-angry more in-house went-not. The-father food-is-giving.' This āi bara hōlā-rē hāiddō lāiglō. Ta'an bara hute baphe-re ka'il, 'ei āi boro holā-rē hāiddo lāiglo. To'on boro hutē bāfē-rē ko'il, 'ēi Then the-elder brother the-father-to said, 'this son-to remonstrance began. coming the-elder Bengali. 3 s 2

chyan, ēta bachchhar ai amnēr lanati ka'ilyam, ek din-a ekkan katha ēto bosson . ãi āmnēr lānoti ko'illam, ek din-o ekkan kotha syan, I Your-Honour's service made, one day-even a-single so-many years hālāi na, kintu āmnē kona-din-a euggā chhāgaler bāchchā-a halai no, kintu amne kono-din-o eugga sagoler bassa-o I-threw-away not, but Your-Honour any-day-even a-single goat's young-one-even būlii this ã-rē dēn nayē, ãi ãr āmnā-āmnī lai êkkānā āöd-ţāöd kari; ār yēi hutē ã-rē dên nozē, ãi ãr amna-amnī loi ěkkana and-tand kori; ar zēi hutē me-to gave not, that my mutual-friends taking a rejoicing-may make; and what son āmnār tyā haisā byāk luchchāmi kari urāil, hēi hōlā āitē āitē āmnār tyā hoisha byāk luchchāmi köri urāil, hēi hölā āitē-āitē Your-Honour's all -money entirely debauchery doing wasted, that son immediately-on-coming Your-Honour hēmnē hēitār lāi ēk khābāni di-ba'ilēn.' Bāphē hēitā-rē kail, 'ērē, tui hemne heitar lat ek khabani di-bo'ilen.' Bafe heita-re ko'il, 'ere, tui his for-the-sake a feast prepared.' The-father him-to said, 'O, thou hamane ar kachhe-i ra'ichhat, ar ye achhe-na-achhe byak tor. homane ar kase-i ro'isot, ar ze ase-no-ase byak tor. Tor mora always my near-even remainest, my what is-or-is-not all-(is) thine. Thy dead Tor mara bhāi bāchi āichhē; ājainyā, tān hāichhi; a'an ã-ga āyod-ṭāod kari khusi bhīi bāsi aisē; azainya, tan haisi; o'on a-go and-tand kori khushi brother surviving hath-come; being-lost, him I-have-found; now we rejoicing making katā.' 'anoi 'ōoni kota. being (is-a-correct-) saying."

[No. 73.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(RAMGANJ, NOAKHALI DISTRICT.)

রামের হত্র কেকৈমা, রাবনের হতুর্রাম্। চোরের হতুর চালি কয়র, কুজিয়ার হতুর কাম্॥ জলের হত্র কোক কোওনা, কানের হত্র চুন্। বাঁদের হতুর্ বাঁদের ঘুন্, জোঁকের হতুর্ নূন্। মাডের্হতুর্ঘাস্, ঘাসের্হতুর্চাস্। কোলাফানের ফিলাই হতুর, বুড়ার হতুর কাস্॥ গোঁজা ফুতের্ বাফ্ হতুর্, ভিন্ ভাতে ফর্। के मारम काँथा रखूत्, यिन ना रख् अत्॥ গাছের্ হতুর্ লতা, আমের্ হতুর্ ফোক্। ছতিন্ হতিনের হতুর, দেহের্ হতুর্ হোগ। হাঁকের্ হতুর্ বেজি, ফুইরের হতুর্ হেনা। হউরি ফুতের্বৌর্হজুর, বৌয়ে ফিন্দ্লে তেন।॥ হইরের হতুর্ বাইরা কাল্, মাছের্ হতুর্ জাল্। আশ্বকের হতুর উচিত কথা, ছই চউক্ লাল্॥ চুধের হত্র চনা আর মুখের হতুর্বরণ। ভাই বান্ধব হতুর অয় মাউগের বশ যে জন॥

As in the dialect of Hatis, an initial " pa is pronounced * pha (fa), not * ha, in poetry.

[No. 73.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHASHA.

SOUTH-EASTERN DIALECT.

(RAMGANJ, NOAKHALI DISTRICT.)

TRANSCRIPTION.

[In the phonetic transcription ' represents the elision of an aspirate, which gives a pronunciation like that of & in the French word hote. S is pronounced hard as in this, sin, and not as the sh in shell, which is represented by sh. Z is somewhat softer than the z of zeal, but not so soft as the z in pleasure.

Pronounce a as the a in hat; a as the e in met; o as the o in hot; and oi as in oil. The letter o (without any discritical mark) represents the short sound of the o in home. It is the first o in promote and is the o in the French word worre as compared with edtre. It should be carefully distinguished from the o of hot.

Other consonants and vowels are pronounced as in the authorized Government system.]

LUCHET HOLLIEF KARDI-MA TELE	ām.
Chorer hattur chānni phayar, kuriyār hattur Sŏrēr hottūr sānni fö'or, kūriār hottūr Jalēr hattur phōk phōonā, phānēr hattur ch Zŏlēr hottūr fok fuŏnā, fānēr hottūr si Bāsēr hattur bāsēr abur si	ām.
Zöler hottur fok fuönä, phäner hattur ch Bäser hattur böser abus in hottur si	kān
	ūn,
grans zuker hottom	
Mādēr hottūr ghās, ghāshēr hottūr chās.	
Fholaphaner philai hattur, būrār hattur kas.	
Goja phuter baph hattur, bhin bhate phar,	
Soitro māshē kāthā hottūr, yadi nā 'ay	
Gāsēr hottūr lotā, āmēr hattur phok.	zŏr.
Hötin hötiner hattur, deher hattur hög.	
Hafer hottur bezi, fuirer hattur hena.	
Hauri füter baur hattur, bauye phindle ter	
Hairer hottur baira kal, machher hattur jal	
Ämmaker hattur uchit kathā, dui chauk lāl. Ämmöker hottūr usit kothā, dui sauk lāl.	18

Dudhër	hattur	chanā	ār	mukhēr	hattur	ba	ran.
Dudhër	hottūr	sŏnā,	ār	mükhēr	hottūr	bò	rón.
Bhāi	bāndhav	hattur	'ay,	mäuger	baś	yē	jan.
Bhāi	bāndhōb	hottur	'ŏy,	mäügēr	bŏsh	zē	zon.

- (1) Mother Kaikēyi was the enemy of Rāma, while Rāma was the enemy of Rāvaṇa.
 - A moonlit night is the enemy of the thief, while work is the enemy of the idle.
- (2) Worms and duckweeds are the enemies of water, while lime is the enemy of betel leaves.
 - Weevils are the enemies of bamboos, while salt is the enemy of the leech.
- (3) Grass is the enemy of the field, while cultivation is the enemy of the grass.
 - Enlarged spleen is the enemy of the children, while cough is the enemy of the old.
- (4) A father is the enemy of the rude and obstinate son, and those who live in separate mess are enemies of each other.
 - A quilt is an enemy in the month of Chaitra, unless one has got fever.
- (5) Creepers are enemies of trees, while worms are the enemies of mangoes.
 - Co-wives are enemies of each other, while sorrow is the enemy of the body.
- (6) Weasels are enemies of snakes, while duckweeds are the enemies of tanks.
 - A mother-in-law is the enemy of the daughter-in-law (son's wife) when the former makes the latter wear rags.
- (7) The rainy season is the enemy of the beggar, while a net is the enemy of fish.
 - A word in season is the enemy of the fools, and makes his eyes red with anger.
- (8) Cows' urine is the enemy of milk, while a pimple is the enemy of the face.
 - Brothers and friends are enemies when one is very much attached to his wife.

A CHARLES TO THE REAL PROPERTY OF THE PARTY THE PERSON NAMED IN COLUMN TWO IS NOT THE OWNER.

CHĀKMĀ SUB-DIALECT.

Over the greater part of the Chittagong Hill Tracts, South-Eastern Bengali is used as a kind of Lingua Franca, in addition to the many Tibeto-Burman languages current in that area. Among the wilder tribes, to the east even this means of inter-communication is absent, and a case is on record in which a woman of the Khami Tribe once gave evidence in her own language, knowing no other. This was interpreted into Mrū, which was again interpreted into Maghī, which was finally interpreted into South Eastern Bengali, from which version, the Magistrate translated the evidence into English.

In the central portion of the Chittagong Hill Tracts, in the Chākmā Chief's Circle, situated in the country round the Karnaphuli River, a broken dialect of Bengali, peculiar to the locality, and of a very curious character, is spoken. It is called Chakma, and is based on South-Eastern Bengali, but has undergone so much transformation that it is almost worthy of the dignity of being classed as a separate language. It is written in an alphabet which, allowing for its cursive form, is almost identical with the Khmer character, which was formerly in use in Cambodia, Laos, Annam, Siam, and, at least, the southern parts of Burma. This Khmer alphabet is, in its turn, the same as that which was current in the south of India in the sixth and seventh centuries. The Burmese character is derived from it, but is much more corrupted than the Chakma. The resemblance between Chakma and Khmer does not, however, extend to the typical peculiarity of the former that the inherent vowel of the consonants is \tilde{a} , not a, though even in this, there are noteworthy points of resemblance. The Khmer sign for ja has not the hook on the right hand side possessed by the Chākmā $j\bar{a}$. This hook represents the \bar{a} . Similarly the hooks on the side of the Chākmā $t\bar{a}$, $th\bar{a}$, and $r\bar{a}$, are all relics of the old sign for \bar{a} . Chākmā is spoken by about 20,000 people.

The following account of the Chākmā alphabet is based on information provided by Dewan Kristo Chandra, a gentleman of Chākmā nationality, and forwarded to me by Mr. J. A. Cave-Browne, Assistant Commissioner, Chittagong Hill Tracts.

The Chakma alphabet is as follows:-

m	0	0	22	6
$k\bar{a}$	khā	gā	ghā	'nā
2)	3	8	33	5)
chā (sā)	chhā	jā	jhā	ñâ
2	5	3	20	R
ta	ţhā	dā	dhā	ņā
00	00	3	a	3
tā	thā	dā	dhā	nā
0	6	0	39	6
pā	phā	bā	bhā	mā
W	3	N	0	2)
yā	rā	lā	юā	shā
N	05	J.)	
hā	Mā	ā.		

2 T

The most important point to notice in this alphabet is that the vowel inherent in each consonant is, not a as in other Indian languages, but \bar{a} . Note also that \mathfrak{I} the initial form (there is, of course, no non-initial form) of \bar{a} is treated as a consonant, much as the letter alif is treated as a consonant in Arabic.

For purposes of comparison, I here give the usual Burmese forms of the consonants:-

On
$$ka$$
, a kha , a ga , a gha , gha

As regards vowels, except \mathfrak{I} \bar{a} , none of them have any proper initial forms. The following are their non-initial forms. In a parallel column I give the usual Burmese forms for the sake of comparison:—

-11.00			Chak	mā f	orms.							Burmese forms.	
	the consonant		1					1				None.	
No s			-			1000							•
O Over	the consonant						AT .	•	200			Oorl	à
0	Ditto					(5)		*				0	
7 Unde	r the consonant			SĊ,						*		0	
ž	Ditto		ı		*			•	1		-	L	
Before	the consonant					•						IL	
	the consonant					100	55.6					e	ě
JOn end	h side of the con	190man	t					*	(162)				(ai pr. oi)
2	Ditto			6	100	71.9 B	10	*	100			60	ě
)					1	(4.5)						65	du

When a consonant has no vowel the sign is put over the consonant, equivalent to the Burmese and the Bengali. Thus, Chākmā, Burmese, and Bengali, all represent the letter k, without any vowel.

We thus get the following examples of the way in which non-initial vowels are attached to the letter main ka:—

$$m$$
 $k\bar{a}$, m ka , m $k\bar{i}$, m $k\bar{i}$, m $k\bar{u}$, m $k\bar{u}$, m $k\bar{e}$, m kai , m $k\bar{o}$, m kai , m m k .

When these vowels commence a word, the non-initial forms are attached to the letter $\sum \bar{a}$ as a kind of scaffolding for the support of the sound, exactly as alif is used in Arabic. We thus obtain the following forms:—

n mākā, sho aka, sho iki, sho

Note, however, that the initial form of ai is 6 3, not 3. Sometimes vowels take special forms when initial. Thus we have for initial \bar{u} in \bar{z} \bar{z} \bar{u} \bar{c} \bar{c}

The sign — is also used to denote the doubling of a letter as in 3 wo 3 5 bhūyat-tūn, from in the field; 2 5 ūchchwā, rejoicing.

When the letter W $y\bar{a}$ is compounded with a consonant, it takes the form $y\bar{a}$ as in w $y\bar{a}$, anyone. In similar circumstances, $y\bar{a}$, takes the form $y\bar{a}$ in $y\bar{a}$ in $y\bar{a}$ mantri, a minister. Other compound consonants present no difficulties.

The letter ch is often pronounced as s, and when this is the case, it is so transliterated. Thus 6 65 bes, not bech.

It is not necessary to give a detailed account of Chākmā Grammar, which closely resembles that of Chittagong. The following remarks will suffice:—

Cerebral letters are regularly converted to dentals. Numerous examples will be found in the specimens. We may quote, dāki for dāki, having called; thēn for thēn, a leg; anūdi for anguthī, a ring; ghadaki, a match-maker, for ghataki; and so on.

The Verb Substantive is conjugated as follows :-

	Present.	Past.	
	Sing. and plur.	Sing.	Plur.
	āgi, I am, we are.	ēlūn, I was,	ēlan, we were.
3	Man and I last 11	The state of the s	ēlā, you were.
٥.	ägē, or nē, he is, they are.	ēl, he was;	ēlāk, they were

The conjugation of the Finite Verb closely resembles that of Chittagong. The principal exception is that the first person ends in un or an. Other detail will be found in the list of standard words appended. The Conjunctive Participle ends in inai, as in jeinai, having gone.

A brief Chākmā Vocabulary, under the name of Doing-núk, is given by Phayre on p 712 of Vol. X, Pt. I, 1841, of the Journal of the Asiatic Society of Bengal.

[No. 74.]

INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BANGA-BHASHA.

SOUTH-EASTERN DIALECT.

(CHITTAGONG HILL TRACTS.)

CHĀKMĀ SUB-DIALECT.

SPECIMEN I.

THE PARABLE OF THE PRODIGAL SON.

6 mm. 82 ad og ar. 8 v. 4. 6 m = 129 nd as

43 m. 006 og. MN. 60. 25 00 doing

war 360, 680. 0600. 600, 601

or 060. 00 क. 68. 650 त. 87. 3 %

600. 3 m at 600. 600. on. opton. 680

606W. अं छाम्भी. 600 में जाक्ते भी.

6 mm. 60 20 00 60 10 1 28 8 8m 7

7 र 288, Mg. जिल्ला भी 1609 %!

[No. 74.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(CHITTAGONG HILL TRACTS.)

CHĀKMĀ SUB-DIALECT.

SPECIMEN I.

THE PARABLE OF THE PRODIGAL SON.

	Ēk One		jana-tūn man-from	dib		ēl.	4	hikan younger
		ā is	bāba-rē father-to	ka sa	7	ābā, ther,	shampat propert	
	mar my	bhāgē in-share	jē which	parē, falls,		na-rē ne-to	dē.' give.'	
	Tār His	bābē father	tār his	jē what	ēl was		bhāg share	dila. gave.
5	Bês Many	din days	na not	gēl, went,	tē he	tā his	bhāgat in-share	jē what
	pēyē he-got		abākkāni all		ēgattar together	ga having	ri, g-made,	dür far
	ēk one		shat	gēl. ** went.		Shid The		jēïnai having-gone
	lüchchwän debauchery		kari doing		abākkā:	ni		rēla. lost.

601. odomnal. 1169 a. 60060000 0 0 0 0 6 0 . 8 3 0 0 0 . d N 1 6 00 . 600 N m 6 m 00 00 M J 3 - 200 60 W 25. W x 50 07 NN, 60. 28 हा जि. 6 का हर के. ठिक धका अक, मे 60 र 160 0069 व्यू ते के 260 र . क 606NW. g ig d of. 60 in st of. 603 &6N 25 01609 213Nm, 1862 600 0 6 an 0 6 an on 6 op 6 on on N 0 5 के मो वर्ग हिल्ला अर्थ र वर्ष के हिल्ला है हिल्ला है व्यक्तं वर्ष हकः उठकं व्यक्तं व्यक्तं वर्षे

	Tē	abākkāni	hārēnai,	sh	ē dēsh	at
	He	all	having-lost	, the		
				i	E XEMINA	3
1			rāt ha	al.	Tē sh	ēlakkē
	very-great	famin	e beca	me.	He	then
	HARLE TO BE		To the said of			
	tār	kichchū	nēī-dēyān,	THE PERSON	manat	tūlla.
	his	anything	not-remaining	,	in-mind	felt.
	m=	1.11-	200	- 1 To 1 21	D = 20 50 1	
		hidūgār	ēk-jan		r-mānshyār	kai
	He of-	that-place	one-person	l	ig-man-of	near
	est.	m= 1===	201			
	gēl.	Tē tārē	shūgar		eharēda	tār
	went.	He him	stoine		to-feed	his
	bhūyat	dipā-dēla.	m-		- 11 -	Las di sala
			Tē	shūgara		tūs
	field-in	sent.	He	swine:	food	husks
15	pělě y	va, ŭchchwā-gar		l.b	11-1-	
10	The second secon			bhari	khēda,	phaleshat
	macing-gos ec	en, happiness-mak	ing belly h	aving-filled	would-eat,	but
	kyā	ārē na	dilāk.	Pichē	tě	Ladien.
	The state of the s	m-to not	Contraction of the Contraction o	Afterward		būjhila;
	ungone no	7000	gave.	A) terwara	s he	understood;
	*					
	maně	manē	tārētē	kala,	' mar	bābar
	in-mind in		mself-to	said,	'my	
				ouru,	neg	father's
	kata	mēnādāri	chāgara	ır	bēïda	khēbār
	how-many	salaried	servant	8'	much	of-eating
						g carring
				1 30 5		
	mānshya-ri		āgē;	mūi	pēt-parai	
	(other)-men-	to of-giving	is;	I	hunger	
					The state of the s	
20	maranar.	Mūi	2440	(1)	-1	Per les
20	The state of the s		ittun		oāba idū	jēm.
	am-dying. Bengali.	I	here-from	my fe	ther near	will-go.
	Dengair.					2 0

किन भवं एव अवं अवं वर्ष AN BEYELE OF UN BEYE 8 dog v m 2 w 1 w 6 og 6anog vig an, 60,00.00 82 60 में ३ वर्ष कं ळ में 60 m 600160 60かのずるいれる अर्थ है के अ अ अ ् १ कि है के 3, co v 1 or de 8 or go u y v 00 golgierē daw of Jos od MW RU dosez E go do que y do on windin लक ७७ लक यमक अम्मिक भी ला प्रमिख वर्षे में भी वर्षे असे वर्षे अस्ति भी हमा

Jeïnai	tā-rē	kam,	"bābā,	mũi a 😘	Isshara
Having-gone	him-to	I-will-say,	"Father,	I.	God
kai-ya	dűsgarjyán	ta	kai-ya	dŭsgarj	yān;
near-also	sinner-am	thee	near-also	sinner-	am;
mũi tar	pwā	habār	lāk	nay.	Maré
I thy	80n	of-being	worthy	am-not.	Me
mēnādāri	chāgar	rāgā."	Tē	tār bāb	a shidū
salaried	servant	keep."		his fath	
			Margaret .		
OF -1	m-			*****	
25 ēl. came.	The Park of the Park	THE RESERVE TO STATE OF THE PARTY OF THE PAR	dūrat	thäktē	tār
cune.	He	great dis	tance-in	remaining	his
bābē tārē		tār	dayā	hal;	dhābā
father him	saw;	his	compassion	became;	running
jēïnai	tār pw	ār t	adāt	bērēï	dhari
having-gone	his son'	's nec	ck-on	round	seizing
chūmila.	Tār 1	owā tā-rē	kala,	'bābā,	mūi
he-kissed.	-	son him-to	said,	'Father,	I
				(Constitution of	
William B.	a a h	- Ca		2.1	
Isshara God	kai-ya near-also		arjyān ner-1m	ta	kai-ya near-also
Goa	near-aiso	86701	uer = xm	61866	near-aiso
30 düsgarjyān			*	abār lāk	THE RESERVE TO SERVE THE PARTY OF THE PARTY
sinner-am.	I	thy	son of-	being wort	hy am-not.
Tār bā	ib tār	chāg	ar-shagal-kë	kal	a,
His fat.	her his		vants-all-to	sai	d,
'kūp-gamat	-tūn	kābar	ān	tārē	pinēī
Very-good-in		robe	bring	La Company of the Com	having-clothed
Bengali.	40.				2 0 2

अस्मि अस् उर्दे हु अस् अस् अं के कार्य 40 600 अर्थ ज्वेस ये जी अम्मि कार्य हुन अस्मि ६०० ६ अम्मिस ये प्रेट्य अस् अस् क्रिये गेरो असी भी। ये प्रेट्य अद्यु भी असे असे ६०० ६०० चित्र ६०० चित्र भी असे असे ६०० ६०० चित्र ६०० चित्र असे असे ६०० ६०० चित्र असे ६० ६०० असे असे ६०० ६०० चित्र असे ६० ६००

	ENGINEER STATE OF THE PARTY OF	tār hād his hand			CONTRACTOR OF THE PARTY OF THE	
	dē, give,		hēňat eet-on		oinēï dē; ng-put-on give;	hēbē,
35	ējha,	āmi (let)-us ha	khēï d ving-eaten et-c	lēï ūchchw etera merrime		ājadē cause
	mar my	ēī pwā this son h	mar-jyē, saving-died-wen	ābār t, again	bāchehyē; survived;	tārē him
	hārēya <u>ng,</u> <i>I-lost</i> ,	ābār again	pēlū <i>I-fou</i>			
	lāgilāk. began.		*			
	120	yākkē tā at-time hi		pwā tār son his	bhūyat field-in	ēl.
40	Tê He	bhūyat-tūn field-in-from	ghara house	kai ēïnai near having-co	nāch me dancing	git
	shūnna. heard.	Tē He	ēk-jan one-person	chāga servar		
	pūjār asking		'yani 'there			tā-rē im-to
	kala,	tar thy	bhēï brother	ēsshyē ; has-come		Num's
	bāb father	ěk a	khānā feast	dyē, gave,	kyājadē because	tē he

016 05 01 05 60 4 00 06 00 00 000 1 600 9 7 61 Nã W gd 39 16 99 216 não 1 2 W हर्ट 00 क एड थी की भी भी की की की 6 mã 02600 Been 47 160 0069 MN 00 भ ठ ० वर्ष 不成前日日前日 मक्र हर्क वर्ष 50 अर्थे ब हिन मेर च ल के 3 म अवन्ह भम के उन प की। वर्ष के उसा है एक वर्ष 00 60 0 09 7 25 w nd gt 26 g 6 w 66 60 600 N 55 or of 6/62 og ō 6 nm 32100 के 06 00 00 भी ४०० कि

45	tārē him	ārā in-h	mē ealth	in-good			yē?'	Tē He
	räg (in)-anger	jalil; burnt;	ghara house	bhida inside-		na not	gēl. went.	
	Shiyaja For-that-re		bāb fathe	0		idarat-ti ride-in-fr	100	nigili ving-emerged
	ēl.	Tā-rē Him-to		būjēï entreaty		ala.	Tē He	tār his
	bāba-rē father-to	kala, said,	' bābā, ' Father,	mũi I		ar hy	chāga servic	
50		lūk-bajar-sang y-years-during	DO 17	1 2 2 3	nar, loing,	tar		hūkūma command
	bārā outside	kichchū anything	na not	F	ang;	ta yet	tāi thou	ēkkwā a-single
	shāgal-ci goats'-youn		na not	dyas, gavest,	mar my		shang-sl	namārjyā 2nds
	laï having-take		garang.	Tar Thy	ēī this	pwā,	jē who	tar thy
	shamps	SW	üchchwäm uchery hav			ırēyē, andered,		ië të hen he
55	el, came,	tār him-oj	PAGE MARKET NAME OF THE PAGE O	ndē he-sake	tũi thou		ēk a	khānā ' feast
	dili.'		bāb father	tā-r him-		kala,	'pūt	

lāgār always	ma-sha me-u		āgas. art.	Mar Mine*	jē what
āgē,	abānāni all	ta thine			
lāgat nearness-	pēyēy, in we-got,	shiyājadē for-that-reaso	āmi n we	khūshi merriment an	garir, re-making,
60 kyālāgi because		ēī this	bhēī brother		ar-jyē -died-went
ābār again		chyē; ived;	hārēyēy, <i>I-lost</i> ,		ābār <i>igain</i>

pēyēy.'
I-found (him).'

[No. 75.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(CHITTAGONG HILL TRACTS.)

CHĀKMĀ SUB-DIALECT.

SPECIMEN II.

A FOLK-TALE.

अव विक्र प्र १००० विक्र विक्र

[No. 75.]

INDO-ARYAN FAMILY. (EASTERN GROUP.)

BENGALI OR BANGA-BHĀSHĀ.

SOUTH-EASTERN DIALECT.

(CHITTAGONG HILL TRACTS.)

CHĀKMĀ SUB-DIALECT.

SPECIMEN II.

A FOLK-TALE.

Adyē Formeri	ly	ěk . a	rājā king	ēl. was.	Tār His	ēkkwā one
bēïda very	dal lovely	jhi daughter	ēl.	Kannyār The-daughter	bērda 's much	dalar beauty-of
kathā story	nānān different	dēshat countries-in	bēi sitting (i.e.	i jēïnai gradually) having:	nānān gone different	dēshar countries-of
mānshyā people	ka to-tal	The state of the s		kathā shūr story having-		daki makers
5 ēdāk to-come		lāgilāk. began.	Rājā The-king	tār ūjū his only	ěkkwá one	jhi daughter
kēnai saying	tārē her	bar ver	100000000000000000000000000000000000000	āspēda. loved.		yājadē ut-reason
kannyā the-damsel	jyān what	katha word	shyān that	garta. he-used-to-do. I		dānar great
halē became Bengali.	pan a-vow	galla, made,	të she	jēī kāmbān what precipice		diba, show, 2 x 2

10 からな 6かか からり

अ62 के के के उठा जे के न विक न विक प्रति प्र के प्रति के कि उठा जिल्ला जिल्ला

malāk.

died.

abānūn

all

tē pāriba, jhām di kāmhānat-tūn ganat jeï shē who the-river-in jump to-give will-be-able, she that precipice-on-from laba. nēk 10 tārē will-take. as-husband him kai-dibār-jadē tā mānshshyārē Shē-dallyā-kari for-of-telling her people That-sort-doing 'shē-dallyā galle, mānūs bābē, Tā bāba-rē kala. · that-sort if-it-is-done, the-men Her father, said. father-to būjēla. Tār jhiwai bēïda tā-rē kēnai maribāk,' His daughter remonstrated. much having-said her-to will-die, kēnai dāya garē shūnna. Rājā tār jhyā-rē na made saying (i.e. because), The-king his daughter-to love heard. not mānshyā-rē pana kathā pārtē. Tar jhyār 15 na story the-people-to His daughter's 0000 not was-able (to-help-it). kai-dila. told. gābūr gābūr pwa dēshat-tūn nānān Pichē young boys different countries-in-from young Afterwards ēdāk lāgilāk, pēbār jadē rājār-jhyārē began, for-the-sake to-come king's-daughter of-getting

20 Kyā tārē na pēlāk.

Anyone her not obtained.

phaleshat

but

kāmhāt-tūn

jhām

the-precipice-from jump having-given

di

	Ēī This	rakam kind	kari having-done		bēīda many	mānūs men	malē.
	Rājā bar The-king much			lūk row	pēla. got.	Ki What	kallē by-doing
	mānūs ār men more	na not	marē may-die,	ār and	kanny		an thai
	bhābida lāgi to-consider began						
25			ijannyā evening	Rājā the-king	mű-ch	ūda-gari choly-mak	gai ing alone
	-00	bēī tting wa	bhābēr. s-considering	Shē . That	shalāt time-at	ěk one	jan person
	gābūr pwā young boy	Rājār the-king		jūnē nce-in	ēīnai having-com	tē ne he	kyājadē wherefore
	ēssyē Rājā- he-came the-kin		kalā.	Rājā The-king	tārē him	bēïda very	dal lovely
		nhāk mished	hal.	Tā-rē Him-t			būjēla e-explained
30	gharat phin house-in back	1000		ala.	Të He	tār his	kathā words
	na shūnna. not heard.	Rā The-k	jā pichē ing afterwar		ë manë nd in-mind		The state of the s
	Tar manat l	With the Property of the Parket	adi gāb if the-yo		abwā-rē boy	tār his so	jāmēï n-in-law

न वह तत्वा १० वके अया १०४३ । कहा वाहर निक्ष के निक्ष हिल्ल हिल्ल हिल्ल के कि कि कि कि कि \$ 3600 602 800 0 At Jap 0 21 1 8 0 600 र 560 या कि 6 गर या रे में रे ने अ र में न 6 3 रे の中 39 36 本3 6 3 元 8 年 月 9 63 N ch 司 の69 4 \$ 000 000 0 \$ \$ \$ 0 \$ \$ 00 \$ 80 600 4 9 1 00 00 600) ล 6 ก 3 6 บ ลัก ๑๑ ๗๗ บั 6 ๑๑ กั 3 ๑๓ บ ส ๑๑ D @ 36 N W at a of o' 1 24 wor in 81 8 2 62 ~ n609 40 2 600 1

 gari pārta tē bar shūk pēlun. Rājā tārē to-make he-would-be-able he much happiness would-get. The-king him

tar par din ēda kainai mū chūdā gari ghara of-that following day to-come having-said face melancholy-making house

35 bhidare gel, dwar bani pari ral. Bhabte in-inside went, door having-closed having-lain-down remained. Considering

bhābtē ghūm gēl. Ghūmat shabanat dēla.
considering asleep he-went. Sleeping a-dream-in he-saw.

Tar shidā nēdi ēk jan būrā milā bēīnai tā-rē His crown-of-head near one person old woman having-sat him

kar 'ēï gābūr pwā tar jāmēï haba. Tar chēra is-telling, this. young boy thy son-in-law will-be. His four

dhāgēdi chērwā bālaïs ēkkwā (shādi for shāti) bāni dilē, pānit sides-on four pillows one umbrella having-tied if-thou-givest, the-water-in

40 jhām dilē ya na mariba. Ghūmat-tūn jāginai chēla, kyārē jump if-he-give even not he-will-die. Sleep-in-from having-wakened he-looked, anyone

na dēla.

Bēnnyā par hasnai Rājā gharat-tūn nigili bārē Next-morning light having-become the-king the-house-in-from emerging in-outside

ēl. Gābūr pwawai tā-rē barchēi āgē dēla. Tārē came. The-young boy him-for waiting is Him he-saw.

ār-a būjēla. Gābūr pwāwai ēk bārē ya na shūnna again-also he-remonstrated. The-young boy one time-at even not heard Bengali.

45 65 में में देश अवं की में जिंदिन गरी में खेंड एके हार में 16N 981 00 \$ 8 25 Dd 7 07 @ No 80 10 6021 हाक् ने न प्रक्रिष्ठ वेर असे अ के अविक विकार्ष्ट्र 2 8 0 00 6 0 6 2 m 6 C 6 N d of d w 2 1 50 m 8165 Sidy E dd NAN, 060 80300 अग्रं भी भी कि से में में के हा में में का हिन में में में 0 H60 yer do, 0 0 0 0 0 0 0 0 0 0 0 0 0 0 १० ए छ । य ० म न म म म म म म 2066 2 604 3 3 2 1 N 1 1 862 9 8

45 dēïnai Rājā tār mantri-rē dāki jhām dibār jāgāt seeing the-king his minister-to having-called jump of-giving the-place-in

jēbār-jadē jūgāl garta hūkūm dila. Jūgāl of-going-for arrangements to-make order gave. Arrangements

halē Rājā tār jhi ista kūtūm laī jāgāt gēl. being-made the-king his daughter friends relations taking the-place-in went.

Rājār jhi gābūr pwābwārē dal dēïnai tār manē manē The-king's daughter the-young boy beautiful having-seen her in-mind in-mind

kala, 'Mūi tārē rēk pēlē bar gam hai.
she-said, 'I him husband if-I-get very good it-would-be.

50 Kyājadē pan gallūn?' kathā lāgil. Pichē jhām dibar Why vow did-I-make?' words began. Afterwards jump of-giving

akta haïnai Rājā hūkūm dila, gābūr pwābwār the-appointed-time having-become the-king order gave, the-young boy

kēyāt chērwā bālas ēkkwā shāti bāni dya. body-on four pillows one umbrella having-bound gave.

· Tā jadě Tār bādē gābūr pwawai jham pūjā gara.' for worship make.' That-of after the-young boy jump ' Him

dila. Jham dinai panit bhaji bhaji ral. gave. Jump having-given the water-in floating floating he-remained.

55 Abānunē bēïda uchehwā halāk. Pichē Rājā

Every-one much pleased became. Afterwards the king

Bengali. 2 x 2

न वर्ष अर्थ।

gābūr	pwābwārē	tā	gharat	ninai	tārē	tār
the-young	boy	his	house-in	having-taken	him	his
jhyār	shamārē		bēīda	kharach	kari	mēlā
daughter-of	with		much	expenditure	making	married
gari making	dīla. gave.					

350 BENGALI.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a king, who had only one lovely daughter. The fame of her beauty gradually spread over different countries, and people began to talk about it. Bye-and-bye matchmakers, attracted by the report, began to come. As she was his only daughter, the king loved her much, and whatever she said, that he used to do. When the damsel was full grown she made a vow that she would only take him for a husband who should leap into the river from the top of a precipice which she should point out.

People told her father to that effect, and he much remonstrated with her, explaining that men who ventured to attempt that sort of feat would surely die, but she refused to listen to him. As the king loved his daughter, he told people the story of her vow.

Then from different countries came young men in the hope of getting the king's daughter, but, as each jumped from the precipice, he died. No one got her.

When, in this way, many men had died, the king was much grieved, and began to think of some way in which, while his daughter's vow would not be broken, people would no longer lose their lives.

One day, in the evening, he was sitting alone on his throne in melancholy mood and thinking, when a youth came into his presence, and told him why he had come. The king was struck with his beauty, and reasoned much with him, saying, 'go back to thy home.' But the youth paid no heed to him. Then the king began to consider in his heart that if he could get this youth for his son-in-law, he would be very happy. He told the youth to come next day, and with a melancholy countenance went into his palace, shut his door, and lay down. While he was thinking he fell asleep, and in his sleep he saw a dream. An old woman was sitting by his head, and was saying to him, 'this youth thy son-in-law shall be. If thou tie pillows round him, and an umbrella to him, even if he jumps into the water, he will not die.' When the king woke, no one was visible.

Next morning, at daybreak, as the king was leaving his palace, he found the youth waiting for him. He remonstrated with him much, but when he saw that the youth would not listen to him for a moment, he called his minister, and ordered him to make arrangements for going to the place fixed for the leap. When all was ready, the king went thither with his daughter and with his relations and friends. When the princess saw how beautiful was the young boy, she said in her heart, 'how good would it be if I got him for a husband! Why did I make my vow?' Then, at the appointed time, the king tied four pillows and an umbrella to the youth, and gave the order, saying at the same time 'pray ye for his safety.' The youth took the leap and fell safely into the water, where he remained floating. Every one was much pleased, and the king took him home to his palace and married him to his daughter with great magnificence.

N.B.—This legend is a piece of folk-lore founded on tradition of great interest. The precipitous top of the hill still exists. It is called 'Jāmāimārôni' or bridegroom-killing. It is situated on the bank of the river Karnaphūli near Chitmorom in the Sitapāhār Forest Reserve.

STANDARD LIST OF BENGALI WORDS AND SENTENCES.

The following lists of Standard words and sentences in the various dialects of Bengali have been prepared independently of the corresponding translations of the Parable of the Prodigal Son. Some variations of spelling will therefore be observed. These I have deliberately left untouched, as they will be useful to the student as illustrating doubtful points of pronunciation.

I have to acknowledge my indebtedness to Mahāmahōpadhyāya Pandit Mahēśa Chandra Nyāyaratna, C.I.E., and to Babu Śyāma-charan Gānguli for the very carefully prepared lists in Standard and Colloquial Bengali. The latter represents the language of the middle classes of Calcutta, and is spelt phonetically. The former is the Standard Bengali of the books, and is strictly transliterated.

E	nglish.			Bengali Standard (Transliteration),	- Bengali Colloquial (Phonetic Transcription).	Western Bengali (Manbhum).
1. One .				Ek	. Ak	Ĕk
2. Two .		•		Dui	. Dūi, dū	Dai
3. Three	N.			Tin	. Tin	Tin
4. Four				Chāri	. Châr	Char
5. Five		15		Pach	. Pāch	Pach
6. Six .	100	•		Chhay	· Chhốt, chhố	Chhay
7. Seven	•	*	•	Sāt	Shāt	Sāt
8. Eight				Āţ, ashţa	. At	Ãţ
9. Nine .	-			Nay	Nŏĕ, nŏ	Nay (Lay)
10. Ten .	•			Das	Dosh	Daś
11. Twenty			•	Kuri, bis	Kuri, bish	Biś (Kuri)
12. Fifty	di.	i.		Pañchāś	Panchāsh	Pañchāś (Dukuri daś) .
13. Hundred	1			Śa, śata	Sho, sho	Śa
14. I	10.01			Āmi	Āmī, mui	Āmi
15. Of me	6		10	Āmār	Āmār, mõr	Āmār
16. Mine				Same as above	Same as above	Āmār
17. We .	•	•		Ām ^a rā	Āmrā, mōrā	Āmrā
18. Of us	*	•		Ämäder, ämädiger	Āmāder, möder	Āmādēr
19. Our .				Same as above	Same as above	Āmādēr
20. Thou	*	*		Tui, tumi, āp ^a ni	Tüi, tumī, āpni	Tui, Tumi
21. Of thee	2	•	•	Tōr, tomār, āpanār	Tôr, tomär, äpnär	Tôr, Tômār
22. Thine 23. You	8.8	***		,	(Tôr, Tōmār
24. Of you				Torā, tom ^a rā, āp ^a nārā .	Torā, tomrā, āpnārā	Tumrā
25. Your		•		Toder, tomädiger, äpanä- diger.	Toder, tomåder, äpnåder	Tumrādēr, Tōmādēr
	**	* *			(Tumādēr
352						

1	3	Sarā	kī (Ra	nchi).		Sot	ath-We	stern E	Bengali.1		North	ern Be	ngali e	of Dina	Peno
-		_			4		-	TO ALL RES	1		-				Below
1	Ĕk					Ĕk					Ek				
1	Du	0.4	-	1 (4)	110	Dui	,				Dui				
1	l'in		-	-		Tin					Tin	ı.			
(Chār					Chyar			, p		Chāir				
I	ach					Päch					Pãch				
C	hha					Chhay					Chhay				
S	āt	100				Sāt					Sāt				
Ã	th					Āţ.		•			Āţ				
N	A		E(*)			Lay		3,		. 1	Naō				
p	as		(*)			Das				. 1	Daś				
K	uŗi		1961			Bis				. 1	Biś, ku	ıri			
P	nchās				. 1	Pachās				. 1	Pañchi	íś			111
Si			140		. 1	Eksa				. 8	ao				
M	ni			11.	. 1	Mui					Iui				
Mo	ir				. 1	Mor				M	lor				
Me	ir				. 3	dör				1	lör			17.	7
Hā	mrā				3	för-mën	e, mor	ne. ā						3-1	
Hā	mrā-d	ēr	27417			lör-mēn			ne-kār,				•		-
			Ĩ-			amanne	-kār.					•	•		
	mrā-d	ër	•		M	formen- ämänne	kär, -kär.	mon	ne-kār,	H	āmār	•			
Tũi	i	•		ter bye	T	ui		•		Tr	ii			11.50	
Tor		•	0.0		T	ðr				To	ir	•	**		
Tör					Te	or .		1		Tō	r	•	•	9.20 1	
Ton	a, Tũi	8			Tu	ami, ton	ne, to	männ	o .	Ta	mrāh				
Tori	īdēr, '	För			Tn	mār .				Ta	mbār				
Töri	idër, T	or.			Ta	mär .				Tai	mhär		•		
	-						-								

¹ In this column the three sibilants are all pronounced as 's' and not as 'sh.' When y is pronounced as j, it is written as such.

5 In this column when y is pronounced as j it is written as such.

1	Sir	ipuris	(Puri	nea).		Enster	n Bengi	ali (My	mens	ingh	Haij	ong (Mymen	singh).	
-	Ěk			₹€E		Ĕk					Ăk.				
	Dui	•				Dui					Dői	•	145		
	Tin	•	•			Tin	•				Tin	•		•	
	Chār		•	•		<u>Ts</u> ār					Chāri		•		
	Pãch	•	•	•		Pāts	9				Pāta	•			
	Chha	•	•			Say	ě.				Say			•	
	Sat		•	•		Shāt	•		•		Shāt				
1	Āţh	•	•	•		Āţ.					Ăţ.	*			
1	Na.		•			Nay				C.	Na.	•			
]	Das		•			Dash			•		Das	•	•		
1	Bis, kuri		•			Bish, k	uți	•	*		Kari	•			
I	Pachās			85.0		Pan <u>is</u> ā	sh.	٠	•	•	Pantsāta	•		•	
8	Sa.	•				Sha		•			Sa .	*			
I	Ham, m	ai, hā	mī			Āmi	()	•	٠,		May	•			
I	Hämär			•	•	Āmār					Malák	•			
7	for	•		•		Āmār			•		Malāk	•		2.00	
E	Iām*rā				•	Āmrā		*			Āmrā	•	20.7	o•	
E	Iām-sār					Amrar			66.		Āmālāk	• 2	100		1
	läm-sär			•	•	Āmrār	<u>.</u>	•	•		Āmālāk			100	
Т	Cai, tui	•	•	•		Tui (in	ferior)	, tumi	•		Тау	•	300		
	umhár,								•		Talāk				
	umhär,		n con	tempt).	Tör, tor	nār	• •		-	Talák		:		
	'um*rā		•	•		Tôrā, to			•		Тау			5.03	-
1/2	um-sär		2	•		Törar, t			٠		Talāk				
T	um-sār		•	1		Torar, t	områr		•		Talāk				

In this column when y and f are pronounced as z they are so written. The letter 5 is transliterated is and 5 s. The three sibilants are represented by sh.

BENGALI WORDS AND SENTENCES.

Eastern	Benge and	li (E	aster ur).2	rn Syll	het	Eastern Be	ogali (Backery	gunge)	1	South-Eastern Ben	gali.	Chākmā.		English.
Ěk		-				Ĕk					Ēk, ēgwa .		Ek	4	1. One.
Dui						Dui					Dui, đuã .		Duy		2. Two.
Tin						Tin					Tin, tinwa .		Tin	•	3. Three.
Săir						<u>Ts</u> āir					Chāir, chārgwā		Chěr		4. Four.
Pās						Pā <u>ts</u>					Pach, pachchwa		Pāch	15	5. Five.
Say				100	7.	Say	•				Chhay, chhawā		Chay		6. Six.
Hāt						Hāt					Hāt, hātwā .		Sat		7. Seven.
Ăţ	٠	٠.				Āshţo					Ashța, ashtwă		Āsta · · ·		S. Eight.
Nay				•		Nay					Na, nawā .		Na		9. Nine.
Dash						Dash					Daś, daśwā .		Dash		10. Ten.
Bish,	kuŗi			1612		Kuri					Kuri		Kuri		11. Twenty.
Pasās	h					Pan <u>ts</u> āsh					Pañchās .		Panjās		12. Fifty.
Sha						Ĕk-shō			•		Śat, śa		Ekshat		13. Hundred.
Mui		- 54	9	::0	14	Mui			•		Ai		Āmi or mui		14. I.
Mår		- 8				Mör		7			Ar, ãyār .		Mar kathā, ma		15. Of me.
Mår						Mor	**				Ar ãyār		Mar, ma		16. Mine.
Āmrā						Morā			(40)		Arā, āyarā .		Āmi or āmārā .		17. We.
Āmrā	r				•	Mörgö		•	•	ı	Arār, ayarār .		Āmār or āmārār .		18. Of us,
Åmri	r	- 34	15			Mörgö		2.	•		Arār, ayarār .		Āmār, Amārār āmādēr.		19. Our.
Tuin	tumi		-			Tui		2.401	*		Tui		Tai		20. Thou.
Târ			•	•		Tor	(60				Tor		Tomar katha,	tar	21. Of thee.
Tår			•			Tor		1.65	•)		(Tōmār, tar		22. Thine.
Tom	rā.		•			THEAT			*		Tũi, tổrā .				23. You.
Tom	rär			•		Torgo				٠	fully).	(respect-	katbā, ta.		24. Of you.
Tom	rār		*	1211		Torgo		•	•		Toar, ayanar fully).	(respect-	Tor, tomar, ta	13.	25. Your.

In this column, y and j are written z when so pronounced, s represents 5 and 8 and so all the sibilants. The letter d represents the sound of a in all. In this column 8 is represented by s when so pronounced. The one Chākmā sibilant is transliterated sh.

English.	Banowii St 1 . 1 cm				
	Bengali Standard (Tran tion).	slitera-Bengali Colloquial Transcription	(Phonetic	Western Benga	li (Manbhum).
26. He	. Sē, tini ; ē, ini ; ō, uni	Shē, tini; ē, ini; ō	uni .	Sē, Tini .	
27. Of him	Tāhār, tāhār; ihār,	îhār; ma≅ . ≈	. (Tār, Tār	
28. His	uhār, ühār.	Tar, tar; er, er; or,	or . {	Tār, Tār	
29. They	· Tāhārā, tāhārā; ĭhārā; uhāra, ũhārā.	ihārā, Tārā, tārā; ērā, ē	ra; ōrā,	Tārā, Tārā	
30. Of them	Tähäder, tähäder: ih	Adar Talon (23	Edan (Tādēr, Tādēr	
31. Their	Thader; uhader, uha	der. öder, ödor.	2	Tādēr, Tādēr .	
32. Hand	. Hāt, hasta	. Hat		Hàth	
33. Foot	Pā, pada	Pā		Pātal	
34. Nose	Nāk, nāsikā	. Nak	N	lāk .	
35. Eye	· Chakshu, nayan .	. Chôk, chokkhu		hōkh	
36. Month	Mukh, badan	. Muk, mukh .		laukh, Brät	
37. Tooth	Dất, danta	. Dất	. D		
38, Ear	. Kāp, karņa	. Kān	. K		
39. Hair	· Chul, kës	. Chúl	. Ch		
40. Head	· Māthā, mastak .	. Mātā, māthā		ithā	
41. Tongue	Jibh, jihvā	. Jib	. Jiv		
42. Belly	· Pět, udar	. Pet	. Pêt		
43. Back	· Pith, prishtha, .	Piţ	. Pit		
44. Iron	. Lohā, Lauha	Nō, noā ; loā, lohā	. Lul		
45. Gold	Soņā, svarņa, suvarņa	Shonā	0-	•	
46. Silver	. Rūpā, гапрта	Rupō	10 1000		
47. Father	Bāp, bābā, pitā	Bāp, bābā, pītā	. Rap		
48. Mother	Mā, mātā	. Mā	:		
49. Brother	Bhāi, Bhrātā	Bhāi	. Ma		
50. Sister	Bhagini	Bon, bhogni	. Bhāi		
51. Man (a human being) .	Mānush, manushya	Manush .	. Bun		
being).	Premal	Purush mānush, purush	. Manu	sh .	
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-									115			-	
	Sarû	kī (Ra	nehi).		South-V	Wester	n Bengi	ali.	North	iern Be	ngali o	Dinag	epore
υ.				. Se,	tin .				. Ây				1
} U-ā				f Tar					. Ar .	0, 10	i.		1
)				(Tăn	•				. Ar .		()		
Ōrā	1901			· Tân-	mêne, ine.	tār-n	iëne, t	ānne	, Amri	ih .		*	184
Orad	lêr			{ Tân-	mên-k	ār, tā	r-mën	-kār	. Amhi	ir .		10	
)				(Tān-	mēn-k	ār, tā	r-mën-	-kār	. Amha	ir .			
Hāth		-		. Hat			- 6		Hāt				
Gor				· Chāţ	uā, tali	pā .			Pão				
Nak				. Nak	•				Nak				
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Kān				Kān,	lai .			-	Kān				1
Chūl					•	•		-	Chul	*	•	• 31	
Mur	•			200			•		Māthā	,			
Jib	*	*		Jib					Jibhā	0.00			
Pěţ	**	•		Peţ					Peţ	*2		*	
Pith							*		Pith	9.			1
Löhä				Luhā		•			Nöhá				
Sona	•					•	•		Sanā		*		1
Rūpā Bābā			,	li ex	•	•			Rupā	10	*	•	
Mā	•			Bāphu		•			Bāp	•			1
Bhāi				Bhāi					Mā Bhāi		•		1
Bahin	•	4	•	Baën, b	· ·				Babin		•	•	
Ādmi		1 000		Lök, m			5		Banush Manush	*		•	•
				LIVING III		10			-anuusti	11 2			
													100

Eastern Bengali (Mymensingh and West Sylhet). Siripuria (Purnea). Haijong (Mymensingh). Sē (inferior), tāin Ay. Õhẽ Tar, tan, tahan . Alāk Ohar Tar, tan, tahan Ohār Alāk Ōmrā Tārā, tānrā, tāhānrā Ohi sab, orae, ora Tarar, tanrar, tahanrar **Oml**āk Us-mar Tārār, tānrār, tāhānrār Ōmlāk Us-mār Hat Hāth Āt Pão Thăng Nāk Nak Nag Ãkh Tsank Tsok Mukh Mukh Mog Dat Dat Dat Kān Kān Kān Tsul Chūl Tsul Māthā Māthā Mātthā Jibbā Jihbā Zibā Pēt Pēţ Păt Pith Pith Piţţhi Loha Loha Löä Sonā Shōnā Sona Rupā Rūpā Rūpā Bāp Bāp Bap Mā. Mão or Māiyā . Bhāi Bhāī Bāi Bahin Bhain Baini Mānus Mänush, bēţā Mān

being).

Eastern Bengali (Eastern Sylhet and Cachar).	Eastern Bengali (Backergunge).	South-Eastern Bengali.	Chākmā.	English.
Hē (inferior), tāin	He, hini	Tē, tãi (respectfully) .	Tē	26. He.
Hêr, târ, tân	Her, henår	Tar, tan (respectfully) .	Tār kathā	27 Of him.
Hēr, tār, tān	Her, henār	Tär, tän (respectfully) .	Tār	28. His.
Hērā, tārā	Herā, henrā	Tārā, tānā (respectfully) .	Tārā	29. They.
Hērār, tārār	Hergő, henárgő, onárgő	Tārār, tānār (respectfully)	Tārār kathā	30. Of them.
Hêrâr, târâr	Hergő, henärgő, onärgő	Tārār, tānār (respectfully)	Tărăr	31. Their.
Hat	Āt	Hat	Hat	32. Hand.
Pāo	Pão	Pā, ṭhēng	Pā, thêà	33. Foot.
Nāk	Nāk	Nāk	Nāk	34. Nose,
Sauk	Tsauk	Chōk	Chōk	35. Eye.
Mukh	Muk	Mu, mukh	Mū	36. Mouth,
Dat	Dāt	Dat	Dāt	37. Tooth.
Kān ,	Kān	Kán	Kan	38. Ear.
Sul	Tsul	Chul	Chal	39. Hair.
Mur	Māthā	Matha	Māthā	40. Head.
Zibhrā	Jebbā	Jirbha	Jil	41. Tongue.
Pēţ	Peţ	Pēţ	Pēt	42. Belly.
Pith	Piţ, Piḍ	Pid	Pit	43. Back.
Loa, lua · · ·	Loya	Loa	Lwa	44. Iron.
Honā, hunā • •	Sonā	Sona	Sanā	45. Gold.
Rupā	Rupā	Ruā, Rupā	Rūpā	46. Silver.
Bāp	Bāp, bajān	Bāp, bāāzi	Вар	47. Father.
Mai · · ·	Mā	ма	Mā	48. Mother.
Bhāi · · ·	Bāi · · ·	Bhai	Bhēi · · ·	49. Brother.
Bhain	Buin	Bhain	Bhan	50. Sister.
Mānush, bēṭa	Mānu, Mānush	. Mānush	Mānus	51. Man (a human being).
	THE REAL PROPERTY.			51. (a). Man (a male human being).

	English.	Bengali Standard (Transliter tion).	Bengali Colloquial (Phon Transcription).	etic Western Bengali (Manbhum).
	52. Woman	Meye manush, strilök	. Meye mānush, meye, str	ilók Měya ^y -lők
	52(a). Husband	Svāmī, pati	. Bhātār (vulgar), shāmi	
	53. Wife	Stri, patni	. Māg (vulgar), strī .	. Měy ^y ā
	54. Child	Santān	. Chhele	. Chhěl ^y ā
	55. Son	Chhele, putra, suta .	. Chhele, băță, puttur .	Bēṭā
	56. Daughter	Meye, kan ^r ā, duhitā	. Meye, konne	Biţi
	57. Slave	Golām, krita-dās	. Golām	Munish
i i	58. Cultivator	Krishak	Chāshā	Aidhar, Kishan
	59. Shepherd	Mēshpālak	Bhărār rākhāl	. Bagal
6	50. God (Supreme Being) .	ś√ar	Ishshar	- Bhagaban
6	60(a). God (a deity) . D	Pevatā	Debtă .	
6	1. Devil (Satan) Si	sytän	Shōĕtān	. Dān
6	l(a) Devil (evil spirit) . A	padevată	Apadebtă	
62	2. Sun St	irj ^y a, divākar	Shujii	Surj ⁷ a
63	. Moon Ch	andra	CLPs .	Chãd
64	. Star Tā	rā, nakshatra	Tārā, nokkhottor	Târă
65.	Fire Ag	ni	Ägun	Āgun
66.	Water Jal		lõl, pānī	Jal
67.	House Bar	i, bāṭī, gṛiha	Bări, ghar	Ghar
68,	Horse Ghō	rā, ghōṭak, aśra . G	11.0 - 1	Ghōrā
69.	Cow Gāb	hi	lat	Găi
70.	Dog Kuk	ur, kukkur K	ukur	Kukur .
71.	Cat Birāl	в		Bilar
72	Cock Kuk	kuṭa K	N.	Kükr
73.]	Duck Pāti-		ti-hāsh	
74. /	Ass Gard	dabh Gi		ladba
75. 0	Camel Ut, u	200		4
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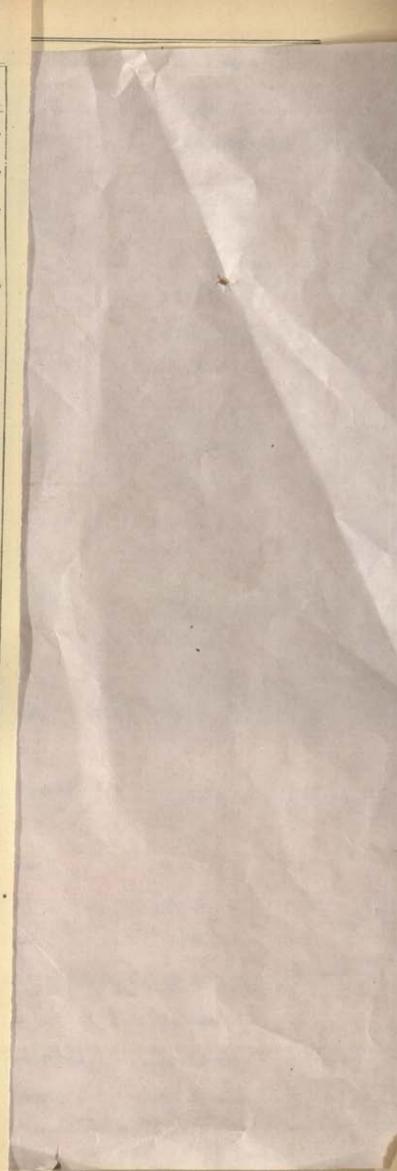
Sarākī (Ranch	i).		South-Western Bengali.	Northern Bengali of Dinagepore.
Měhráru .	5			Māyā mannis	Bēṭī chhāwā
Si lok .		5146		Bhāj'ā, kopl'ā	Māiyā, māug
Chhāwā .				Parek, par ⁷ āk	Chengra, chhōa
Běţā chhāwā		140	12	Pō	Bēṭā
Bêţī chbāwā		100		Jhi, khuki (infant)	Beți
Chākar .				Kinā golām	Golam
Chāsā .		•		Chāsi	Girhast
Charōā .			100	Bāgāl	Bhērir rākhwāl
Bhagabān				Bhagaban	Isvar
Dāhin .					
panin .		(*)		Dait ^y i	Saytān
Suruj .				Suj ^y i, suj ^y u	Sūruj
Chad .				Chấd	Chând
Törgan .				Tārā, lakh [†] itri	Tārā
Āgun .				Āgun	Agun
Pāni .				Pāni, jal	Jal, pāni
Ghar .				Ghar	Ghar
Ghōrā .				Gharā	Ghārā
Gai .				Gai	Găi
Kukur .				Kutta	Kukur
Bilāi .				Billi, bilai	Bilai
Khukhri.				Murag, kűkrá	Murgi
Koro .			The same	Нãз	Păti-hãs
Gādhā .				Gāddhā	Gādhā
Uth .				Űţ	Űţ
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				Siri	puriā	(Pm	mea).			Ea	stern	Ben	gali	(Myr Sylhe	pens	ingh						
1		_	-	-		-				-		and V	Vest	Sylhe	t).			Haij	ong (1	fym	nsin	gb).
1		Be	ți el	hhō	än	*				Bē	ți.		9.71	+			Tin	nāt				
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Beil	Eastern Bengali (Eastern Sylhet and Cachar).	Eastern Bengali (Backergunge).	South-Eastern Bengali.	Chākmā.	English.
Bail	Bēţi	Māiyā, Mānush	Māiyā lök, māiyā pôā (girl)	Mila	52. Woman.
Pos					52(a). Husband.
Puñ Polă, pôyă Put Marst pwa 55. Son. Puri Mâiyâ Jhi Jhi, milă pwa 56. Daughter. Bhārāri Golām Golām Golām 57. Slave. Halnā Teāshā Chāshā 88. Cultivator. Bahāl Bhērā-charānyā, gôrak Bhērā rākhwāl 50. Shepherd. Dēbtā Iahvar, āllā Izwar, Kbodā Leahar 60. God (Supreme Being). Dēbtā Iahvar, āllā Izwar, Kbodā Leahar 60. God (Supreme Being). Dēbtā Haytān Bhūt Bhūt 61. Devil (Satan). Dēbtā Haytān Striya Surja, bbl 62. Sun. Dhut Huijrē Striya Surja, bbl 62. Sun. Bhūt Devil (Satan). 61. Ga. Ga. Ga. Ga. Ga. Ga. Ga. Ga. Ga. Ga	Baū	Istiri, Kabila	Bau, stri	Мод	53. Wife.
Puri Maiyà Jhi Jhi, mila pwb 56. Daughter. Bhārāri Golām Golām, mānush Galām 57. Slave. Haluā Tsāshā Chāshā 58. Cultivator. Rāhāl Bhērā-charānyā, gōrak Bhērā rākhwāl 59. Shepherd. Debtā Iahrar, āllā Iāwar, Khodā Isshar 60. God (Supreme Being). Debtā Haytān Bhūt Bhūt 61. Devil (Satan). Bhūt Huijgō Sārjya Surja, bēl 62. Sun. Sand Tsandōr Chandra, chād Chān 63. Moon. Tērā Tārā Tārā 64. Star. Aguin Āgun Ānn, āain Āgun 65. Fire. Pāni Zal, Pāni Pāni, jal Pāni 66. Water. Ghar Ghar Ghar Ghar 67. House. Ghia Gai Gai Ga. Horse. Ghia Gāi Gai Garu 69. Cow. Kukur Kuttā, kūur Kūurā, knpā Rād	São, sāwāl		Pôā	Pwā	54. Child.
Bhāpāri Golām Golām Golām Manush Galām S7. Slave	Puā	Polā, pōyā	Put	Marat pwā	55. Son.
Haluā	Puri	Māiyā	Jhi	Jhi, milā pwā	56. Daughter.
Rāhāl Bhērā-charānyā, görak Bhērā rākhwāl 59. Shepherd	Bhārāri	Golām	Göläm, mänush	Galām	57. Slave.
Dēbiā Ish'ar, āllā Iśwar, Khodā Isahar 60, God (Supreme Being). 60(a), God (a deity). 60(a), God (a deity). 61, Devil (Satan). 61(a). Devil (evil spirit). Huruj Huijrō Sūrjya Surja, bēl 62, Sun. Sānd Tṣandōr Chandra, chād Chān 53, Moon. Tērā Tārā Tārā 64, Star. Aguin Āgun Āun, āain Āgun 65, Fire. Pāni Zal, Pāni Pāni, jal Pāni 66, Water. Ghar Ghar Ghar 67, House. Ghira Gar Ghōrā 68, Horse. Gāi Gāi Gar 69, Cow. Kukur Kuttā Kuttā, kūur Kakur 70, Dog. Blāi, mēkur Birail Blāi, miur Bilei 71, Cat. Murog Murgā, Mōrog Kūurā, kurā Rādā 72, Cock. Pert hāsh Pēti ās, Pāti ās Peti hās Hās 73, Duck. Gādā Gādā Gādhā	Haluā	<u>Ts</u> āshā	Chāshā	Chāshā	58. Cultivator.
Bhut Haytân Bhût Bhût 61. Devil (Satan). 61. Devil (evil spirit). 61. Devil (evil spirit). 61. Devil (evil spirit). Huruj Huijyō Sūrjya Surja, bel 62. Sun. Sānd Tānā Chandra, chād Chān 63. Moon. Tērā Tārā Tārā 64. Star. Aguin Āgun 65. Fire. Pāni Zal, Pāni Pāni, jal Pāni 66. Water. Ghar Gar Ghar Ghōrā 67. House. Ghōrā Gorā Ghōrā 68. Horse. Gāi Gāi Garu 69. Cow. Kukur Kuttā Kuttā, kūur Kukur 70. Dog. Bllāi, mēkur Birail Bilai, miur Bilei 71. Cat. Murog Murgā, Mōrog Kūurā, kurā Rādā 72. Cock. Peri hāsh Pēti hās Gādhā Gādhā 74. Ass.		Rāhāl	Bhērā-charānyā, görak .	Bhērā rākhwāl	59. Shepherd.
Bhuš Haytān Bhūt 61. Devil (Satan). 61(a). Devil (evil spirit). 61(a). Devil (evil spirit). Huruj Huijyō Sūriya Surja, bēl 62. Sun. Sānd Tsandōr Chandra, chād Chân 63. Moon. Tērā Tārā Tārā 64. Star. Aguin Āgun Āun, āain Āgun 65. Fire. Pāni Zal, Pāni Pāni, jal Pāni 66. Water. Ghar Gar Ghar Ghar 67. House. Ghi Gai Ghērā 68. Horse. Gāi Gāi Gāi Gar 69. Cow. Kukur Kuttā Kuttā, kūur Kukur 70. Dog. Bilāi, mēkur Birail Bilāi, miur Bilēi 71. Cat. Murog Murgā, Mēcog Kūurā, kurā Rādā 72. Cock. Peri hāsh Pēti ās, Pāti ās Peti hīs Hās 73. Duck. Gaddā Gādā Gādhā Gādhā 74. Ass.	Dēbtā	Īsh'ar, āllā	Iśwar, Khodā	Isshar	60, God (Supreme Being).
Huruj					60(a). God (a deity).
Huruj Huijyō Sūrjya Surja, bēl 62. Sun. Sānd Tsandōr Chandra, chād Chān 63. Moon. Tērā Tārā Tārā 64. Star. Aguin Āgun Āun, āain Āgun 65. Fire. Pāni Zal, Pāni Pāni, jal Pāni 66. Water. Ghar Ghar Ghar 67. House. Ghōrā Ghōrā Ghōrā 68. Horse. Gāi Gāi Gai Garu 69. Cow. Kukur Kuttā Kuttā, kūur Kakur 70. Dog. Bilāi, mēkur Birail Bilāi, miur Bilēi 71. Cat. Murog Murgā, Mōrog Kūurā, kurā Rādā 72. Cock. Pēri hāsh Pēti ās, Pāti ās Pēti hās Hās 73. Duck. Gāddā Gādhā Gādhā 74. Ass.	Bhut	Haytan	Bhūt	Bhut · · ·	61. Devil (Satan).
Sând Tsandôr Chandra, chấd Chân 63. Moon. Têrã Târâ Târâ Târâ 64. Star. Aguin Âgun Âun, âain Âgun 65. Fire. Pâni Zal, Pâni Pâni, jal Pâni 66. Water. Ghar Ghar Ghar 67. House. Ghôrā, ghurā Gorā Ghôrā 68. Horse. Gâi Gâi Garu 69. Cow. Kukur Kuttā Kuttā, kwur 70. Dog. Bilâi, mēkur Birail Bilâi, miur Bilēi 71. Cat. Murog Murgā, Môcog Kūurā, kurā Rādā 72. Cock. Pēri hāsh Pēti ās, Pāti ās Peti hās Hās 73. Duck. Gādā Gādhā Gādhā 74. Ass.					61(a). Devil (evil spirit).
Têră Târă Târă 64. Star. Aguin Âgun Âun, šain Âgun 65. Fire. Pâni Zal, Pâni Pâni, jal Pâni 66. Water. Ghar Ghar Ghar Ghar 67. House. Ghôpă, ghupă Goră Ghopă Ghopă 68. Horse. Gâi Gâi Garu 69. Cow. Kukur Kuttă Kuttă, kur 70. Dog. Bilâi, mêkur Bipail Bilâi, miur Bilêi 71. Cat. Murog Murgă, Môrog Kura, kură Râdă 72. Cock. Pêri hāsh Pêti âs, Pâti âs Peti hās Hâs 73. Duck. Gâddâ Gâdhâ Gâdhâ 74. Ass.	Huraj	Huijyō	Sūrjya	Surja, bèl	62. Sun.
Aguin Āgun Āun, šain Āgun 65. Fire. Pāni Zal, Pāni Pāni, jal Pāni 66. Water. Ghar Ghar Ghar 67. House. Ghōrā, ghurā Gorā Ghōrā Ghōrā 68. Horse. Gāi Gāi Gar 69. Cow. Kukur Kuttā Kuttā, kūur 70. Dog. Bilāi, mēkur Birail Bilāi, miur Bilēi 71. Cat. Murog Murgā, Mōrog Kūurā, kurā Rādā 72. Cock. Pēri hāsh Pēti ās, Pāti ās Pēti hās Hās 73. Duck. Gāddā Gādhā Gādhā 74. Ass.	Sånd	Tsandor	Chandra, chad	Chân	63. Moon.
Pāni	Tëra	Tārā	Tārā	Tārā	64. Star.
Ghar Gar Ghar 67. House. Ghôrā, ghurā Gorā Ghōrā 68. Horse. Gāi Gāi Garu 69. Cow. Kukur Kuttā Kuttā, kūur Kukur 70. Dog. Bilāi, mēkur Birail Bilāi, miur Bilēi 71. Cat. Murog Murgā, Mōrog Kūurā, kurā Rādā 72. Cook. Pērī hāsh Pētī ās, Pātī ās Petī hūs Hās 73. Duck. Gāddā Gādhā Gādhā 74. Ass.	Aguin	Āgun	Āun, šain	Āgun	65. Fire.
Ghōrā, ghurā	Pāni	Zal, Pāni	Pāni, jal	Pāni	66. Water.
Gãi	Ghar	Gar	Ghar	Ghar	67. House,
Kukur . <td>Ghōrā, ghurā</td> <td>Goră</td> <td>Ghōrā</td> <td>Ghōrā</td> <td>68. Horse.</td>	Ghōrā, ghurā	Goră	Ghōrā	Ghōrā	68. Horse.
Bilāi, mēkur . . Bilāi, miur . Bilēi . . 71. Cat. Murog . . Murgā, Mōrog . . Rādā . . . 72. Cock. Pēri hāsh .	Găi · · ·	Gâi	Gâi	Garu	69. Cow.
Murog . <td>Kukur</td> <td>Kuttā</td> <td>Kuttā, kū̃ur</td> <td>Kakur</td> <td>70. Dog.</td>	Kukur	Kuttā	Kuttā, kū̃ur	Kakur	70. Dog.
Pēri hāsh .	Bilāi, mēkur	Birail	Bilai, miur	Bilei	71. Cat.
Gāddā	Murog	Murgā, Mōrog	Kűurá, kurá	Rādā · · · ·	72. Cock.
Tite Tite Tite Tite Tite Tite Tite Tite	Pēri hāsh	Pēti ās, Pāti ās	Peti hās	Hās	73. Duck.
Ut Ut	Gadda	Gādā	Gādhā	Gådhå	74. Ass.
	Uţ	υ _τ	Ut, őt	Ut	75. Camel.

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English.	Bengali Standard (Transliteration),	Bengali Colloquial (Phonetic Transcription).	Western Bengali (Manbhur).
76. Bird	Pākhi, pakshi	Pākī, pākhī	Pākh
27. Go (Imperative)	Ja, jao, jaun, or gaman	Jā, jāo, jān	Jão ·
78. Eat (ditto)	Khā, khāo, khāun or bhōjan karun.	Khā, khāo, khān	Khāo .
79. Sit (ditto)	Pea L	Bosh, bosho, boshun .	Basa
80. Come (ditto)	ī		Āsa
81. Beat (ditto) 1	15.	Vie.	Pit
82. Stand (ditto) I	W - 17 A	3 - 12 - 12	
63 D:		XY	Đấ _{pão}
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67 N			cha
88 Da-		che, kächhe På	ś · · · ·
89. Far , , Dū			cha, Nām
90 P.4	,	. Du	
01 P.11		muke, shāmne, āge . Āgē	
90 701.	Pecl	none, pache, pachhe . Pac	hbē
93 What	· · · · Ke	· · · Kē	
94 WIL	. Ki	· · · Ki	
OF A 3		, ki-jonne Kis-l	ië
oc p		· · · . År	
On The	· · · Kintu	· · · Kintu	
97. If	· · · Jodi	· · · Jadi	
98. Yes Hã	Hã, hã	на	
99. No Na	· · · · Ná	. Na	
100. Alas Hay, al	Haĕ, āh	iā Hāy	
101. A father Ek pitā	· · · · · · · · · · · · · · · · · · ·		
102. Of a father Ek pitär	Xk bāpe		
364			

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Sarākī (Ranchi).	South-Western Fengali,	Northern Bengali of Dinagepore.
Charaï	Páik, páik pákháli	Pākhi
Ja	Jā, chal ^y ā jā	Jão
Khā	Khā	Khā
Bas	Bus	Bais
Ås	Āy, āisa	Āïsek
Mar	Mar, pit	Mar
Tharha	Khārā ha, dārā	Khārā bō
Mar	Mar	Mar
Dē	D'a	Da
Kud ,	Dh ^y ãyā jā, daur	Daur
Upar	Uprē	Upar
Pāsē	Chhāmu-khanễ, lajik	Atat
Нё́,	Talē, nichōy	Talat
Dhur	Dhūr	Dür
Āga	Chhāmu, āgu	Agat
Pěchha	Pichhur bāṭe , I	Pāchhat
Kē	Ke	ζė
Ki	Kitā	g
Kitěhě . ,	Kiskē, kisettarē E	Cēnē
Ār	ir	·
Mênêk	Cintu K	Cintu
Jadi Y	(j)adbā , . J	adi
на	и	ű
Nai N	ă N	
Hāy	ha H	isy
Ěk bábā	klā bāphu E	k bāp
Ěk bábár B	aphur E	k bāpēr
•		•

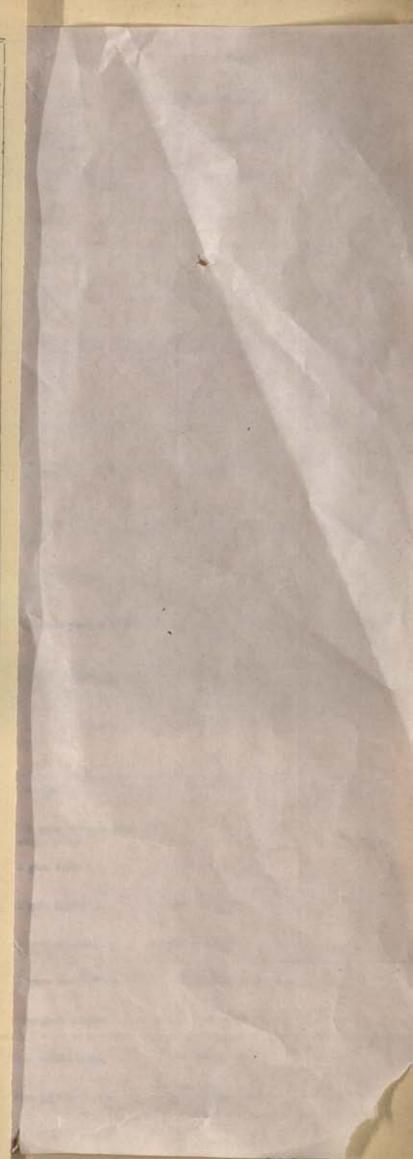


3							1	1 12 1	
	Siripu	riā (Purnea).		Eastern	Pengali nd West	(Mymens Sylhet).	ingh	Haijong (M	ymensingh).
	Chirhiya			Pākhī				Pakhi .	
	Jā, jāo .			Zão				Zâ	
	Khā, khāo			Khāo				Khā .	
	Both, botha			Basha				Bah .	
	. Ōs ; ŏsŏ .			Āsha				Ay or ahek	
	Mār; mārō		. 1	Piţa			. 1	Mārēk or kobā	о.
	Tharo ho.		. 1	Khāra		2	. 1	Khārāo	
	Mar .		. 1	dara		6.7	. 1	dar .	
	Dē; daō .		. 1)ēo			. 1)i	
	Daur .		. 1	aura			. 1	ardi .	
	Upar .		. 0	prě			. U	phur	
1	Bagal, bagalat		. K	āsē ,			. В	ārātē	
1	Nichān .		. T	dě ,			, Ti	alfākā	
1	Our .		. D	đrė ,			. Ba	ikhādur .	
Ā	gā .		. Āş	ζē.		114	. Âg	gbāy	
P	ichhā .		. Pā	sē .			. Pā	sbāy	
K	ē	• • • • •	. Kê	ļā .			. Kā	i	
K			. Kit	á		*	. Ki		
K	ãě		. Kēi	ō.	1		Kê	nē	
Ā	h		Ār			. 3	Ārō		
Ma	gar		Kin	tu .	1.		Bāk	i	
Ag	ar		Zad	i .			Zad		
Hã		٠.	Hay				₽ë		
NI			Na				Nahi		
Hão			Hāy	hāy .		. ,.	Häyr		
Ĕk	bāp		Ĕk b	āp .			Ăk b		
Ĕk	bāpēr.		Ēk b	āpēr				ip-låk or lå	
								*	

1		1			-		
Eastern Bengali (Ea	stern Sylhet ar).	Eastern Bengali (Backergunge).	South-Eastern	Bengali.	Chākmā.	English.
Pākhiā		Pakki, Pāhi		Páik		Pěk	76. Bird.
Zão		Zā .		Zā, zāō, zātāk fully).	(respect-	Ja	77. Go (Imperative).
Khāo		Khā		Khāō		Khā	78. Eat (ditto).
Baō		Ва		Baio		Bas, Baja	79. Sit (ditto).
Ão		Ā		Åίο		Aiy	80. Come (ditto).
Māra		Mar		Māra		Mar	81. Beat (ditto).
Ubhão		Khārā		Thiao		Thyā	82. Stand (ditto).
Māra		Mar		Mara		Marā	83. Die (ditto).
Dēo		Dē, Da		Dēa		Dē	84. Give (ditto).
Lar-deo, lar-māra	-	Daurā, larā .		Duura		Dhābā jā	85. Run (ditto).
Uprē		Upur		Uarë		Uburë	86. Up.
Kāndāt, kānit		Dārē, kātse .		Kāchhē	. 19	Kây	87. Near.
Talè		Lāmāy		Nīchē		Talė	88. Down.
Duraī, pāllā .		Tāfāt, dūr .		Durě		Dur, durê	89, Far,
Āgē · ·		Āgē		Ăgē		Āgē	90. Before.
Pisē		Pāsē		Pichhē .		Pijē	91. Behind.
Kégu		Kē		Kan . :		Kānnā	92, Who.
Kitā	•	Ki		Ki		Кі	93. What.
Kitār lāgi, kēnē		Kena		Kéā		Kyā jadē, kyā	94. Why.
Ār		Āro		År		År	95. And.
År		Kintu	- 1	Kintu		Mättar	96. But,
Zadi		Zadi		Zadi		Jadi	97. If.
Ăin, bāin .		Hay		Нау		Hay	98. Yes.
Nā .	1			Na, nā		Na	99. No.
Hayrê hay .		Нау		Ahā		Åhā	100. Alas,
šk bāp		Ěk bāp		Êk bāp		Ēkbāp, ēk bābā	101. A father.
čk bāpār .	· . i	Ek bapër .	• • 1	Êk bāar		Ēk bābar	102, Of a father.
			- 4				

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English,	Bengal Standard (Translitera-	Bengal Colloquial (Phonetic Transcription).	Western Bengali (Manbhum).
103. To a father .	· Ek pitā-ke	Ăk bāp-ke	Bāp-kē
104. From a father .	Ek pitā-haite, ek pitār nikat or nikat-haite.	Åk båp-hote, äk båper-thäi,	Bāpēr-pāś-katē
105. Two fathers ,	· Dni nita	Dat	Dui bāp
106. Fathers	Pitārā	0	
107 0564	Plurals are also formed by prefixing or suffixing numerals or adjectives of number such as 'all,' several,' many,' etc.		Bāp sakal
107. Of fathers	Pitā-don atta 1	āp-der	Sap sakalêr
108. To fathers	· Pitā-diga-ke · · · · Bā	ip-der I	āp sakal-kē
109. From fathers	Pitā-der-haïte, nikat or Bā	ip-der thểi kácha báta n	āp sakalēr-pāś-hatē
110. A daughter .	Ek kanta	nexe, or note.	iti .
111. Of a daughter .	Ek kan ^y är		tir .
112. To a daughter .	Ek kan ⁷ ā-kē Åk		i-kē
113. From a daughter	Ek kanjā-haïte, ek kanjār nikat or nikat-haïte. Āk	meye hote, ăk meyer. ăi, kāche, or kāts theke.	ir-pāś-hatē
114. Two daughters .	Del book	- 7-	biți .
115. Daughters	Kan ^y ā-rā Meye		sakal
116. Of daughters .	Kan ^r āder Meye	der Biti	sakalēr .
117. To daughters			
	Kan ^y ā-diga ke Meyed	ler Biți :	akal-kē
118. From daughters	Kan ^y ā-diger-haīte, nikaṭ or Meyed nikaṭ-haīte.	er-hote, thãi, káche, Biti s	9 kalêr-ni 6-hota
119. A good man	Ele singly that	a) 11-1 to	
120. Of a good man	Ek (jan) bhāla or uttam Āk (jo		
101 m	Ek (jan) bhāla or uttam Āk (jor lok-ke.		lők-kő
122. From a good man	Ek (jan) bhāla or uttam Ak (jon lok haïte.	The second secon	
Two good men	Dai /tont trat	In (1)	bhāla lõk
124. Good men	Bhāla or uttam lökerā . Bhālo lö		
125. Of good men B	hāla or uttam lök-der . Bhālo lö	, Junia I	5k sakal
368		. Dnala I	ikder • • •
100		THE THE	

Sarākī (Ranchī).	South-Western Bengali,	Northern Bengali of Dinagepore.
Ĕk bābār pāsē, Ĕk bābār thēnē.	Bāphu-kē	Ĕk bāpēr-ṭhē
Ěk bābār lēk	Bāphur pās-nu	Ĕk bāpēr-ṭhē-hātē
Dū-tā bābā	Du bāp-hu	Dui bāp
Bābārā	Bàp-hu-gà	Bāprā
Bābārādēr	Baphu-mën-kar	Bāpēr-gharēr
Babarader pase, Babarader thene.	Bāphu-gā-kē	Bapër-gharër-thë
Bäbäräder lek	Bäphur kächh-nu	Bāpēr-gharēr-ṭhē-hātē .
Ĕk bēṭī	Ĕk-ţi m'ayā-jhi, ĕk-ţi m'ayāchhānā.	Ĕk bēţī
Ěk bětír	M ^y āyā jhir	Ěk bětir
Ĕk bēţīr pāsē, Ĕk bēţīr ţhēnē.	M ^y āyā-jhi-kē	Ěk běţīr-ţhē
Ek bēţir lēk	Ekți m ^y âyâ-jhir kāchh-nu .	Ěk bēṭīr-ṭhē-hātē
Dū-tā bētī	Du-ță m ^y āyā-jhi	Dai běți
Betira	M ⁷ āyā-jhi-mēne	Bețiră
Bēṭīrādēr	M ^y āyā-jhi-mēn-kār	Bêtîr-gharêr
Bētīrādēr pāsē, Bētīrādēr thēnē.	M ^y āyā-jhi-gā-kē	Bēṭīr-gharēr-ṭhē
Bēṭīrādēr lēk	M ⁷ āyā-jhi-men-kār kachh- nu, or pās-nu.	Bēṭīr-gharēr-ṭhō-hātē .
Ĕk bês ādmi	Ĕk-jan bhāla mannis	Ěk bhāla mānush
Ĕk bēs ādmir	Ěk-jan bhāla lök-kār .	Ĕk bhāla mānushēr .
Ěk bêś ādmír pāsē Ěk bēs ādmir thēnē.	Ěk-jan bhāla lök-kē	Ĕk bhāla mānushēr-ṭhē .
Ĕk bēs ādmir lēk	Ěk-jan bhāla lök-kār pās- nu.	Ĕk bhāla mānushēr-ṭhē-hātē
Dutā bēs ādmi .	Dujan bhála lök	Dui bhāla mānush
Bēs ādmi	Bhāla lök-manē	Bhāla mānushērā
Bēs ādmidēr	Bhala lök-man-kar	Bhāla mānushēr-gharēr .



Siriporià (Purnea).	Eastern Bengali (Mymensingh	
Stripuria (Furnea).	and West Sylhet).	Haijong (Mymensingh).
Ěk băpêr lagi	. Ĕk bāp-rē	Bāp-ṭhāi
Ĕk bāpēr lagi-sē	. Ěk bāpēr-thěkě	Bāp-thākk ^y ā or-tun .
Dui bāp	. Dui bāp	Dui-dā bāp
Bāp-lā	. Bāp shakal	Bāp-gilā
Bāp-lār	. Bāp shakalēr	Bāp-gilā-lāk
Bap-lar lagi	Bāp shakal-rē	Bāp-gilā-ṭhāi .
Bāp-lār lagi-sē	Bāp shakalēr-thēkē .	Bāp-gilā-thākkvā
Ĕk bēţī	Ěk māiā	Egrā zhiu
Ĕk bēţīr	Ĕk mājār	k zhiu-lāk
Ĕk bēṭīr lagī	Ěk māiā-rē	
and the second second	A main-re	k zhiu-thāi
Bēṭīr lagī-sē	Ěk māiār-thěkě Ă	k zhiu-thākk ^y ā
Dui bēti	Dui-ți măiă D	ni-dā zhiu
Beți-la	Maiara Zi	uu hagal
Bēţī-lār	Maiarar Zh	iu hagal-läk
Bēṭi-lār lagi	Māiārā-rē Zh	iu hagal thāi
Bēṭī-lār lagī-sē	Maiar-thěkě Zhi	n hagal thākkā.
Ĕk bhālā ādmī , .	ži	a bhala man
Ěk bhālā ādmīr	čk-zan bhālā mānushēr . Ākr	ā bhālā mān-lāk
138	čk-zan bhālā mānush-rē Ākr	- The Contract of the Contract
1/44	k-zan bhālā mānushēr- Ākri	The second secon
D	Out - Trans	đã bhālā mān
Bhālā ādmi-lā B	there .	i min hagal
Bhālā ādmī-lār B	hālā mānush shakalēr . Bhālā	5 72 7 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1
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Eastern l	Bengali (Eastern Sylhet and Cachar).	Eastern Bengali (Backergunge).	South-Eastern Bengali.	Chakma.	English.
Ĕk bāpi	ir gěsě	Ĕk bāpēr kāsē	Ēk bāa-rē	Ēk bāba-kāy	103. To a father.
Ĕk bāpā	ir, gĕs-tanê .	Ĕk bāpēr kāseththiyā .	Ēk bās-tun	Ēk bāba-tun	104. From a father.
Dui bāp		Dui bāp	Dui bāp	Dibā bāp, dibā bābā	105. Two fathers.
Bâp hal	kkal, bāp-āin .	Bāpērā	Bāp ha'al	Bāp shagal	106. Fathers.
Bāp hak	dår, bāp āintār .	Bāpēr-gō	Bấp ha'alar	Bāp shagalar	107. Of fathers.
Bap hak	lâr gĕsĕ, etc	Bápěr-gő käsě	Bāp ha'ala-rē	Bāp shagala-kāy	108. To fathers.
Bāp hak	lår gës-tanë, etc	Bāpēr-gō kāsēththiyā .	Bāp ha'al-tun	Bāp shagala-tun	109. From fathers.
Ega par	i	Ĕk māiyā	Ēkjhi	Ēk milā pwā, ēk jhi	IIO. A daughter.
Ěgu pur	ir	Ěk māiyarė	Ēk jhiar	Êk milâ pwar, êk jayar	111. Of a daughter.
Ĕgu puri	ir gësë	Ĕk māiyār kāsē	Ēk jhia-rē	Ék milā pwā-kāy, ēk jhyar- kāy.	112. To a daughter.
Ĕgu puri	ir gës-tanë	Ěk māiyār kāsēththiyā .	Ĕk jhia-tun	Ek milā pwā-tūn, ēk jhya-	113. From a daughter.
Dugu pu	ri	Dui māiyā	Dui jhi	Dibā milā pwā, dibā jhi .	114. Two daughters.
Puri-ăin		Māiyārā	Jhi ha'al	Milā pwā shagal, jhi shagal	115. Daughters.
Puri-aint	år	Māiyār-gō	Jhi ha'alar	Milā pwā shagalar, jhi shagalar.	116. Of daughters.
Pari-āint	âr gĕsĕ	Māiyār-gō kāsē	Jhi ha'ala-rē	Milā pwā shagala-kāy, jhi shagala-kāy.	117. To daughters.
Puri-aint	år gës-tanë .	Māiyār-gō kāsēththiyā .	Jhi ha'ala-tun	Milā pwā shagala-tun, jhi shagala-tun.	118. From daughters.
Ěk-jan bl	hālā mānush .	Ěk bāla māvush	Ék bhálā mānush		119. A good man.
Ĕk-jan b	hāl mānushār .	Ĕk bāla māinshēr	Ék bhālā mānshyar	Ēk gam mānsyar	120. Of a good man.
Ĕk-jan bh	al manushar gese	Ěk bāla māinshēr kāsē .	Ék bhálá mánshya-rê .	Ēk gam mānsya-kāy .	121. To a good man.
Ĕk-jan bh	al manushar ges-	Ěk bāla māinshēr kāsēth- thiyā	Égwä bhälä mänshya-tun.	Ek gam mänsyä-tun .	122. From a good man.
Dui-jan b	hāl mānush .•	Dui bāla mānush	Duā bhālā mānush	Dijan gam mānus	123. Two good men.
Bhāl mān	ush hakkal	Bāla māinshērā	Bhālā mānush ha'al	Gam mānus chun	124. Good men.
Bhāl mān	ush haklâr	Bála máinshér-gő	Bhālā mānush ha'alar .	Gam mānus chunar .	125. Of good men.

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English.	Bengali Standard (Translitera- tion).	Bengali Colloquial (Phonetic Transcription).	Western Bengali (Manbhum).
126. To good men .	. Bhāla or uttam lök-diga-ke	Bhālo lök-der	Bhāla lökdigē . , .
127. From good men .	Bhāla or uttam lök-diger- haïte.	Bhālo lök-dēr-ṭhãi	Bhāla lökdigēr-pāś-hatě .
128. A good woman .	. Ek bhala or uttam strī-lôk .	Åk bhålo meye or stri-lök .	Bhāla mĕy ^y ā-lōk
129. A bad boy	Ek manda bālak	$\check{\mathbf{A}}\mathbf{k}$ khārāp or böd chhokrā .	Dushța chheivă
130. Good women .	Bhāla or uttam strī-lökerā .	Bbālo stri-lökerā	Bhāla mēy ^y ā-lök sakal .
131. A bad girl.	. Ek manda bālikā	Åk khárāp meye	Dushța biți chhĕl ^y ā
132. Good	Bhāla, uttam	Bhālo	Bhāla
133. Better	The same, with the nonn wit in the ablative case, or in word cheye or apekshā after	h which comparison is made the genitive case with the it.	Tār chāitē bhāla
134. Best	The same with noun in ablati prefixed to it, or in geni before and the word cheye o	tive with the word for 'all'	Sab chāitē bhāla
135. High		~	Ccha
136. Higher	The same as in 'better' and		Tār chāitē ūcha
137. Highest	The same as in better and)	Sab chāitē ũcha
138. A horse	Ek ghōrā, ghōṭak or as a .	Ak ghốrā or ghorā	Ghōrā
139. A mare	Ek ghuri, or ghōṭaki .	Ak ghữri or ghuri	Ghuri
140. Horses	The plurals are formed by pre- or adjectives of number, for	fixing or suffixing numerals (Ghōrā sakai
141. Mares			Jhuri sakal
142. A bull	Ek shar or vrisha		är
143. A cow , ; ,			ini .
144. Bulls	The plurals are formed as in '1	norse,' 'mare ' S	ãr-gula
145. Cows			ãi-gula
146. A dog	Ek kukur		ukur
147. A bitch	Ek kukkuri	k mådi or medi kukur 31- M	čy'á kukur
148. Dogs	Plurals are formed as in 'horse	dell.	ukur-gula
149. Bitches			ey'ā kukur-gala
150. A he-goat	Ek pāthā, chhāg or aja . Ak	pāṭā or pāṭhā . Pā	
151. A female goat	n. 21.	pāti or pāthi . Pā	
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-		Marie Control	
	Sarākī (Ranchi).	South-Western Bengali.	Northern Bengali of Dinagepore.
-	Bēs ādmidēr pāsē, Bēs ādmidēr thēnē.	Bhāla lök-man-kē .	Bhāla mānushēr gharēr-ṭhē
	Bēs ādmidēr lēk .	Bhāla lök-man-kār pās-nu .	Bhāla mānushēr gharēr-ṭhē- bātē.
-	Ĕk bēs mehrāru	Ēk bhāla m ^r āyā lök	Ĕk bhāla bēṭī chhowāl .
	Ěk khārāp chhāwā	Ēk-tā bajjāt parek or chhānā.	Ĕk khārāp chhakrā
-	Bēs mehrārurā	Bhāla m ^y āyā lök-gā .	Bhāla bēṭī chhowāl
1	Ěk khārāp bēţī chhuā .	Bojjāt m ^r āyā-jbi-ṭā	Khārāp chhūri
	Bēs	Bhāla	Bhāla
	Lêk bês	Bhāla	Tār chāhē bhāla
	Bēsēi bēs	Baddi or Baddā bhāla .	Sab chāhē bhāla
	E 1 7 1		41
1		Uchchā or muchā	Ũchā
1	Lek üch	Tehchā	Tār chāhē ũchā
20	Sab-lēk űch	Baddā űchehā	Sab chāhē ũchā
100	ik ghōrā	Ĕk-ṭā ghaṭā	Ĕk-ţā ghãrā
Ě	k ghōrī	Ĕk-ṭā ghuri	Ěk-ṭā ghữrī
G	thora-gila, Ghōra-ga .	Gharā-gā	Ghārā-gulā
G	höri-gilä, Ghöri-gä .	Ghuri-gā	Ghűri-gulá
Ĕ	ksār	Ĕk-ţā y ⁷ ārā	Ĕk-ţā balad
Ĕ	k gāi	Ĕk-ţā gāi or māi gara .	Ĕk-ţā gāi
S	ār-gilā, Sār-gā	Y ^z arā-gā	Balad-gulā
G	āi-gilā, Gāi gā	Găi-gă or măi garu-gă .	Gai-gula
Ĕ	k kukur	Ěk-ţā kuttā	ĺk-ţā kukur
Ĕ	c kuti	Ĕk-ţā kutti Ì	Ék-ță kutti
K	ukur-gilā, Kukur-ga .	Kuttā-gā	Kukur-gulā
Kı	ati gilā, Kuti-gā .	Kutti-gā	Kutti-gulā
Ĕ	Bökrā	Ĕk-ţā badā	k-ță pățhă
Ĕk	dhär chhägal	Ĕk-ţā chhēlī Ĕ	k-jā bakri

		1	
	Siripuris (Purnea).	Eastern Bengali (Mymensingh and West Sylhet).	Haijong (Mymensingh).
	Bhālā ādmī-lār lagī	Bhālā mānush shakal-rē .	Bhālā mān hagal-thāi
	Bhālā ādmī-lār lagī-sē .	Dhata	Bhâlā mān h
	Ĕk achchhā bēṭī chhōān .	The second	thāk k ^y ā. magai. Egrā bhālā timāt
	Khārāb chhôā	*	Xkrā năthā hāpāl
	Achchhā bēţī chhōā-lā .	District and a	Bhālā timāt-gilā
	Ěk-ți kharab beți	**	(krā nāthā timāt hāpāl
	Achehhā, bhālā	Rhata	Bhala .
	Khiib achchha	Āro bhālā Z	abar bhālā
	Khūbī achchhā	Shakalër-thëkë bhālā . T	är matë bhälä
K	Uch	Ttsā .	
	Flat 2 .		
j	Phate	- 12a	bar uktsa
			r matě uk <u>ts</u> á
l			rā gharā
	Ěk-ti báchhēri ghōrī Ĕk		ā mākti gharā
			urā-gilā , .
	Ghōrī-lā		ti gharā-gilā
	Dhākar; sār	tā balad	arit guru
	Ĕk-ṭi gāy Ĕk-ṭ	āgāi	gãi.
	Dhākar-lā ; sār-lā Bala	d shakal , Ārit	guru-gilā .
	Gāy-lā · · · · · Gāi s	shakal Gai-g	rila
	Ĕk-ță pillă kuttă Ĕk-ți	i kuttā !	kukul or kuriā
	Ĕk-ţī pīliānī kuttī Ĕk-ţi	kutti	mākti katu t
	Kuttā-lā Kuttā	shakal Kukul	oils
	Kutti	shakal Makti	brolout the
	Ek-tā	pāthā	tabe
	Ĕk-ţī dhudī bak ^a rī Ĕk-ţā s	iāgi . Āles	ithi start
100	374	- a pr	rim segal,

3		
1	Siripuria (Purnea). Eastern Bengali (Mymensingh and West Sylhet). Haijong (Mymensingh)	
1	Bhālā ādmī-lār lagi Bhālā mānush shakal-rē . Bhālā mān hagal-thāi	
ł	Bhālā ādmī-lār lagi-sē . Bhālā mānush shakalēr- Bhālā mān ha	gal-
ı	Ěk achchhā bēṭī chhōān . Ěk-ṭi bhālā bēṭī Egrā bhālā tīmāt .	
l	Khārāb chhōā Ěk-tā kharāp sāilā Ăkrā nǎthā hāpāl , .	
ı	Achchhā bēṭi chhōā-lā . Bhālā bēṭi shakal . Bhālā timāt-gīlā .	
	Ĕk-ți khārāb bēţi Ĕk-ţā kharāp māiā Ăkrā nāthā timāt hāpāl	
	Achchhā, bhālā	
	Khữb achchhā Āro bhālā Zabar bhālā .	
	Khūbī achchhā Shakalēr-thōkē bhālā . Tār matē bhālā	
-	Uch Utsā	1
	Khūb ũch	-
	Khabi ach	
	Ĕk ghōrā	
	Ĕk-ti bachhari cha-i	-
	Ghōrā-lā.	
	Gharā-gilā	
	Ghōrī-lā	
	Dhākar; sār	
	Ěk-ți gây	
-	Dhàkar-là; sar-là Balad shakal	
	Gāy-lā Gāi shakal Gāi-gilā	
- 1	Ěk-ță pillă kuttă	
-	Ek-ți piliăni kutti	
	Kuttā-lā Kuttā shakal Kukul-cīlā	
1	Piliānī kutti-lā Kuttī shakal	
1	Ek-tā bokarā	
Ě	Šk-tī dhudī bakarī	
U	374	

۱	Eastern Bengali (Eastern Sylhet and Cachar).	Eistern Bengali (Backergunge).	South-Eastern Bengali.	Chākmā,	English.
	Bhāl mānush haklār gĕsĕ .	Bāla māinshēr-gō kāsē .	Bhālā mānush ha'ala-rē .	Gam mānus chuna-kāy .	126. To good men.
	Bhāl mānush baklār gĕs- tanē.	Bāla māinshēr-gō kāsēththi- yā.	Bhālā mānush ha'ala- tun.	Gam mānus chuna-tun .	127. From good men.
	Ěk bhālā bēṭī	Ĕk bāla māiyā mānush .		Ēk gam mīlā	128. A good woman.
	Ěk kapál-purá puá	Ĕk sāi-pōlā	Êgwā khārāp pōā	Ēk bajan pwā	129. A bad boy.
1	Bhālā bēṭī-āin	Bāla māiyā mānush	Bhālā māiyā pōā	Gam milā	130. Good women.
	Ěk kapál-purá puri	Sāi māiyā	Egwā khārāp māiyā pōā .	Bajang mila pwā	131. A bad girl.
1	Bhala	Bála	Bhālā	Gam	132. Good.
No. of Lot, House, Street, or other Persons and Street, or other Persons a	Āro bhālā	Eyārththiyā bāla)(Běida gam	133. Better.
100	Hakkal-tanê bhâlâ	Bebākēr ththiyā bāla, hago- lērththiyā bāla.	Khub bhālā, bar bhālā	Ēgā karā gam	134. Best.
1	Uchā	U <u>ts</u> ā	Ōchal, uchā	Ajal	135. High.
100	Āro uchā	Eyarththiya utsa)	Béida ajal	136. Higher.
Town or other teams	Hakkal-tanë uchā	Bebäkërththiyā utsā, hago- lērththiya utsā.	Khub ochal	Egā karā ajal	137. Highest.
Ì	Ĕk-ṭā ghōrā, ĕk ghurā .	Ĕk gōrā	Égwa ghôra	Řk ghôrā	138. A horse.
	Ěk-țā ghōri, čk ghuri .	Ĕk gurī	Ēgwā ghurnī	Ek ghūri	139. A mare.
	Ghōrā-āin, ghurāin	Gőrá-gulá	Ghoraun	Ghōrā shagal	140. Horses.
	Ghörī-āin, ghuryāin	Guri-gulāin, Gūrī-gulā .	Ghurniun	Ghūri shagal	141. Mares.
	Ěk hâr	Ěk hâr	Ēgwā birish	Ek biris	142. A bull,
	Ěk gái	Ĕk gāi	Egwa gai	Ek gëi	143. A cow.
-	Hār hakkal	Hār-gulā	Birishun	Biris chun	144. Bulls.
-	Găi-ăin	Gāi-gulā	Gâinn	Geinn	145. Cows.
	Ĕk kukur	Ĕk kuttā	Egwā kuur, ēk kuttā .	Ek kukur	146. A dog.
-	Ĕk kuttī	Ěk kědi-kuttā	Egwā kutti	Ek kutti	147. A bitch.
1	Kuttā-āin, kuttāin	Kuttā-gulā	Kurgun	Kukurun	148. Dogs.
1	Kuttī-āin, kuttyāin	Kēdi-kuttā-gulā	Kuttiun	Kuttigun	149. Bitches.
1	Ěk pāthā	Ěk pāḍā, Ěk khāshī	Ēgwā pādā	Ēkkwā pādā	150. A he-goat.
1797	Ek sāgi	Ěk sāgi, Ěk sāgol	Egwā pādi	Ēkkwa shāgi	151. A female goat.
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16	-					
	Eastern Bengali (Eas and Cachar)	tern Syll	Eistern Bengali (Backergunge)	South-Eastern Bengali,	Chākmā.	English.
	Bhāl mānush hakl	år gësë	- Bāla māinshēr-gō kāsē	Bhālā mānush ha'ala-rē .	Gam mānus chuna-kāy .	126. To good men.
1	Bhāl mānush ha tanē.	klår gë	Bāla māinshēr-gō kāsēththi yā.	Bhālā mānush ha'ala- tun.	Gam mānus chuna-tun	127. From good men.
i	Šk bhālā bēţī .		· Ěk bāla māiyā mānush .	Ēkjan bhālā māiyā lök .	Ek gam milā ,	128. A good woman.
ì	čk kapāl-purā puā		· Ěk săi-pōlā	Égwā khārāp pōā	Ēk bajan pwā	129. A bad boy.
I	Bhālā bēṭī-āin .	l.	· Bāla māiyā mānush .	Bhālā māiyā pōā	Gam milā	130. Good women.
Ĭ	čk kapāl-purā pur	i .	Sāi māiyā	Egwā khārāp māiyā pōā .	Bajang mila pwā	131. A bad girl.
E	Shala	1000	Bala	Bhālā	Gam	132. Good.
Z	iro bhālā .		- Ěyārththiyā bāla),,,,,,, (Běida gam	133. Better.
I	Takkal-tanë bhala		Bebākēr ththiyā bāla, hago- lērththiyā bāla.	Khub bhālā, bar bhālā	Ēgā karā gam	134. Best.
I	Joha	100	Utaa	Öchal, uchā	Ajal	135. High.
Ā	kro uchā '.		Eyarththiya utsa) (Bēida ajal	136. Higher.
I	Takkal-tanê uchā		Bebākērththiyā utsā, hago- lērththiya utsā.	Khub ochal	Ēgā karā ajal	137. Highest.
Ě	k-ță ghōră, ĕk gh	urā	Ĕk gōrā	Egwā ghōrā	Ēk ghōrā	138. A horse,
Ě	k-tā ghōrī, čk gh	nrī	Ĕk gurī	Égwä ghurni	Ēk ghūri	139. A mare,
G	hōrā-āin, ghurāin		Gőrá-gulá	Ghoraun	Ghōrā shagal	140. Horses.
G	hōçī-āin, gharyāir	ı .	Guri-gulāin, Gūri-gulā .	Ghurniun	Ghūri shagal	141. Mares,
Ě	k hār		Ĕk hār	Ēgwā birish	Ēk biris	142. A bull.
Ě	k gái		Ĕk găi	Égwa gāi	Ek gëi	143. A cow.
H	är hakkal .		Hār-gulā	Birishun	Biris chun	144. Bulls.
G	āi-āin	•	Găi-gulă	Găiun	Géiun	145. Cows.
Ĕ	k kukur .		Ěk kuttā	Egwā kuur, ēk kuttā .	Bk kakur	146. A dog.
Ĕ	k kuttī		Ěk kědi-kuttā	Egwā kutti	Ēk kutti	147. A bitch.
Kı	uttā-āin, kuttāin		Kuttā-gulā	Küargun	Kukaran	148. Dogs.
K	uttī-āin, kuttyāin		Kēdi-kuttā-gulā	Kuttiun	Kuttigun	149. Bitches.
Ĕ	pāṭhā	•	Ĕk pāḍā, Ĕk khāshī	Egwa pāda	Ékkwā pādā	150. A he-goat.
Ek	sāgi	•	Ĕk sāgī, Ĕk sāgol	Égwa pādi	Ekkwa shāgi	151. A female goat.
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English.	Bengal Standard (Translitera- tion). Bengali Colloquial (Phonetic Transcription). Western Bengali (Manbhum).
152. Goats	Plurals are formed as in 'horse' and 'mare' Patha-gula
153. A male deer	Ek harin or mriga Äk maddå horin Harin
154. A female deer .	Ek harinî or mrigî Ak mâdî or medî horin . Mey'a harin .
155. Deer	· Plurals are formed as in 'horse' and 'mare' Harin-gula
156. I am	- 1. Āmi haī. 2. Āmi āchhi 1. Āmi hoi. 2. Āmi āchi or Āmi āchhi
157. Thou art	1. Tui haïs, tumi hao, apani hart. 2. Tui āchhis, tumi āchha, āpani āchhen. 1. Tūi hosh, tumi hoo, āpni hon. 2. Tūi āchish or āchhish, tumi ācho or āchho, āpni āchen or āchho.
158. He is	1. Sẽ hay, tini han. 2. Sẽ l. Shẽ hờẽ, tini hồn. 2. Shẽ kẽ, tini, āchhẽ, ắchhẽn ở āchhen.
159. We are	1. Ām ^a rā haī. 2. Ām ^a rā 1. Āmrā or morā hoi. 2. Āmrā or morā āchi or achhi.
160. You are	1. Torā hais, tomarā hao, apanārā hao. 2. Torā āchhis, tomara āchhen. 2. Torā āchhis, tomara āchhen. 2. Torā āchhis, tomara āchhen. 2. Torā āchhish or āchhish, tomrā āche or āchho, apnārā āchen or āchhen.
161. They are	1. Tāhārā hay, tāhārā han. 2. Tāhārā áchhe, tāhārā achhen. 1. Tāra hŏĕ, tārā hŏn. 2. Tārā āche or āchhe, tārā āchen or āchhen. Tārā, tārā, āchhē, āchhēn .
162. I was	· Āmi chhilām · · · Āmi chhilām · · · Āmi chhilām ·
163. Thou wast	Tui chhili, tumi chhile, Tui chhili, tumi chhile, apni chhile, chhili, chhile.
164. He was	. Sẽ chhila, tini chbilen . Shẽ chhilo, tini chhilen . Sẽ, tini, chhila, chhilen .
165. We were	. Ām ^a rā chhilām Amrā or mörā chhilum . Āmrā chhilām
166. You were	Torā chhili, tom*rā chhile, Torā chhili, tomrā chhile, Tumrā, āpanārā, chhilē, apnārā chhilen.
	Tāhārā chhila, tāhārā Tārā chhilo, tārā chhilen . Tārā, tārā, chhila, chhilen .
168. Be (Imperative)	Ha, hao, haun; thak, Ho, hoo, hon; thak, Hao thako, thakun.
169. To be (Infin. of purpose).	Hate
170. Being (Present Par- ticiple).	Hawa
171. Having been	Haïyā; thākiyā Hoye; theke Haïyē
173. I shall be	Āmi haïte pāri Āmi hote pāri Āmi hatē pāri
	Āmi haība Āmi hobo Āmi haība
175 Ross (1	1. Āmi haība, 2. Āmi haïtām. 3. Āmār haoyā uchit. 1. Āmi hŏbo, 2. Āmi hotum. 3. Āmār howā uchit. Amār hawā uchit
- Cat (Imperative)	Mār, māra, mārun . Mār, māro, mārun . Piṭa
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Sarāki (Ranchi).	South-Western Bengali.	Northern Bengali of Dinagepore.
Chhāgal-gilā, Chhāgal-gā	Badā-gā	Chhāgal gulā
Ĕk sārā harin	Ěk harin	Ĕk-ṭā mātrā harin
Ĕk ḍhār harin	Ĕk-ṭā măddi harin	Ěk-tā mātrī harin
Harin-gilā, Harin-gā .	Harin-gā	Harin-gulā
Mũi hếkũ	Mui āchhi	Mui āchhã
Tũi hẽkis	Tui āchhu	Tui āchhis
	The second	
Uhškē	Sẽ ặchhẽ, tin ã chhan .	Ay achhe
Hāmrā hēki	Mör-mēne āchhi	Hāmrā āchhi
Torā hēka	Tamār-mēne āchha	Tamráh āchha
Ōrā hĕkĕn	T-annë ặchhë	Amrah achhe
Mui rahū	Mui chhini	Mui āchhinu
Tũi rahis		Tui áchhilu
U rahē	Sē chhila or thaila, or tin	THE REAL PROPERTY.
Hāmrā rahi	chhilan.	Hāmrā āchhina
Tōrā raha	Tamār-mēne thāila or chhila	Tamráh áchhilén
Ōrā rahē	Tār-mēne thāila or chhila	Amráh áchhila
Hawâ	Нау	Нау
Hatë	Hôte . ¿ · · .	Haba
Hatë	Höte	Hate
Haïkan, haïyār . * .	Hoy ^y ā	Hai-hēne
Muihatê parû	Mui hōte pāri	Mui habar para
Mui hamu	Mui haba	Mui ham
Mui hatū	Mui hôte pāri, môr howā uchit.	Mök habä habe
Mar	Mar	Mar

		Siripuriā (Purnea).	Eastern Bengali (Mymensing and West Sylhet).	th Haijong (Mymensingh).
Ī		Bak ^a rī-lā	Sāgal shakal	- Sagal-gilā
ŝ		Ĕk-ţā harin	Ĕk-ṭā harin	. Ăkrā pāṭhā aring
B		Ěk-ți harin	Ĕk-ṭā harinī	. Akra pathi aring .
ı		Harin-lā	Harin shakal	. Aring gilā
ŀ		Mui chhi	Āmi āsi	. May ay or hay
l		Tui chhis	Tui āsas	Tay ay or hay
		Õhễ chhệ	Sē āsē, tāin asaīn .	. Ay ay or hay .
		Hām ^a rā chhī	Āmrā āsi	. Åmrå hay
		Tum*rā chhen	Fomrā āsa	Tay ay or hay
	0	Drā chhē	'ārā āsē	Umrā ay or hay
	A	fui chhinu	ımi āslām	May thäkibär or thakibän .
	T	ui chhilō T	ui āslē	
	ð	hễ chhil S	hē āsil, tāin āslāin	
	H			Āmrā thākibār
	T	nm ^a rā chhilhen To	omrā āslā	Tay thakibar
	Ōı	rā chhil Ti		Umrā thākibār
	H	5k H	a, haö	Hay
	H	ote H	and the same	Aite or haite .
	H	ote Ha	sītē	
	Но	ю	iii, hawate	The state of the s
	Mu		23.00	May habāk pāy
	Mo	i hamu		May haba
	Mo	k hawā chāhi Ām	ii haītām	
-	Ma	r · · · · Pit,	pita .	Koban
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Enstern Bengali (Eastern Sylhet and Cachar).	Eastern Bengali (Backergunge).	South-Eastern Bengali.	Chākmā,	English,
Pāṭhā-āin · · ·	Pāḍā khāsī ō sāgol gulāin .	Chhialgun	Shāgalun	152. Goats.
Ěk-țā shingāl	Ĕk arin	Egwā harin	Ekkwā sināl harin	153. A male deer.
Ĕk-ṭā ḍhēli	Ĕk medi arin	Ēgwā māli harin	Ékkwā bhuli harin .	154. A female deer.
Harin	Arin-gulā, arin-gulain .	Harin-gan	Harinun	155. Deer.
Mni āsō, āsi	Mui aï	Ãi áchbi	Mui agi	156. I am.
Tuin āsas	Tui ao	Tui āchhas	Tui ne	157. Thou art.
e tille mes	-		and the same	
Hē āsē, tāin āsaiu	He ay, hini ayen	Të āchhe	Tế nê, āgā	158. He is.
Åmrā āsi	Morā ai	Äyarā āchbi	Āmi āgi	159. We are.
Tomrā āsa	Tōrā ao	Tũi áchha, tốrá áchha	Tui nē	160. You are.
Tārā āsē	Herā ay, henrā ayen	Tārā āchhē	Tārā nē, āgan	161. They are,
Mui āslēm, āslum	Mui aisilām	Ai āchhilām	Mui ēlun	162. I was.
Tuin āslē	Tui aisili	Tui āchhili	Tui ele	163. Thou wast.
Hệ ásil, táin áslá	He aisilo, hini aisilen .	Të achhil, tãi achhil	Të el	164. He was.
Āmrā āslām	Mőrā aisilām	Äyarā āchhilām	Āmi ēlaū	165. We were.
Tomrā āslāy	Tōrā aisili	Tõrā āchhilā	Tūmi ēlā	166. You were.
Tārā āsil	Herā aisilō, henrā aisilen .	Tără ăchhil	Tārā ēlāk	167. They were.
Ha, haö	Ao, aun	Haō	Hai	168. Be (Imperative).
Haön, haïtō	Aitě	Hait '	Hada	169. To be (Infin. of purpose).
Haïtō	Aoyā	Haït	Hai nai	170. Being (Present Par- ticiple).
Haïā, haway	Aiya	Haïārē	Hayê	171. Having been.
Mui haïtô pārō	Mui aitē pāri	Ai hait pāri	Mui haï pāraŭ	172. I may be.
Mui haïmu	Mui amu	Ai haiyam	Mui hōm	173. I shall be.
Mui haitum	Mõr soyā u <u>ts</u> it	Ãi haon chải	Mui hōm	174. I should be.
Mār, māra	Mår	Māra	Mārā	175. Beat (Imperative).

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Faglish.	Bengali Standard (Transliteration	Bengali Colloquial (Phonetic Translation).	Western Bengali (Manbhum).
176. To beat (Infin. of purpose).	Marite	Matte	Piţtă
177. Beating (Present Participle).	Mārite	Matte	Piţuni
. 178. Having beaten	Māriyā	Mero	Pitys
479. I beat	Āmī māri	Āmi mārī	Āmi piţi
180. Thou beatest	Tui marish, tumi māra, āp ^a ni māren.	Túi mārish, tumi māro, āpni māren.	Tumi, Tūi, piṭa, piṭ
181. He beats	Sē māre, tini māren .	CIL	Sē, Tini, pitē, pitěn
182. We beat	Ām³rā māri	A	Āmrā piţi
183. You beat	Torā mārish, tom*rā māra, āp*nārā māren.	Forā mārish, tomrā māro, āpnārā māren.	Tumrā, āpnārā, piţa, piţĕn .
184. They beat	Tāhārā māre, tāhārā māren	~	Tārā, Tārā, piṭē, piṭĕn
185. I beat (Past Tense)	Āmī mārilām; āmi māriyā- chhilām.		Āmi piţē chhili
186. Thou beatest (Past Tense).	l'umi mările; tumi măriyă-		Cumi, Tũi pitế chhili
187. He beat (Past Tense) . S	25 27	hê malle; shê merechhilo. S	ë, Tini pitë chhila pita
188. We beat (Past Tense). A	m ^a rā mārilām; ām ^a ra Ā mariyāchhilām.	mrā māllum; ámrā mere-Ā	connen.
189. You beat (Past Tense). T	Annual Control of the Control	områ målle; tområ mere- chhile.	
190. They beat (Past Tense)		irā mālle; tārā merechhilo T	
101 7			mi pitchhi
192. I was beating Ār			ni pitchhili
193. I had beaten År			ni pitěchbili
194. I may beat Ån			
195 I shall beat Ām			ii pittē pāri
196. Thou wilt beat Tu			
197. He will beat Sê i			ni, Tũi pithê, pithi
198. We shall beat Ām			Tini, piţbē, piţběn
199. You will beat Ton		E LIE LE LE LE	rā piṭba
200. They will beat Tahi			ma pithe
201. I should beat 1	Āmi māriba, 2. Āmī 1. Ā	Adia	, Tārā piṭbē, piṭbēn
380		chit.	

The said

Sarākī (Ranchi).	South-Western Bengali,	Northern Bengali of Dinagepore
Mārtē	Mărite, mără	. Māribā
Mārtē	Mărite	. Marite
Măriyâr, mărikan	Māry ^y ā pēl ^y ā	. Mări-hêne
Mui mārchhū	Mui māri	. Mui mārā
Tũi mặrchhis	Tui maru	Tui māris
U mārchhē	Sē mārē, tin māran .	. Ãy mārē
Hāmrā mārchhi	Mör-mêne mâri	. Hāmrā mārī
Torā mārchha	Tamār-mēne māra .	. Tamráh marén
Örä märchen	Tār-mēne mārē	Amrah mare
Mũi màri rahũ	Mui mārchchhini .	Mui maichhinu
Tũi mặri rahis	Tui mārehehhilu	Tui măichhilu
U mārī rahē	Sē mārchchhila, tin mārchchhilan.	Ay maichhila
Hāmrā māri rahi	Monne märchchhili	Hāmrā māichhina
Torā māri raha	Ponne märchchhilu, to- männe märchchhile.	Tamrāh māichhi-lēn
Ōrā māri rāhēn	l'anne marchchila, tanne marchchhilan.	Amrāh māichhila
Mui māri rahichhū	fuí māri-ṭhi ,	Mui mārěchhã
Mui mārtē rahū	fui mărichhini	Mui mărĕchhinu
Mui māriyāchhū M	fui machchhi	Mui mărichhã
Mui mārtē pārū M	(ui mārte pāri	Mui mārībā pārā
Mui mārmu M	lui mārbō	Mui mārim
Tũi mārbē T	ui mārbi	Tui māribu
U mārběk Se	ë märbë, tin märbin .	Ay maribe
Hāmrū mārba M	onně märbő	Hāmrā mārima
	onne marbi, tomanne	Tamrāh māribēn
Örä märběn Ti	inne marbe	Amrāh māribe
Mui mărtu M	ui mārte pāri	Môk māribā habe

d	1		
	Siripuria (Purnea).	Eastern Bengali (Mymensingh and West Sylhet).	Haijong (Mymensingh).
	Mărite	Piţă, piţtē	Kobaite
	Marite	Piţtē	Kobāitē
ğ	Mare	Pifia	Kabjā
	Mui mārōchhī	Āmi piţi	May kōbāy
	Tui mārōchhis	Tui piṭas	Tay köbäy
	Õhễ mặr tchhệ	She piţe, tăin piţaïn	Ay kohay
	Hām ^a rā mārōchbī	Amrā piţi	Āmrā kobāy
Į	Tumarā mārōchhen	Tomra piţa	Tay kōbāy
ŀ	Orā mārōchhē	Tārā petē	Umrā köbāy
ŀ	Mui mārnu	Āmi pitsilām	May köbäbär or -bän
1	Tui mārlō	Tui piţsilē	Tay kobābār or -bān
ı	Õhễ mặrlê	Shë piţsil, tâin piţslâin .	Ay köbäbär or -bän
	Ham³ra mārnu	Āmrā peţsilām	Āmrā köbābār or -bān .
	Tom²rā mārtē	Tomră pițsile	Tay köbäbär <i>or</i> -bán
	Ōrā mārtē	Tārā piṭsil.	Umrā köbābār or-bān
	Mui mărchhi	Āmi piṭṭṣi	May köbäbäk lägisē
	Mui marchhinu	Āmi piṭṭṣilām	May kab ^y ā thākibār .
	Mui māriāchhinu	Āmi piṭsilām	day köbäsē
	Mui mārwā pāi	Āmi piṭtē pāri	dag kobabak pay
	Mui mārmu	kmi piṭmu	fay köbäba
	Tui mārbō	Cui pithē	
	Õhễ mărbē S	bē piṭba, tāin piṭbā	Maria Laboratoria
	Hām ^a rā mārmu Ā	mrā piţmu	
	Tumarā mārbhen T	omrā piṭbā	
	Öra märbé T	ārā piṭba	We saw
	Mok mārwā chāhī Ā	mi piţtām Ma	age köbäbäk lägiba
	382		
	000		Condition of the last of the l

Eastern Bengali (Eastern Sylhet and Cachar).	Eastern Bengali (Backergunge).	South-Eastern Bengali.	Chākmā.	English.
Māran, martō	Mārtē	Mäirtte märit	Mărtê	176. To beat. (Infin. of purpose).
Marto	Māran	Māirttē	Mārtē	177. Beating (Present Participle).
Mariā, mārāy	Māraiyā	Māriyārē	Māri-nyāy	178, Having beaten.
Muĭ mārō	Mui māri	Ãi māri	Mui māran	179. I best.
Tuin māras	Tui mar	Tui māras	Tui māras	180. Thou beatest.
Hē mārēr, tāin māraīn .	He mārē, hini māren .	Tê măre, tãi mărê (respect- fully).	Tê mârê	181. He beats.
Āmrā māri	Mora mari	Āyarā māri	Āmi māri	182. We beat.
Tomrā māra	Torā māro	Tổrā māra	Tūmi māra	183. You beat.
Tārā mārēr	Herā mārē, henrā māren .	Tārā mārē	Tārā mārē	184. They beat.
Mui mārsilēm	Mui mārsilām	Ãi mārgyām, mārzām .	Mûi mārgyan	185. I beat (Past Tense).
Tuin mārsilē	Tui mārsili	Tui mārgyi, mārzi, tũi mārgyāk, mārzāk.	Tũi mārgyas	186. Thou beatest (Past Tense).
Hē mārsil, tāin mārsilā .	He mārsilā	Të margyë, marzë	Të margyë	187. He beat (Past Tense).
Āmrā mārsilām	Mora mārsilām	Ārā mārgyām, mārzām .	Āmi margēi	188. We beat (Past Tense).
Tomrā mārsilāy	Tora mārsili	Tőrá márgyi or márzi .	Tārā mārgyan	189. You beat (Past Tense).
Tārā mārsil	Herā mārsila	Tārā mārgyē, mārzē	Tārā mārgyan	190. They beat (Past Tense).
Mui māriār	Mui mārtesi	Ãi mārir	Mui māranar	191. I am beating.
Muī mārsilöm	Mui mārtesilām	Ãi māirtām āchhilām .	Mui mārjyan	192. I was beating.
Muï mārsilom, mārslum . 1	Mui mārsi	Ai mārgi ,	Mui mārjyań	93. I had beaten.
Mui mārtō pārō]	Mui mārtē pāri	Āi mārit pāri	Mui māri pāran	94. I may beat.
Mui mārmu	Mui mārēmu	Ai māirgam	Mui mārim 1	95. I shall beat.
Tuin mārbē	Pui mārbi	Tui māribi, tũi māribāk .	Tti māribē 1	96. Thou wilt beat.
Hē mārba, tāin mārbā . I	He mārbē	Të maribë	Të mariba	97. He will beat.
Āmrā mārmu	dorā mārmu	Ārā mārgyam	Āmi māriban 1	98. We shall beat.
Tomrā mārbāy T	orā mārbi	Förs märibi	Pārā māribāk 1	99. You will beat.
Pārā mārba E	Ierā mārbē	Fārā maribya	Fāra mārībāk 2	200. They will bent.
dui mārtum	lör märan u <u>ts</u> it	Ài māran chāi 1	Mui mārim 2	01. I should beat.
			Es a sale and a	

English.	Bengal Standard (Translitera-	Ben gali Colloquial (Phonetic Transcription).	Western Bengali (Manbhum).
202. I am beaten .	Āmāke māre; āmāke mārile āmāke māriyāchhe.	; Āmāke māre; āmāke mālle āmākē mereche.	Ämä-kë pitëchhë
203. I was beaten .	Amāke māriyāchhila	Āmāke merechhilo .	· Āmā-kē piţēchhila
204. I shall be beaten	. Āmāke mārībe	Āmāke mārbe	. Āmā-kē piṭibē .
205. I go	. Āmi jāi	Āmi jāi	. Āmi jāi
206. Thou goest	. Tũi jãis, tumi jão, āp ^a ni jãn	Tũi jāsh, tumi jão, āpni jã	n Tumi, Tũi jão .
207. He goes	Sa van 41nt van	Shē jāĕ, tini jān	Sē jāchhchhē, Tini jāchh-
208. We go	. Ām ^a rā jāi	Āmrā jāi	chhēn. . Āmrā jāi
209. You go	. Tom rā jāo	Tomri iza	Tāmai va
210. They go	. Tāhārā jāy	mana tay	
211. I went	. Āmi gelām ; āmi giyāchhilām		Tāharā jaitēchhē
212. Thou wentest		100	
	 Tui geli, tumi gele; tui giyāchhili, tumi giyā- chhile. 	gechhli, tumi gechhle.	Tumi, Tũi, gẽchhili
213. He went	Se gela, tini gelen; se giyachhila, tini giya-chhilen.	She gălo, she gechhlo; tini gălen, tini gechhlen.	Sē, Tini, gēlchhē, gēlchhilĕn
214. We went	. Āmarā gelām; āmarā giyā- chhilām.	Āmrā gelum; āmrā gechh-	Āmrā gēchhli
215. You went	m	Tomrā găle; tomrā gechhle	
216. They went	Tāhārā gela; tāhārā giyā- chhila.		277
217. Go (Imperative) .	To	Jā, jāo, jān	Jão
218. Going (Present Parti-	Jaite	Jete	Jäitēchhē
219. Gone	Giyā	Ge	Gélchhē
220. What is your name? .	Tor or tomär or åpanär näm Ri?	For or tomär or äpnär näm	
221. How old is this horse?	Date .	about 17	
222. How far is it from here to Kashmir?	Fil- 1	Orban Abel ve	É ghôrar bayas kata?
223. How many sons are there in your father's	Tomar pitar batite kay jan T	omän hämm ta t	Ěkhān hatē Kāśmīr kata dūr?
house?	putra santan achhe ?	chhele ache ?	Tomar baper ghare kata chhele achhe?
224. I have walked a long way to-day.	Ad ⁷ a āmi anēk dūr hātiyā- chhi or berāiyāchhi.	mi åj anëk dür hëtichi or beryichi.	Āmi āj bahut dür bulĕchhi.
	Jather's vounger heathers	ir boner shange amar khūrtuto bhaier be or bie	imär khurår böjtär tär bu- nör sange bihä haïchhē.
226. In the house is the sad- dle of the white horse.	vivāha haīyāchhe. sādā ghorār jin bāri-te āchhe Sh	ādā ghỗrār jin bā rī-te āche I	Dhab ghörār khagir gharē
384			āchhē.

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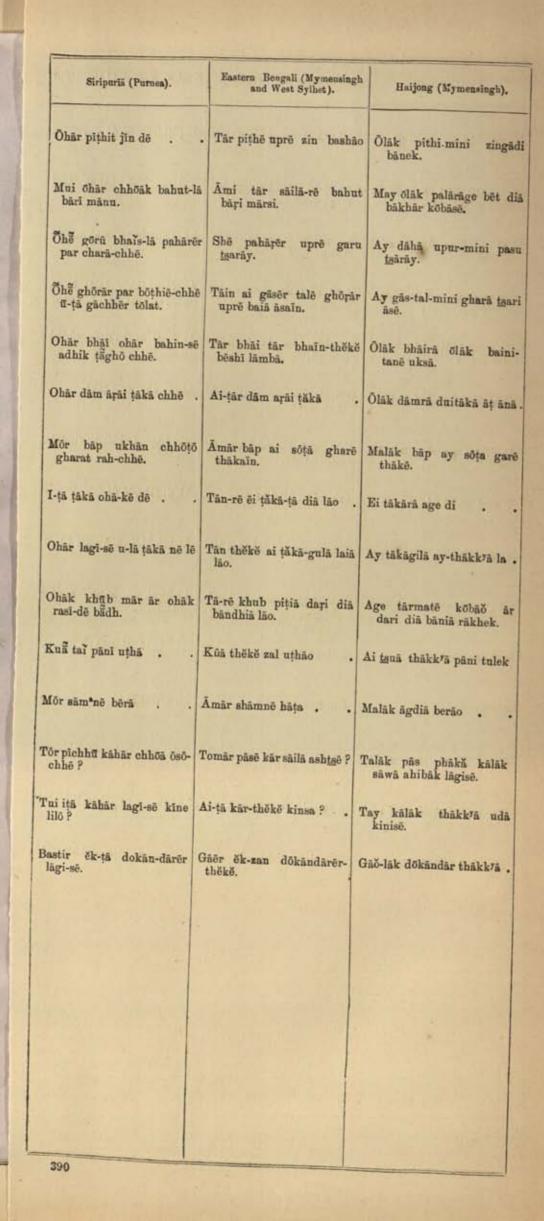
Sarākī (Ranchi).	South-Western Bengali,	Northern Bengali of Dinagepore.
Mui mārā jāchhū .	Mui mār khāichhi	Mui māir khāichā
Mui mārā jāi rahū	Mui mär khāichhili	Mui māir khāichhinu .
Mui mārā jāmu	Mui mār khābō	Mui māir khām
Mui jaŭ	Mui jāi	Mui jāchhã
Tũi jāchbis	Tui jāu	Tui jāis
U jachhē	Sē jāy, tin jān	Ãy jāy
Hāmrā jachhi	Monne jāi	Hāmrā jāi
Tőrā jāchha	Tonne jā, tomānne jāo .	Tamrāh jāo
Örä jächhen	Tanne jäy	Amrāh jāy
Mui jāi rahū	Mui g ^y āthli, or mui g ^y āchhli	Mui gĕichhinu
Tũi jãi rahis	Tui g ^y āthnu <i>or</i> g ^y āchhlu .	Tui gĕichhila
U jāi rahē	Se g ^y āthla <i>or</i> g ^y āchhla, tin g ^y achhlan,	Ay gĕichhila
Hāmrā jāi rahi	Monne grāchhni	Hāmrā gĕichhina
Torā jāi raha	Tonne g'āchhlu, tomānne g'āchhlē.	Tamrāh gĕichhilĕn
Ōrā jāi rahēn	Tänne g ^y āchhla	Amrāh gĕichhila
Ja	Ja	Ja
Jāikan (jāiyar)	Jate	Jate
	Gyachhlan (he went) .	Gĕichhē (he has gone) .
Tör ki nām	Tan nām ki?	Tör nām ki?
I ghōrāṭār kata umĕr .	Gharā-ṭār ummar kata ? .	Ēi ghārā-ṭā kay sālēr ? .
Ěthā lêk Kāśmīr kata dhữr āchhē.	Ethinu Kaśmir kaddh ū r ?	Éi-the-hate Kasmir kata dür?
Tör bābār gharē kata-gilā bēṭā chhāwā āchhē.	Tör bāphur gharē kata-gā bēṭā chhenā āchhē ?	Tamhār bāpēr bārīt kay jhan bēṭā āchhe ?
Āj mui bahut dhur buliyā- chhū.	Mui āuj bhōtdhūr chal ^y ā āini.	Mui āij ḍhēr dūr bērāichhā.
Mör kākār bēṭār saṅgē uhār bahinēr bihā haichhē.	Mör khurar pör säte tär bainer bya hachhe.	Mör käkär bēţā ar bahinak bihā kaïchhe.
Aî charkă ghorățăr jin ghar bhitarê ăchhē.	Dhabō or dhablā gharā-ṭār pālān u gharē āchhē.	Dhalā ghārār jin-ṭā gharēr bhiṭar āchhe.
Assessment of the second		905

i			
	Siripariă (Purnea).	Eastern Bengali (Mymensingh and West Sylbet).	Haijong (Mymensingh).
	Mök märöchhö .	. Āmi piṭā khā <u>tsts</u> i	May kab khāsē
	Mök märchhil	. Āmi piṭā khēsilām	May kab khābār .
ı	Mui mār khāmu .	. Āmi piṭā khēmu	May kab khāba
1	Mui jāchhi	Āmi zāi	May zāy
	Tui jāchhis	Tui zās	Tay zāy
	Öhē jāchhē	. Shē zāy, tāin zāin	Ay zāy
	Hāmrā jāchhī	Āmrā zāi	Āmrā zāy
	Tumrā jāchben	Tomrā zāo	Tay zāy
	Örä jächhê	Tārā zāy	Umrā zāy
	Mui gěnu	Āmi gĕslām	May zābār
	Tuí gelō	Tui gĕslē	Tay zābār
	Õhē gèl	Shē gēsil, tāin gēslāin	
		Georgiani Gesmin	Ay zābār
-	Hāmrā gēnu	Āmrā gēslām	Āmrā zābār
	Tumrā gēlhen	Tomrā gĕslā	Tay zābār
	Ōrā gēl	Tārā gēsil	Umrā zābār
	Ja	Zā, zāo	Zå
1	Jātē	Zātē	Zātē
	Gëlchbë (he has gone) .	Gese (he has gone)	
	Tör nām ki?	Tomär ki näm ?	Talák ki năm ?
1	Ghōrā-ṭār bais kī chhē ? .	Ei ghörar bağsh kata?	Ei gharā-lāk bais kata ? .
	Ihā-sē Kaśmir katē dür chhē?	Éi-khán-thěkě Káshmír kata dür ?	Idā-tan Kashmir kay dur ?
	Tör båpër ghar katëla chhōa chhë?	Tomār bāpēr gharē sāilā '	Falāk bāp ghar-mini kairā hāpāl ?
-		Āiz āmi bahut dūr hāṭsi .	
	Mör cháchar bětar öhar bětir sangë biha bhél.	Āmār khurātta bhāi tār bhain-rē biā karsē.	falāk kāku-lā palārā ölāk bainir lagan biyā hasē.
-	Saphā-tā ghörār jīn gharat chhō.	Gharër bhitarë dhalā G ghōrār zin āsē.	har-mini dhalā gharālāk zin-gādi āsē.
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Eastern Bengali (Eastern Sylhet and Cachar).	Eastern Bengali (Backergunge)	South-Eastern Bengali.	Chākmā.	Euglish.
Mui māir khāisō	Mui māir khāi .	. Äyä-rë mäirgë .	· Parle Constitution	202. I am beaten.
Mui māir khāislöm	Mui māir khāisīlām	Äyā-rē mārgil	. Môrê mārjyan .	203. I was beaten.
Mui māir khāimu	Mui māir khāmu .	Äyä-rê märibo	. Mörē māribāk	. 204. I shall be beaten.
Mui zāi, zāiār	Mui zai	Āi zāi	. Mui jänar	205. I go.
Tuin zāsas	Tui zā	Tui zā	Tai jar	206. Thou goest.
Hē zāy, zāēr, tāin zāirā .	He zāy, hini zāyen .	Tê zār, Tãi zātan	Tê jar	207. He goes.
Āmrā zāi, zāiār	Morā zāi	Ārā zāi	Āmi jēi	208. We go.
Fomrā zāo	Torā zā	Tōrā zā	Tūmi ja	209. You go.
larā zāy, zāēr	Herā zāy	Tārā zāyē	Tārā jēyan	210. They go.
Mui gëslom, gëslum	Mui gĕsilām	Ai gêilâm	Mui jēyan	211, I went.
l'nin gĕslē	Tui gĕsili	Tui gēili	Tui jēyas	212. Thou wentest.
Iē gēsil, tāin gēslā	He gësilō, hini gësilen .	Të or tãi geil or gël .	Tê jêyê	213. He went.
imrā gēslām	Morā gĕsilām	Arā gēilam	Āmi jēyēy	214. We went.
omrā gēslāy	Tōrā gĕsili	Tora geili	Tāmi jēya	215. You went.
ara gësil	Tui gĕsili	Tārā gēil	Tāra jēyan	216. They went,
ā, zāō	Zão	Zā, zaō	Ja	217. Go (Imperative).
atő	Zāoyā	Zait	Jänar	218. Going (Present Part
ěsě (he has gone) (Gesē. (Last year=gesē batshar)	Gēyē, gāi	Jeye	ciple). 219. Gone.
år näm kitä?!	För näm ki?	Tổar năm ki P	Ta nāń ki	220. What is your name.
ö ghőrár omar kata? . I	ligoradār bayes katō .	Ei ghörā ka bachhar gyā ? .	Ēi ghorā bwār ka bajar bas hayē.	221. How old is this horse.
n-tanë Käshmîr kat-khän duraë ?	čhándiá Káshmir kaddűr .	Êde-tun Kasmir kaddur? .	It-tun Kasmir kadak dür?	222. How far is it from here to Kashmir.
år bäpår ghara kay puä 7 bä?	Tör bāpēr garē kay polā āsē	Tõär bäara bärit ka put? .	Ta bāba gharat kajan marat pwa āgan.	223. How many sons ar there in your father
iz-gu mui baüt dür path l atisi.	Mui āizgō anēk dūr āṭsi .	Ãiz ãi anék dur hãṭṭi .	Ēcbyā mui bhālut dûr bērēyan.	house? 224. I have walked a lon way to-day.
ar khurar gharar bhaie l an bhain bia karsain.	dőr khuráta báir lagé her buiner biyá aisé	Āyār khōata bhāiyē tār bhīan-erē biyā kaīrlē.	Mar khūrār pwā wāi tā bhana-rē layē.	225. The son of my uncle i married to his sister.
ö gharár majhē dhala A ghōrar gadui asē.	i garê dalā göradar zin āsē	Dhōp ghōrār zīn gharat āchhē.	Dhal ghōrā bwār jin shē gharat āgē.	226. In the house is the sad dle of the white horse

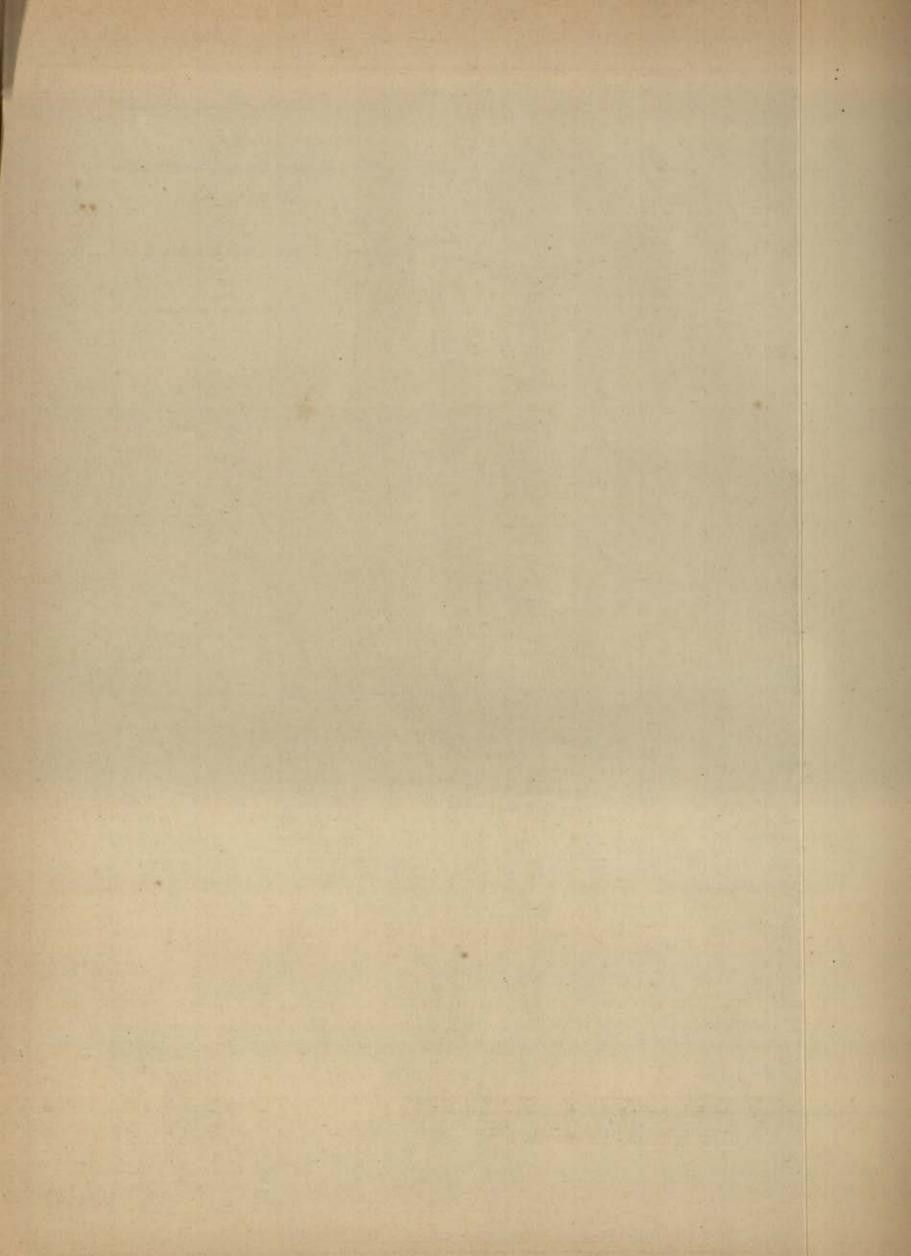
Thar pithe jîn dão or deo mi tāhār chhele-ke anēk betrāghāt kariyāchhi. arbater māthār upar sē pasur pāl charāitechhe. briksher talāy se ghörār apar basiyā rahiyāchhe. abār bhrātā tāhār bhaginīr pekshā lambā.	Ami tär chhele-kë anek ghi bet merichi. Påhärër mäthär opor shë päl charächche.	mārĕchhi.
beträghät kariyächhi. arbater mäthär upar se pasur päl charäitechhe. briksher taläy se ghörär apar basiyä rahiyächhe. ibär bhrätä tähär bhaginir	bet merichi. Påhärër mäthär opor shë päl charächche. Oi gächer taläë she ghörär	mārēchhi. Sē pāhārēr upar pas charā
pasur päl charāitechhe, briksher talāy se ghörār apar basiyā rahiyāchhe. ibār bhrātā tāhār bhaginīr	charachche. Oi gächer taläč she ghörär	
npar basiyā rahiyāchhe. ibār bhrātā tāhār bhaginīr		
bār bhrātā tāhār bhaginīr pekshā lambā.	-pos sound rejectio,	Sê ai gãchh talē ghốrā upar basẽ áchhê.
	Tār bhāi tār bōner cheye ḍhānā.	Târ bhải târ bunër chảite lambă bâṭĕ.
bār mul ^y a ārāi ṭākā .	Or dām ārāi ṭākā	Ur dām ārhāi ṭākā .
chhoṭa bāṛī-te āmār pita hāken.	Oi chhoto bäri-te ämär bäp thäken.	Āmār bāp ai chhōṭa gharē thākē.
tākā-ṭā tābā-ke dāo or deo	Ēi ṭākā-ṭā tā-ke dǎo	Tā-kē či ṭākā-ṭi dāo
hār nikaṭ-haīte ai ṭākā- uli lao,	Tar thai oi taka-guli não .	Tār pāš-hatē sēi ṭākā-gulā lāo.
hā-ke khub māra ār darī iyā bāndho.	Tā-ke khūb māro ār dorī de bāndho.	Tär khub piţ är darā diyā bādh.
p-haïte jal tola	Kuā theke jal tolo	Kûā-hatē jal liyē ān
ār agre chala; āmār mmukhe berāo.	Āmār āge-āge chŏlo or jāo ; āmār shumuke bărāo.	Âmār chhāmutē bul
när paschäte kähär bälak itechhe ?	Tomär pechone kär chhele äshche?	Tömär pächhatē kār chhēl'ā āschhē.
ā tumi kāhār nikaṭ-haïte niyāchhile ?	Tā tumi kār thāi kine- chhile?	Kār pāšē u-ţā kinlē
mer ek dokändärer kat-haïte.	Gåer ek dökåndårer thåi .	Ĕi gấyêr ĕk dōkāndārêr pās
		100
ENVENTED	of the sure	
		The state of the s
i i i	mmukhe berão. när paschäte kähär bálak téchhe ? ä tumi kähär nikat-haïte niyāchhile ? mer ek dokändärer	mmukhe berão. ar paschāte kāhār bālak těchhe ? a tumi kāhār nikat-haīte niyāchhile ? mer ek dokāndārer Gāer ek dokāndāren thāi

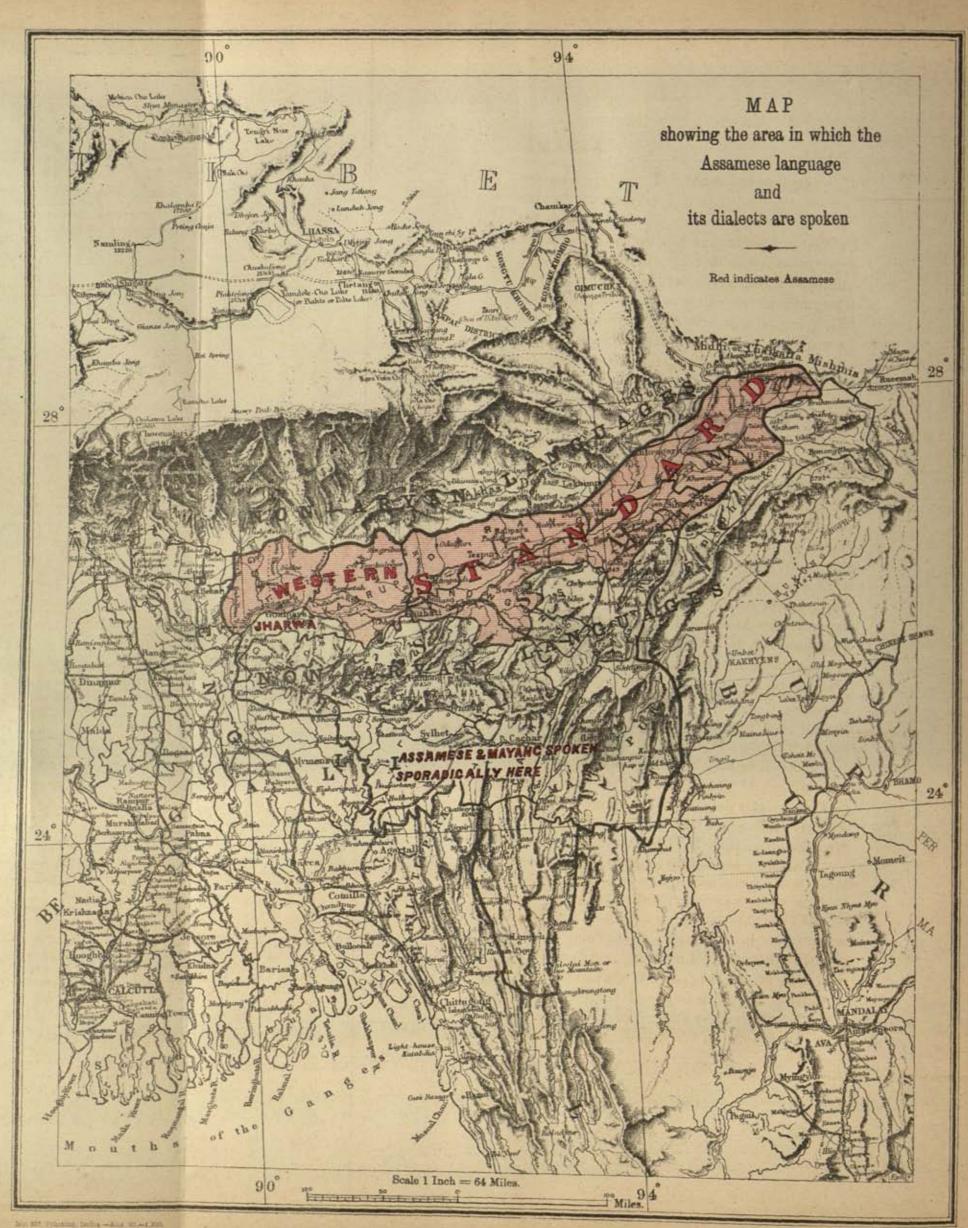
Sarākī (Ranchi).	South-Western Bengali.	Northern Bengali of Dinagepore
Uhar pithë jin rakhi dë .	Pālān-ṭā tār piṭhē bher ^y ā d ^y ā	Ar pithit jin-ță de
Mui uhār bēṭā chhāwā-kē bējāi sāṭiyālchhũ,	Tär põ-kë muï bhôt-gā bēt muṛā māchchhi.	Mui ar bēţā bahut bāri maichhā.
U ai pāhārēr ûparē garā charāchhē.	Sē pāhārēr uprē garu charāy-ṭh ^r ā.	Ay pāhārēr uparat garu charāchhe.
U ai gāchhēr talē ĕk ghoŗār uparē basiyāchhē.	Sẽ gặchh taláy gharár uprê bussē.	Ay ôi gặchhêr talặt ĕk-ṭặ ghẳgặr upar basi ặchhe.
Uhār bahin-lēk uhār bhāi ũch ặchhē.	Tār bhải tār bönēr chāite dhēngā.	Ar bhāi ar bahinēr chāhē ũchā.
Uhar dam dui ṭākā āṭ ānā .	Õu-țăr dăm or mulli ărăi țăkă.	Ai-ţār dām ārāi ṭākā .
Ai chhōṭā gharē mōr bābā rahēlā.	Mör bāp u kochchā ghaṭṭār bhitrē thāy.	Môr bập ai chhộta gharat thákê.
Ěi ṭākā uā-kē dē	Tāk-kē ēu ţākā-ţā d ³ ā .	Ak ĉi ţākā-ţā dē
Uhār thin lēk u tākā-gilā nilē.	Tär päs-nu seu ṭākā-gā Þā .	Ar-thê-hâtê tâkâ-gulâ nê .
Uhā kē bēs rakam piţ ār dariyē bādh.	Tāk-kē khub-matē or khub- sē mār, ār daŗā diyjā bjāndjā pjāl,	Ak khub mär är ak dari diya bändh.
Kuã-lêk pānī uṭhāo	Kũả-nu pảni tul	Kuã hātē jal uṭhā
Mör ägu bül	Mör ägu ägu cha	Mor agat ja
Kār chhāwā tör pēchhu pēchhu āschhē.	Kārh ^y ā par ^y āk tôr pichhu pichhu āsē-thyā ?	Tör pächhat kär chhowā äisēchhe?
Kār thinē uṭā tũi kini rahis	A-ță tui kăr pâs-nu k .	Ai-ţā kār-ţhē-hātē kinichhilu ?
Ĕi gãĕr ĕk dökāndār thin .	Gãr ěk-lök dakkānir pās-nu.	Gãyēr ĕk jan dōkāni-ṭhē- hātē.
*		
	Marin Sal	



Eastern Bengali (Eastern Sylhet and Cachar).	Eastern Bengali (Backergunge).	South-Eastern Bengali.	Chākmā.	English.
Târ pithit gâddi bahâi dēo .	Aiḍār piḍē zin lāgā .	Tär piḍat zin lägäö	Jinan tār pidat dē	227. Put the saddle upon his back.
Mui tār puā-rē baūt bāri mārsō.	Mui her pölärē äissä kayek gå disi.	Ai târ puta rẻ bệt di bar mârgi.	Mui tā pwā bwā-rē bhālūkkwā bāri mārj yan.	228. I have beaten his son with many stripes.
Hē tillār uprē garu-rē ghāsh khāwār.	Ai pāhārēr upurē he garu rāktēsē.	Tē pāhārar uar garu charār.	Të mură upurë garu charăr.	229. He is grazing cattle on the top of the hill.
Tāin aŭ gāsār talē ghōrār uprē baī raïsain.	He ai gåsër taläy ëk görär upur baisë.	Ai gặchh-talễ tẽ ẽgwa ghörar uar bösyē.	Tê aï gặchchwā talē ghôrā upurē baï āgē.	230. He is sitting on a horse under that tree.
Tan bhain-tane tan bhai beshi lamba.	Her bāi her buinērththiyā lamphā.	Tär bhái tär bhaina-ture lambā.	Tär bhèi tär bhana-tun ajal.	231. His brother is taller than his sister.
Haŭ-ţar dam ara tĕka .	Aiḍār dām ārāi ṭāhā .	Hiyānar dām ārāi lēyā .	Ubār dām dui tē nā ār ādā.	232. The price of that is two rupees and a half.
Mâr bặp haữ huru ghara thákain.	Mor băpê ai soda garê thakê.	Ai chhōḍa gharat āmār bāp āy.	Ma bāp āī chikan gharānat thākē.	233. My father lives in that small house.
Tān-gĕsĕ aū ṭĕkā-ṭā dilāo .	Herē ei tāhāḍā dao	Ei teya ta-re deo	Ēi tēnā-bwā tārē dya .	234. Give this rupee to him.
Tān-gĕs-tanē aŭ ṭĕkā-guin laī lāo.	Her kāsērththiyā ai ṭāhā- gulāin ān.	Tā-tun ṭēyāun laō	Aï tënä-gun tät-tun la .	235. Take those rupees from him.
Tā-rē khub māriā daŗi diā bāndhi lāo.	Herē āissā hairyā māriyā dari diā bandiya thō.	Tā-rē khub māra ār dari di bādha.	Tā-rē gamari māra ār dari di bāna.	236. Beat him well and bind him with ropes.
Kūā-tanē pāni tula	Ai kūāththiyā jal uḍā .	Kuā-tun pāni tula .	Kwā-tun pani tul	237. Draw water from the well.
Mår shämnë häta	Mor agë äţ	Ãyār āgē hāda .	Ma ägë hät	238. Walk before me.
Kār puā târ pisē pisē āēr?	Tör päsē kār pölāy āy ? .	Tổar pichhẽ kār pāyā āiyēr ?	Ta pijēdi kā pwā ējēr ?	239. Whose boy comes be- hind you?
Haŭ-ță kai-gĕs-tanē laīsē?.	Oda kār kāseththiyā kinsili ?	Tũi kã-tun hiyān kinna .	Ibā tui kāttun kinnyas?	240. From whom did you buy that?
Gaur ěk dőkandárár-gés- taně.	Ai gerāmēr ĕk dokāndārēr- ththiyā.	Gẫyar ēk dōāndār-tun .	Aī ādāmar ēk dakān- dara-tun.	241. From a shopkeeper of the village.
			Marie Wall	
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ASSAMESE.

Assamese is the name of the Aryan language spoken in the Assam Valley in and between the districts of Lakhimpur and Goalpara. In the latter district it gradually merges into the Bengali spoken in Western Goalpara and in the adjoining district of Rangpur. In the area in which it is spoken, it is not by any means the only vernacular. It lives side by side with a number of non-Aryan languages which will be dealt with in their proper places. It is a language of the Valley only. Everywhere its home as a vernacular is bounded by the hills lying on the north and on the south, between which the River Brahmaputra takes its western course. There are also stray colonies of Assamese people in Sylhet, Cachar and Manipur, who still retain their ancestral language in a more or less corrupted form.

Name of the Language. 'Canarese' and the like. It is based on the English word 'Assam,' which is a corruption of 'Āsām,' the Bengali name of the tract which consists of the Brahmaputra Valley. To spell the name of the language 'Asamese,' is to concoct a hybrid word half Bengali and half English. No one ever dreams of calling the country 'Asam,' and, till this is done, I prefer to call the language by its accepted English name. The Assamese themselves call their native country Asam, with the vowels in both syllables short. The name is said to be the term given by them to the Shans or 'Shāms' who commenced invading the country from the east in the thirteenth century, and whose ancient language is still called 'Ahom.' This word is popularly, but incorrectly derived from the Assamese word aham, which means 'unequalled,' being the same as the Sanskrit asama. As derived from 'Ahom,' the local name of the Assamese language should be written 'Āḥamiyā,' but it is spelt an language.'

Assamese, like its neighbour, Bengali, belongs to the Eastern Group of the Indo-Place of the Language in reference to other Indo-Aryan eastern outpost. Except on the west, where it meets Bengali, it is surrounded on all sides by speeches belonging to altogether different families, of which the principal are the Tibeto-Burman and the Khassi.

It has long been a matter of dispute whether Assamese should be considered as a mere dialect of Bengali, or as an independent language. At the present day, its speakers stoutly deny the claim to pre-eminence advanced on behalf of Bengali, and most scholars now admit the validity of their arguments. The result is neatly put by Mr. Nicholl on page 72 of his Assamese grammar.

'Assamese is not, as many suppose, a corrupt dialect of Bengali, but a distinct and co-ordinate tongue, having with Bengali a common source of current vocabulary. Its Sanskrit did not come to it from Bengal, but from the upper provinces of India—this all who carefully examine the matter will readily admit.'

Whether Assamese is a dialect or a language is really a mere question of words which is capable of being argued ad infinitum; for the two terms are incapable of mutually exclusive definition. Like 'hill' and 'mountain,' they are convenient methods of expression, but no one can say at what exact point a hill ceases to be a hill and becomes a mountain. It must be confessed that if we take grammar alone as the basis of comparison, it would be extremely difficult to oppose any statement to the effect that Assamese was nothing but a dialect of Bengali. The dialect spoken in Chittagong, which is universally Bengali.

classed as a form of the latter language, differs far more widely from the grammar of the standard dialect of Calcutta than does Assamese. If grammar is to be taken as a test, and if on applying that test we find that Assamese is a language distinct from Bengali, then we should be compelled with much greater reason to say the same of the Chittagong patois. If, however, we apply another test, that of the possession of a written literature, we can have no hesitation in admitting that Assamese is entitled to claim an independent existence as the speech of a distinct nationality, and to have a standard of its own, different from that which natives of Calcutta would wish to impose upon it. Assamese literature is as old, if not older, than that of Bengali, and, down to the commencement of the present century, was as copious. If the printing press has not been so fruitful in Sibsagar as in Calcutta during the past hundred years, we must not forget that the press, as it has been used, has not been an altogether unmixed blessing, and that it has done much to reduce Bengali literature from being national to becoming the mental pabulum of a specially educated class. Crescit indulgens sibi dirus hydrops. Bengali, as it has progressed since the introduction of printing, has become more and more Sanskritised, while Assamese, under the wise conduct of the local missionaries, has escaped the fate of its sister language. Assamese literature is essentially a national product. It always has been national and it is so still. The genius of its people has led it along lines of its own, and its chief glory-history-is a branch of study almost unknown to the indigenous literature of Bengal. Whether the nation has made the literature, or the literature the nation, I know not, but, as a matter of fact, both have been for centuries and are in vigorous existence. Between them they have created a standard literary language which, whether its grammar resembles that of Bengali or not, has won for itself the right to a separate, independent existence.

The standard dialect of Assamese is that form of speech which is prevalent in and about Sibsagar. Over the upper part of the Assam Valley the language is everywhere the same. As we go west, we find a distinct dialect, which I call Western Assamese, spoken by the people of Kamrup and Eastern Goalpara. In Maṇipur, and in isolated villages in Sylhet and Cachar where there are settlements of Maṇipuris, the Mayāngs speak a mongrel form of Assamese, called by the name of the tribe. There are said to be about a thousand of these people in Maṇipur, while the number in Sylhet and Cachar is estimated at 22,500. Round the base of the Garo Hills, a kind of 'pigeon' Assamese, locally known as 'Jharwā' is used by the ruder tribes as a language of commerce. It is described as a mixture of Bengali, Garo, and Assamese, and is hardly worthy of being called a dialect of any language. It has not been found possible to get specimens of it, which, however, is a matter of small moment. It is estimated that it is spoken by about 9,000 people.

Standard Assamese is reported to be spoken as a vernacular by the following number of people:—

				Nam	e of D	istrict.	1				Number of
Darrang	•					(8)	1		Line 1		Speakers 185,400
Nowgong Sibsagar	•	4.4				1				10	. 225,500
Lakhimpu			*				100	*		-	. 321,600
		100									. 127,450
									To	TAL	. 859,950

The following is the estimated number of speakers of the western dialect :-

-			Name	of D	istrict.				Number of Speakers.
Goalpara		3.0							. 27,600
Kamrup	10/1	(*)							. 515,900
	-						To	TAL	. 543,500

The following is therefore the number of people who are estimated to speak Population speaking Assamese in that portion of India in which it is a vernacing the Assamese area.

				Dialect					Number of
Standard	163			(55)				100	Speakers. 859,950
Western							200	0.00	. 543,500
Mayang	*	*:						1701	. 23,500
Jharwā		*		24	192				9,000
							Тота	L	. 1,435,950

The following is the estimated number of speakers of Assamese in Assam, in Assamese as a foreign tan. districts in which it is not the vernacular. The figures are those of the Census of 1891:—

			Name	of Di	strict-				Number of Speakers.
Cachar Plains	154	10				0.0			1,655
Sylhet .									1,806
North Cachar									15
Naga Hills			1780			7.0			1,781
Khasi and Jain	tia H	ills	500			120			1,056
Garo Hills		24		- 23					4,398
Lushai Hills								. 1	100
							To	TAL .	10,811

The Assamese are a home-staying people, and few speakers of their language are found outside the Assam Province. As might be expected, most of these few are found in Bengal. The following are the figures as recorded at the Census of 1891 for the number of speakers of Assamese in Provinces other than Assam.

Table showing the number of speakers of Assamese in provinces of India other than Assam.

	Nam	ne of Pro	ovine	e.			Number of Speakers.	Remarks.
le.	Bengal and Feuda	tories					673	
3	Berar			,			Nil.	
3	Bombay and Feud	atories			-	000	5	
	Burma						1	
			Car	ried o	ver		679	

Table showing the number of speakers of Assamese in provinces of India other than Assam-contd.

	Name of Province.						Number of Speakers.	REMARKS.	
	No. of the	1	Brong	ht for	ward		679		
5	Central Provinces	and l	Fenda	tories	6 0.0		Nil.		
6	Madras, Feudator	y Sta	tes an	d Age	ncies		Nil.		
7	North-Western Pr States	ovine	es, O	idh ai	nd N	ative	16		
8	Punjab and Feudi	tories					1	the state of the s	
9	Nizam's Dominion	s .			4		Nil.		
10	Baroda						Nil.		
11	Mysore				1		Nil.		
12	Rajputana* .						60	No Census was taken of the languages spoken	
13	Central India.						35	better information I have given the	
14	Ajmere-Merwara						Nil.	people of Assam birth.	
15	Coorg	1.61					Nil.		
16	Kashmir .						Nil.		
11			19	Тот	AL		791		

The total number of speakers of Assamese in India is therefore as follows:-

r outt 1	number of	people	speaking	Assame se	at home	. 1,435,950
	33	22	21	"	elsewhere in Assam	
	27	39	11	22	elsewhere in India	. 791

The Assamese are justly proud of their national literature. In no department have they been more successful than in a branch of study in which India is as a rule curiously deficient.\(^1\) Remnants of historical works that treat of the time of Bhagadatta, a contemporary of the great Kuru-Pa\(^1\)chahāla war of the Mahā-bhārata, are still in existence. The chain of historical events, for the last six hundred years, has been carefully preserved, and their authenticity can be relied upon. These historical works, or \(^1\)būra\(^1\)jis as they are styled in Assam, are numerous and voluminous. According to the customs of the country, a knowledge of the būra\(^1\)jis was an indispensable qualification to an Assamese gentleman; and every family of distinction, as well as the Government and the public officers, kept the most minute records of contemporary events. In the year 1829 Halir\(^1\)m Dheki\(^1\)land Phukan published in the Bengali language a brief compilation from the b\(^1\)randingis; and in 1844, R\(^1\)dh\(^1\)and Halir\(^1\)m Baru\(^1\)and K\(^1\)s\(^1\)nath T\(^1\)mulli Phukan published at the

^{&#}x27; It is a noteworthy coincidence that the other country of India which is famous for its historical works—Kashmir—possesses a language which to the philologist presents many points of linguistic affinity with Assamese. The extreme east of India here meets with the extreme west.

American Mission Press a somewhat comprehensive work on the history of Assam in Assamese. A more modern work based on these būrañjis is the history of the Kōch Kings of Kāmrūp, by Mr. E. A. Gait, I.C.S., which appeared in the Journal of the Asiatic Society of Bengal for 1893.

Assamese literature is by no means confined to history. Some seventy poetical works, principally religious, have been catalogued. One of the oldest and at the same time most celebrated poets was Srī Ḥaṅkar, the founder in Assam of the Mahāpuruhiā sect of Vaishṇavas, who flourished about 450 years ago in the reign of Rājā Naranārāyaṇa, and who was a voluminous writer. His best known work is a translation of the Śrīmad Bhāgavata Purāṇa. Among his contemporaries may be mentioned Rāmaharaswatī alias Ananta Kandâli who translated both the Mahā-bhārata and the Rāmāyaṇa into his native language, and Mādhab, the author of the Bhakti-ratnāwali, the Ratnākar Tīkā, and other works. The Hindū system of medicine was professionally studied by numerous Assam families of distinction, and some knowledge of the science formed one of the necessary accomplishments of a well-bred gentleman. Hence arose a good stock of medical works, principally translations or adaptations from the Sanskrit written in the vernacular. A list of forty-two dramatic works in Assamese, written by Srī Ḥaṅkar, Mādhab and their followers, has been published, and many of these are said to be still frequently acted in the village nāmghars.

The whole of the Bible was translated into Assamese by the Serampore Missionaries with the assistance of Ātma-rām Ḥarmma, in the year 1813, and several editions have since been issued. In later years the American Baptist Mission Press has issued a large number of works, religious and lay, and has done much to keep the language pure and uncontaminated by the neighbouring Bengali. For a full account of Assamese literature, see the works mentioned below under the head of Authorities.

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The following account of the Assamese alphabet, and of the pronunciation of the various letters, is based on that given in Mr. Moore's edition Alphabet. of Brown's Grammar. As regards the system of translitera-

tion adopted, I have in the main followed that work. No rigid system of transliterating the vowels can show their pronunciation, for the pronunciation of the vowels varies in Assamese even more than it does in Bengali. I have hence used, with a few variations, which will be subsequently explained, the system employed in dealing with other languages for representing the vowels of the Deva-nagari Alphabet and its congeners. As regards consonants, their pronunciation, though widely different from that

of Standard Bengali, is fairly uniform, and admits of a system of transliteration which represents the sounds of the language with some approach to accuracy.

The Assamese alphabet is the same as that of Bengali, except that Assamese has a separate sign for the sound of w, which, when it occurs in Bengali, has to be represented by a clumsy composition of two separate letters. I here give the Assamese letters, together with their corresponding Roman equivalents. In old Assamese manuscripts the shape of some of the characters (especially those for ma and sa) are much more like those of the Dēva-nāgarī alphabet.

		Vowels.		*	
ञ व व	আ ā				
₹ ं	चे व	a e		à ái	15.00
ঊ u	উ ন	80		è áu	
वा ११ं	31 72			Gau	
a lri	≥ lrī		1 1 1 1 1 1		
অং ang	তাঃ alı			FEIGH	
	to tota				
		CONSONANTS.			
₹ ka	a kha	গ ga	च gha	5 na	Gutturals.
Б 8а	₹ şa	ज 20	य दव	as ña	Palatals.
t ţa	5 tha	5 da 5 ra	5 dha 5 rha		
™ ta	a tha	न da	₹ dha		Cerebrals.
भ pa	琴 pha	र ba	5 bha	न na	Dentals.
य ya य za	त्र १७	न la		भ ma	Labials.
* sa, sha, ha			द १००		Semi-vowels.
₹ ha	a ou, onu, na	স sa, sha, ha	*** 4	***	Sibilants.
V 1000		***		•••	Aspirates.

The non-initial forms of the vowels, and the compound consonants, are the same as in Bengali, and need not be repeated here.

The letter a has two sounds, a short and a long. The first is that of the o in 'hot,' and the second that of the o in 'glory.' The vowel will usually be transliterated by a, but, when it is desired to draw prominent attention to the fact that it has the long

sound, it will be transliterated â. As a rule it has the long sound when the next syllable contains the vowel i, as in kâri, having done, or u, as in gâru, a cow, rânuvā, a soldier. It is also found in the past and future tenses of verbs of the first conjugation. Thus hât, he was; kâm, I shall say. Sometimes the meaning of a word depends on the proper utterance of this vowel. Thus, kâlā means 'black,' but kalā, a leaf, a plantain. So mâh, a mosquito, but mah, a buffalo. In such cases natives often denote the long sound in the vernacular character by a short stroke above the syllable. Thus, किंवा, black, किंवा, a leaf, बिंह, a buffalo, बिंह, a mosquito. The long sound has sometimes nearly the effect of the first o in 'promote' which would be written दिक्का in the Assamese character. Bronson represents it by an apostrophe. Thus केंवा.

The vowel of a has the long sound of the a in 'father.'

The vowels $\gtrsim i$ and $\not \equiv i$ are used indiscriminately to express both the long and short sounds which we hear in 'pique' and in 'pin,' respectively. The question of which sound is to be used depends entirely on accent, and has nothing whatever to do

with the length of the letter as written. For this reason, Bronson in his dictionary has entirely abandoned the letter $\approx i$, and everywhere writes $\approx i$. Hem Chandra Barua retains the distinction in writing.

Exactly the same remarks apply, mutatis mutandis, to the vowels $\mathfrak{T}u$ and $\mathfrak{T}u$. Each is used indiscriminately, according to accent, to represent both the u in 'put' and the oo in 'poor.' Bronson (but not Hem Chandra Barua) hence excludes $\mathfrak{T}u$ from his dictionary, and writes only $\mathfrak{T}u$.

The vowel a e is always pronounced short, like the e in 'men.' It is hence transliterated e, not \bar{e} . Its sound sometimes approaches that of the a in 'cat.'

The diphthong à ái is pronounced like the oi in 'going.' Its pronunciation is often weakened to i, especially at the end of a word, but this is considered a vulgarism. Thus, instead of kariba-lái, for doing, we often hear kariba-li.

Brown describes the pronunciation of the vowel $\otimes o$ as follows: 'It is nearly the u in "bull," but there is a slight verging towards the sound of o in "whole."' When o is followed in the next syllable by the vowel i, the o becomes a pure u, and is so written. Thus, bole, he says, but bulise, he is saying.

The vowel & au is pronounced, as au in French, like the long o in 'note.'

Consonants. The pronunciation of the consonants is as in Bengali, with the following exceptions:—

The letters \overline{b} , \overline{b} , \overline{b} , and \overline{b} , which in other languages are transliterated cha, chho, ja, and jha, respectively, have, in Assamese, altogether lost the sounds thus represented. \overline{b} and \overline{b} are both pronounced in the same way, viz., like the s in 'sin.' In order to distinguish between them, \overline{b} is transliterated sa, and \overline{b} sa, but there is not the least difference in the pronunciation. For this reason, Bronson inhis dictionary has abandoned \overline{b} sa, altogether, and writes only \overline{b} sa throughout. In the same way, \overline{b} and \overline{b} are both pronounced like the French j, the si in 'vision,' the z in 'azure,' or the s in 'pleasure,' and are transliterated za and za, respectively. So also Bronson has abandoned \overline{b} za and writes only \overline{b} za. At the end of a word these letters are pronounced like a pure z, as in 'zeal.' Thus, mez, a table, tez, blood. Hem Chandra Barua retains all the four consonants.

The letters ∇ ra and \overline{r} rha, are pronounced like ra and rha, respectively. Thus $\overline{d}\nabla$ bar, pronounced $b\tilde{o}r$. Bronson (but not Hem Chandra Barua) hence excludes these two letters from his dictionary. Similarly, common people pronounce all other cerebral letters as if they were dentals. Thus du- $t\tilde{a}$, two, is pronounced du- $t\tilde{a}$. This is no doubt due to the influence of the many Tibeto-Burman languages in immediate contact with Assamese, which make no difference between dentals and cerebrals, and have, as in English, only semi-cerebrals.

The letter v pha is often pronounced like an English f.

The letter \overline{a} ya is pronounced like the y in 'yes.' The letter \overline{a} without the dot is pronounced like the z in 'azure' and is transliterated za. When \overline{a} ya is combined with a preceding consonant, the preceding syllable is sounded as if the letter i were added to it. Thus $b\bar{a}kya$, a word; $h\bar{u}nya$, empty; anya, another; are pronounced $b\bar{a}ikya$, huinya, and ainya, respectively. The vulgar often also drop the ya, and pronounce these words $b\bar{a}ik$, huin, and ain.

The letter $\sqrt[4]{wa}$ does not occur in Bengali, in which language an original wa-sound becomes $\sqrt[4]{ba}$. Like the Bengali $\sqrt[4]{ba}$, $\sqrt[4]{wa}$, when forming the second element of a

compound consonant is hardly audible. Thus And swarup, is sounded starup. In such cases it will be transliterated by a small w above the line.

The three letters *1, \(\), and \(\), when not compounded with any other consonant are all pronounced something like a rough German ch, or like the Arabic \(\) kh\(\tilde{e}\). In such cases all three are transliterated by \(\)ha. Thus \(\)\(\) de\(\)h, a country; \(\)\(\)\(\)\(\) \(\)\(\) \(\) \(\) \(\) hanto\(\)h, satisfaction, \(\)\(\)\(\)\(\)\(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\) \(\)\(

When consonants in the middle of a word are followed by the letter i, they are often elided. Thus haite for hahite, with; kai for kari, having done; nai for nadi, a river; khuise for khuzise, he wishes; buile for bulile, he said. A final a, except when following a compound consonant, is usually not pronounced. Numerous examples will be found above.

It is hoped that the following sketch of Assamese Grammar will enable the reader to understand the specimens of the language given on the subsequent pages.

ASSAMESE SKELETON GRAMMAR.

I .- NOUNS .- Thus declined in the singular-

	A man.	A son.	A body.	A bird.	An eye.	A boat.
Nom.	{ mānuh mānuh-e	Sputra putra-y	{gā gā-i	{sarāi sarāy-e	{saku saku-we	{não nãm-e
Acc.	mänuh-ak mänuh-ake	{putra-k putra-ke	{gā gā-k gā-ke	{sarāi-k sarāi-ke	{saku saku-ke	{não nãw-ake
Instr.	{mānuh-e mānuh-ere	{putra-y putr-ere	{ gā-ye gā-re	{ sarāy-e or sarāy-ere	Saku-we or saku-were	{nāw-e nāw-ere
Dat.	{ mānuha-lāi { mānuha-lāike	{ putra-låi putra-låike	{gā-lâi gā-lâike	Sarāi-lâi Sarāi-lâike	{saku-lâi kaku-lâike	{nāw-aldi nāw-aldike
Gen.	{ mānuh-are	{putra-re putra-re	{gā-r gā-re	{sarāi-r {sarāi-re	saku-re	{nāw-ar nāw-are
Loc.	{mänuh-at mänuh-ate	{ putra-te	{gā-te gā-te	{sarāi-te	{saku-te	{nāw-at nāw-ate

The second form of the nominative is the one generally used before a transitive verb. The accusative in k is not used with inanimate nouns. The termina-

inanimate nouns. The terminations in e are more emphatic than the others. Further emphasis is indicated by the addition of i or he, the latter being the stronger.

The plural is formed by the addition of bilāk, bor, or hat to the nominative singular. The compound thus formed is then declined like the singular of mānuh.

Bilāk is more honorific than the other two.

other two.

In nouns of relationship, four different forms are used, according as the relation is mine; yours, non-honorific; yours, honorific; or his. A full list is given in Brown's grammar, pages 27 and ff. The following are examples—

Father Mother Son Daughter Husband Wife	My. bopāi āi po zi pai ghaini	Your, non-honorific. baper mar puter ziyer paiyer ghainiyer	Your, honorific. bāperā mārā powā, pomārā, or puterā zīyā or zīyerā paiyā or paiyerā ghainīyā or ghainīyerā	His. bāpek māk putek ziyek paiyek ghainīyek
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Adjectives, as a rule, do not change for gender, but a few ending in \$\bar{a}\$, such as \$bur\bar{a}\$, old, form the feminine in \$\bar{i}\$, as in Hindi. Comparison is usually expressed by suffixing \$kai or kari to the locative of the noun with which comparison is made. Sometimes the locative alone is used.

II .- PRONOUNS .- In the following the Dative and the Locative are formed on the model of the Accusative. Thus, Dat., mo-lai; loc., mo-t.-

-	I.	Thou, non-honorific.	Thou, honorific.	Your Honour, Self.	Hakal-o, all without
Nom. Acc. Instr. Gen.	may, mai, may-e mo-k, mo-ke may-e, mo-re mo-r, mo-re	tay, tay-e to-k, to-ke tay-e, to-re to-r, to-re	tumi, tumi-ye tomā-k, tomā-ke tumi-ye, tomā-re tomā-r, tomā-re	āpuni, āpuni-ye āponā-k, āponā-ke āpuni-ye, āponā-re āponā-r, āponā-re	exception, is thus declined— hakalo, hakalowe. hakalo-k-o, hakalo-ke.
Plur. Nom. Acc. Instr. Gen.	āmi, āmi-ye āmā-k, āmā-ke āmi-ye, āmā-re āmā-r. āmā-re	ta-hāt, ta-hāt-e and so on.	tomolāk, tomolāk-e ¹ tomolāk-ak, tomolāk-ake tomolāk-e, tomolāk-ere tomolāk-ar, tomolāk-are	āponā-bilāk, etc.	hakalo-we, hakalo-re. hakalo-ro, hakalo-re. hakalo-bilāk, etc. Ek-o, even one, is similarly declined.

1 Or tomälok, tomälok-e, and so throughout.

Sing. s Nom. i Acc. ii Instr. ii Gen. i	his, com. gen., on-honorific. , i-ye, e-ye yā-k, iyā-ke -ye, iyā-re yā-r, iyā-re i-hāt etc.	That, he, non-hon hi, hi-ye, tā-k, tā-k hi-ye, tā- tā-r, tā-	orific. . he-ye ke re	his, com. gen., honorific. eō, ē-we eŏ-k, eō-ke ĕ-we, ĕ-were eŏ-r, eō-re eŏ-bilāk, etc.	That, be, com. gen., honorific. teo, to-we teo-k, teo-ke te-we, te-were teo-r, teo-re teo-bilak, etc.	She, non- honorific. tāi, tāy-e tāi-k, tāi-ke tāy-e, tāi-re tāi-r, tāi-re tāi-hāt, etc-	The adverbs, sår, whence, tår, thence, and kår, whence? are thus declined. In all three the å is pronounced long as in 'all.' Gen. kår,
Who, which.	Which, inani- mate.	Who P	What P	Anybody.	Somebody.	Ki-bā, some- thing is de- clined like ki.	whither? Loc. ka-t,
Nom. gi, ge-ye	gi, ge-ye	kon, kon-e	ki, ki-he	keo, këwe	kon-o-bā, kon-o-bā-i	The second secon	i hi, this and that, has
Acc. gā-k, gā-ke Instr. gā-re Gen. gā-r, gā-re Plur. Nom. zi-bilāk, et	gihe, gihe-re giha-r, giha-re	kā-k, kā-ke kā-re kā-r, kā-re	ki, kiha-ke kihe-re kiha-r,kiha-re	kā-k-o kā-re, kā-re-o kā-r-o	kār-o-bā-k, etc. kār-o-bā-re, etc. kār-o-bā-r, etc.	Similarly, kon-o, some- one, anyone, is declined like kon.	an Acc. āk-tāk, and a Gen. ār-tār. Ei, this, and hei, that, are adjectives.

III.—VERBS.—These are usually quoted under the form of the First Verbal Noun, which is the same in form as the Past Participle. In Bronson's dictionary they are quoted under the form of the Conjunctive Participle. The plural is the same as the singular, but the suffix hak is sometimes added when it is necessary to emphasise the plural signification. There are two forms of the second person, a non-honorific and an honorific. These will be numbered 2a and 2b, respectively.

Present, I am.	Past, I was.
1. āşō	āşilö.
2a. āşa	āşili.
2b. āşā	āşilā.
3. āşe	āşil.

A.—Auxiliary Verb and Verb Substantive.

Present, I am.

Past, I was.

1. \$\tilde{a}_{i}\tilde{b}\$ \$\tilde{a}_{i}\tilde{a}_{i}\tilde{c}\$.

2a. \$\tilde{a}_{i}\tilde{a}\$ \$\tilde{a}_{i}\tilde{a}_{i}\tilde{c}\$.

2b. \$\tilde{a}_{i}\tilde{a}\$ \$\tilde{a}_{i}\tilde{a}_{i}\tilde{c}\$.

2b. \$\tilde{a}_{i}\tilde{a}\$ \$\tilde{a}_{i}\tilde{a}\$ \$\tilde{a}_{i}\tilde{c}\$.

In the third conjugation, the First Verbal Noun is formed by adding \$\tilde{a}\$ to the root, the root-vowel always remaining unchanged. The only exception is that if the following syllable contains the letter \$i\$, and if the root-vowel is \$a\$, the root-vowel is pronounced long, like the \$a\$ in 'all.'

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Note that the second person honorific of the Present is always the same as the First Verbal Noun. Also that the Present Definite and Pluperfect Tenses are all periphrastic, being formed by the addition of suitable Tenses of the Auxiliary Verb. The Past is also used in the sense of the Perfect and Imperfect. There is no proper Subjunctive mood. In a conditional sentence, the word hoten is added to the past tense in the apodosis. In the protasis either the same form is used with the conjunction gddi, if, or else the hoten is subjoined to the Past Participle without gddi. Thus, halo-hoten, I would have been; gddi halo-hoten, or howa-hoten, if I had been. The Future Imperative is the same as the Future Indicative.

ASSAMESE.

FIRST CONJUGATION-

Root, ha, be.	Present.	Past.	Future.	Present Imperative, be thou. 2a. ha. 2b. howā. 3. haok.
Verbal Nouns, howa, being. Adba, being.	I am.	I was, I have been.	I shall be.	Present Definite, I am being.
Present Participle, habte, while being.	1. haš 2a. hawa	halo hali	hām. hābi.	hái-36, -3a, -3ā, -3e.
Conjunctive , hai, having been. Conditional , hale, halat, on being.	2b. howā 3. hay	hala hal	hābā. Nāba.	Pluperfect, I had been.

Similarly are conjugated the roots ka, say, la, take, ra, stop, ba, bear, and tha, place. Also the following, amongst others—

Root.	Meaning.	Conj. Part.	First Verbal Noun.
pa	get	pāi	powā.
कृतं इतं	look	aai	sowa.
bā	row	bāi	boseā.
$d\bar{a}$	reap	däi	dom.
khā	eat	khāi	khowā.
anā	cause to bring	anāi	anotoā.
queā	remove	gușăi	gueunā.
khuwa	cause to eat	khusodi	khuinoi-
guenna	cause to remove	quemonis	gueniina.
powa	cause to get	powai	poöreā.
anomā	cause to be brought	anotoni	anobien.
¥n.	lie down, sleep	hui	hoseā.

GENERAL REMARKS FOR ALL CONJUGATIONS .- Some verbs drop the termination sea of the second person non-honorific of the present. Thus, khā, thou eatest.

In the case of Transitive verbs, the letter e is usually added to the third person of the Past and of the Pluperfect. Thus pāle, he got, bulile, he spoke, buli-sile, he had spoken. The same termination is sometimes found with Intransitive verbs. Thus, āhil, or āhile, he came.

SECOND CONJUGATION-

Post hal snoak

-	CONTRACTOR OF THE PARTY OF THE
Verbal	Nouns, bola, speaking.
	buliba, speaking.
	bolota, speaking.

Present Participle, bolote, while speaking. bolā, spoken.
buli, having spoken.
bulile, bulilat, on speak-Conjunct. Conditional " ing.

Present, I speak. 1. bolo. 2a. bola. 2b. bloa. 3. bole. Past, I spoke. bulilo, etc. (3. bulile.) Future, I shall speak. bulim, etc. Imperative, speak, Present Definite, I am speaking. buli-po.

Pluperfect, I had spoken, buli-silő.

Similarly are conjugated-

Root.	Meaning.	Conj. Part. Ffrst V. N.				
ān	bring come strike be able hit, be necessary be unable and many others	āni	anā.			
āh		āhi	ahā.			
mār		māri	marā.			
pār		pāri	parā.			
lāg		lāgi	lagā.			
nowār		nowāri	nowarā.			

THIBD CONJUGATION-

Root, gus, depart.	
Verbal Nouns, gus	a, departing.
	iba, departing.
" gus	5tā, departing.
Present Participle,	gusote, while departing.
Past	gusa, departed.
Conjunct. ,,	guai, having departed.

Conditional ,, gusile, gusilat, on depart-

Present, I depart, guso, etc.

Past, I departed, gusilő.

Future,	I shall dep	art, gue	im.
Imperate	ive, depart	thou, g	uş.
Present	Definite,	I am	departing,

quei-sō Pluperfect, I had departed, gusi-silo.

Similarly are conjugated-

Root.	Meaning.	Conj. Part.	First V. N.
kar lar naral	make, do run, move not to move	kāri lāri narāli	karå. larå. naralå.
	and many others.		

C.—Irregular Verbs.—The root gā, go, is thus conjugated.—Verbal Nouns, gowā, gāba, gābā; Present Participle, gābe; Past Participle, gowā; Conjunctive Participle, gái; Conditional Participle, gále, gâlet. Present, gāb; Past, gálō; Future, gām; Present Definite, gái-sō;

The root di give. Verbal Nounc diez die diez.

The root di, give. Verbal Nouns, diyā, diba, diōtā; Present Participle, diōte; Past Participle, diyā; Conjunctive Participle, di; Conditional Participle, dilat. Present, 1. diō, 2a. diya, 2b. diyā, 3. diye; Past, dilō; Future, dim; and so on.

The root zi, live, is conjugated like di, substituting i for i throughout. This is a mere matter of spelling.

The root ze, cut into lengths, is conjugated like a verb of the first conjugation, except that its First Verbal Noun, Past Participle, Second

person Honorific Present, are sewa.

D.—Negative Verbs.—Nāi means 'there is not.' To express negation otherwise, na, nā, ni, nu, ne or no is prefixed to the Verb, the vowel of the prefix corresponding with the first vowel of the verb. Thus, nahaō, I am not; nidiba, he will not give; nuhune, he does not listen. When the first vowel of the verb is ā, the prefix is nā or ne, as nāzāō or nezāō, I do not go. If the verb begins with a vowel, only n is prefixed as in olāy, he appears, nolāy, he does not appear. The Past of nezāō is nagālō, I did not go, and so in the other tenses formed with gāl. The First Verbal Noun is, of course, nozowā. The negative of the root pār, be able, is given under the second conjugation, and of lar, run, move, under the third. Nāi used with the present tense gives it a past meaning. Thus, tumi diyā nāi, thou gavest not.

E.—Causal Verbs.—Causal verbs are formed much as in Bengali. Examples of Causals and Double Causals are given under the first conjugation. As a rule, the root of a Causal verb is the same as the First Verbal Noun of the simple verb. Similarly, that of a Double Causal is the same as the First Verbal Noun of the Causal.

F.—Passive Voice.—Formed by conjugating the Past Participle with ha. Thus, mok diyā haise, it is being given to me. Or by conjugating the First Verbal Noun with sā. Thus, tāk powā sāy, that is found, literally, the finding that goes on.

G.—Compound Verbs.—Acquisitives are formed by conjugating the Accusative or Dative of the Second Verbal Noun with the root på, get. Permissives, by conjugating the same form with di, give. Thus, hi kåriba pāy, he obtains permission to do; tumi awashya hāsti bhog kåriba-lai pābā, you will certainly get to undergo punishment; mok kāriba diyā, allow me to do. Desideratives, the same form with khuz, wish, as in tumi kāriba khuzā, you wish to do. Inceptives, the Dative of the same noun with dhar, seize, begin, as in tumi kāriba-lai dharā, you begin to do. Potentials, the Accusative of the same noun with pār, be able, as in kāriba pārā, I can do. Obligatives, the same form with lāg, hit, always in the third person, whatever the person of the subject, as in may kāriba lāge, I must do.

STANDARD DIALECT.

Standard Assamese is reported to be the vernacular of the following districts, and to be spoken by the following number of people:—

							F		To	TAL	859,950
Nowgong	•		•	3				100			225,500
Darrang		•				0.0			. 2		185,400
Lakhimpur								1/49			127,450
Sibsagar		5.0				1811				*	321,600

Two specimens are given of this dialect. The first is a translation of the Parable of the Prodigal Son, and the second is the statement of an accused person recorded in court in the District of Sibsagar. Both of these agree with the grammar just given.

I am indebted to the Rev. A. K. Gurney for the following translation of the Parable of the Prodigal Son into standard Assamese. In order to show so far as may be the correct pronunciation of the Assamese words, a phonetic transcription in italic type is inserted beneath the transliteration. The text is taken from Mr. Moore's new version of the New Testament, with a few verbal alterations to adapt it to the purposes of the Survey. It may be taken as illustrating the form of Assamese which has been adopted by Missionaries in their literary labours.

[No. I.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

ASSAMESE.

STANDARD DIALECT.

(DISTRICT SIBSAGAR.)

(The Rev. A. K. Gurney, 1899.)

কোনো এজন মানুহর ছটা পুতেক আছিল; তারে সরুটোরে বাপেকক কলে, হে পিতৃ, সম্পত্তির যি ভাগ মোত পড়ে, তাক মোক দিয়া। তাতে তেও আপোন সম্পত্তি সিবিলাকক বাঁটি দিলে। তার অলপ দিনর পাছে, সেই সরু পুতেকে সকলোকে গোটাই দুর দেশলৈ প্রস্থান করি, তাতে লম্পট আচরণেরে তার সম্পত্তি অপব্যয় করিলে। সি সকলো ব্যয় করিলত, সেই দেশত বড় আকাল হল; তাতে সি কন্ট পাবলৈ ধরিলে। তেতিয়া সি গৈ সেই দেশর এজন মামুহর আশ্রয় ললত, সেই মামুহে তাক গাহরি চরাবলৈ আপোন পথারলৈ পঠাই দিলে। তাতে সি গাহরিয়ে খোরা এবিধ গছর চেঁইরে পেট ভরাবলৈ বড় হেঁপাহ করিলেও তাক কোনেও একো নিদিলে। শেষত সি চেতন পাই কলে, মোর বোপাইর কত চাকরে, জোরাকৈ আরু তাতকৈয়ো অধিক খোরা বস্তু পাইছে, কিন্তু ময় ইয়াত ভোকতে মরিছোঁ। ময় উঠি বোপাইর তলৈ গৈ, এই কথা কম, হে পিতৃ, স্বরগর অহিতে আরু তুমি দেখাতে ময় পাপ করিলোঁ; তোমার পুত্র বৃলি মতার আরু যোগ্য নহওঁ; তোমার এক চাকরর নিচিনা মোক করা। পাছে সি উঠি আপোন বাপেকর ওচরলৈ আহিল। কিন্তু সি দূরৈত থাকোঁতেই তার বাপেকে তাক দেখি মরম লাগি লরি গৈ তার ডিঙ্গিত ধরি চুমা দিলে। তেতিয়া পুতেকে তেওঁক কলে, হে পিতৃ, স্বরগর অহিতে আরু তুমি দেখাতে ময় পাপ করিলো; তোমার পুত্র বুলি মতার আরু বোগ্য নহওঁ। কিন্তু বাপেকে দাসবিলা-কক কলে, আটাইত্কৈ উত্তম বস্ত্র বেগাই আনি ইয়াক পিন্ধা; ইয়ার হাতত আক্ষমী, ভরিত পয়জার দে; আরু আমি ভোজন করি রঙ্গ করোঁহঁক; কিয়নো এই মোর পো মরা হৈয়ো পুনরায় জীলে, হেরোরা হৈয়ো পোৱা হল। তাতে সিবিলাকে রঙ্গ করিবলৈ ধরিলে॥

সেই সময়ত তেওঁর বড় পুতেক পথারত আছিল। পাছে সি আহি ঘরর ওচর পাই, বাজনা আরু নচার শবদ শুনিলে। তেতিয়া সি বন্দীবিলাকর এটাক মাতি স্থধিলে, এইবোর নো কি হৈছে ? তাতে সি কলে, তোমার ভায়াঁ আহিল; আরু তোমার পিতৃয়ে তাক স্থান্থ শরীলেরে পোরা হেতুকে বড় ভাজা পাতিলে। তাতে তার বড় খং উঠিল, আরু ভিতরলৈ যাবলৈ অনিচ্ছা হল; কিস্তু তার বাপেকে ওলাই গৈ তাক বিনয় করিলে। তাতে সি বাপেকক উত্তর দি কলে, দেখা, ময় ইমান বছর তোমার সেরা করি কোনো কালে তোমার আজ্ঞা উল্লেখন করা নাই; তথাপি মোর বন্ধুবিলাকর লগত রঙ্গ করিবলৈ এটা ছাগলি পোরালিও তুমি কোনো কালে মোক দিয়া নাই। কিস্তু তোমার এই বি পুত্রই বেশ্যার লগত তোমার সম্পত্তি ভাঙ্গি থাই পেলালে, সি আহিলতেই তার নিমিত্তে তুমি বড় ভোজা পাতিলা। তেতিয়া তেওঁ তাক কলে, বোপা, তুমি সদায় মোর লগত আছা; আরু মোর যি যি আছে, সকলো তোমারেই। কিস্তু তোমার এই ভায়া মরা হৈয়ো আকৌ জীলে, হেরোরা হৈয়ো পোরা হল; এই কারণে আমি রঙ্গ করা আরু জানন্দিত হোৱা উচিত।

[No. 1.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

ASSAMESE.

STANDARD DIALECT.

(DISTRICT SIBSAGAR.)

(The Rev. A. K. Gurney, 1899.)

Note.—In the phonetic transcription in italies, pronounce the letters as follows:—

ā as the a in 'father.'

ā as the o in 'glory.' It is nearly the first o in 'premote.'

i as the i in 'pique' or in 'pin,' according to accent.

ā as the i in 'pique' or in 'pin,' according to accent.

ā as the e in 'met.'

a has a slightly heavier sound than the above.

o as the u in 'bull,' verging towards that of o in 'note.'

b letters as follows:—

ā as the o in 'hot.'

u as the u in 'put,' or the oo in 'poor,' according to accent.

h nearly as the câ in the German 'ach.'

ng as the ng in 'sing.'

ab nearly as the z in 'azure.'

	with builty	reigning com	atus cuat or	o in not							
Kon	o eza	n mš	nuhar	du-t	ā	putek	āși	1;	tāre	hâru	-to-we
Kon	o ezh	on me	ānuhōr	du-t	ā	putěk	āsi	l;	tāre	hári	i-to-e
Some	e on	e i	nan-of	two		sons	wer	e;	them-of	the-sm	aller-one
bāpekak	kåle,	'he	pitri,	ham	pâttir	zi	bh	āg	mot	pare,	tāk
bāpekök	kále,	* he	pitri,	hom	páttir	zhi	bh	āg	mot	pore,	tāk
his-father-to	said,	.0	father,	prop	erty-of	which	sh	are	me-on	falls,	it
mok	diyā,'	Tāte	teõ	āpo	n	hampâtt	i	hibil	ākak	bãţi	dile.
mole	diā.'	Täte	teõ	āp	On	hompátt	i	hibil	lakök	bati	dile.
me-to	give."	There-upon	he	his-o	wn	property		the	m-to h	aving-divided	i gave.
Tār	alap d	linar I	așe,	hei	hâru	putek	е-е	hak	aloke	gotāi	dûr
Târ	ělěp d	linor 1	oāse,	<u>h</u> ěi	hárn	putěl	ke	hoke	oloke	gotāi	dur
It-of	few	days	after,	that	smaller	son			all	gathering	far
deha-lâi	prasth	ān kā	ri tāte	e lan	npat	āsaraņer	e	tār	hamp	âtti ar	abyay
děhŏ-lái	prosti	hân kár	i tāte	lom	pot	āsöröner	e	tār	hompe		ŏibyŏi
country-to	setting	out makin	ng there	lascis	rious	conduct-in		his	proper	CONTRACT OF THE PARTY OF THE PA	andering
kárile.	Hi]	nkal-o	byay	kar	ilat,	<u>h</u> ěi	del	hat	bar	ākāl	hâl;
kárile.	Hi]	iókól-o	byŏi	kár	ilŏt,	hēi	dě	hōt	bor	ākāl	hál;
made.	Не	all	spending	made-	having,	200	1000	try-in	big	famine	arese;
tāte	hi k	asta pi	iba-lâi	dhâril	e. '	Tetiyā	hi	gâi,	hei	dehar	ezan
tāte	hi k	čsto po	ībŏ-lái	dháril		Tětiā	hi		100000000000000000000000000000000000000		ezhŏn
there-upon	he to	rouble	to-get	began.		Then	he	going,	-	country-of	one
mānuhai	r āsray	lála	at h	ei n	anuhe	tāk	9	gāhâri	sarā	ba-lâi	āpon
mānuhōr	asroi	lále	it h	ěi n	rānuhe	tāk		āhári			āpon
man-of	refuge	taken-l	aving t	hat	man	him	-	swine			his-own
pathāra-	låi pathä	i-dile.	Tāte h	i gābâ	riye kl	howā ebie	dh s	gasar :	seire 1	pet bhara	ba-lâi
potharo-	lái potho	ii-dile.		i gāhā	CONTRACT DAY				ACCOUNT 100	pet bhore	
field-to		ent. T	here-upon l	e the-sv		aten a-so	The state of the s	ree-of po		The second secon	611
bar hi	ěpāh k	ârile-o	tāk 1	kone-o	eko	nidile.		Hehat	hi	setan	pāi
bor ha	ěpāh k	árilě-o	tāk i	koně-o	eko	nidile.		Hěhôt		sětěn	pāi
great lo	nging mak	ing-though	him-to	anybody	one-eve			At-last		consciousness	0.000
- 4											

kâle, 'mor bopāir kata sākare zorā-kāi tāt-kāi-yo âdhik āru kötö sākore tāt-kāi-o kále. "mor bopāir zhora-kái aru ádhik sufficiently that-than-even said. my-father-of servants and 'my how-many more bastu kintu may iyāt bhokate mári-ső; may khowa pāi-se, uthi khoā bástu kintu mõi iāt bhokote mári-87; mŏi uthi pāi-se, to-be-eaten I here hunger-in 1 things but dying-am; rising getting-are, "he tâlâi kathā kam, bopāir gâi, pitri, swaragar âhite ei āru gái, "hě ähite tálói ĕi kotha kám, pitri, sörögör bopāir āru "0 my-father-of thither this word say-will, father, going, heaven against and kârilő; tumi dekhāte tomār may pāp putra buli-matar āru zogya tomār děkhātě mŏi pāp kárilő; tumi putro buli-mötär aru zhogyŏ thou seeing 1 sin done-have; thy being-called-of son more worthy karā.", nisinā nahaö; tomär ek säkarar mok Pāse hi uthi apon nohoo; tomār ek säkörör nisinā mok korā." Pāse hi uthi apon like make." not-I-am; servant-of me Afterwards be rising his-own bāpekar osara-låi āhil. Kintu hi dūrait thākote-i tār bāpeke tāk osoro-lái ahil. Kintu hi duráit thākotě-i tār bāpeke tāk bāpekör But far-off remaining-while father near-to his-father him dekhi maram lāgi lâri gai tār dingit dhâri sumā dile. Tetivā děkhi morom lāgi lári gái tār dingit dhári sumā dile. Tětiā. seeing kindness feeling running going his neck-upon seizing kiss Then gave. tečk kâle. 'he pitri, puteke swaragar âhite dekhāte āru tumi may 'he pitri, putěke teők kale. sorogor ähite tumi děkhāte aru moi said. .0 father, heaven his-son him-to against and thou seeing I kârilő; tomar buli-matar zogya nahaő.' pāp putra āru Kintu . bāpeke kárilő ; buli-motar pāp tomār putro āru zhogyŏ nohoo.' Kintu bāpeke done-bave ; thy being-called-of worthy not-I-am. Bat his-father sin son more dāh-bilākak kåle, 'āṭāit-kâi uttam bastra begāi āni iyāk pindhā, kále, dāh-bilākök ' atait-kai uttom bőstrő āni begāi iāk pindhā, said, 'all-than the-servants-to better clothes quickly bringing this-one-on put, hātat iyār ängathi, bhârit āmi bhozan kāri pay-zār de; āru rang hātŏt iār āngāthi, bhárit poizār de; āru āmi bhozhan kári röng his-one-of hands-on a-ring, feet-on shoes put; and feast making mirth karő-hak : kiyano ei mor hai-yo, po mara punarāy zile; herowā koro-hok; kiono ĕi morā mor po hái-o, punorāi zhile ; heroa make-let-us; for this dead my son being-though, again alive-become-has; hâl.' hâi-yo, powa Tāte hibilāke rang kâriba-lâi dhârile. hái-o. hál. poā Tāte hibilāke rong káriba-lái. dhárile. being-though, found became.' There-upon they mirth to-make began. Hei hamayat teor bar -putek pathärat Pāse hi āhi āsil. homoiot teõr Hěi bŏr putěk potharot āsil. Pāse hi āhi That time-in his big the-field-in Afterwards son was. he coming gharar osar pāi, bāzanā āru nasār habad hunile. Tetiyā hi ghórór 0807 pāi, bāzhonā āru nosār Tětiā hobod hunile. hi house near getting, musical-instruments and dancing-of sound heard. Then he

bandī-bilākar	eţāk mā	ti hudhi	le, 'eibor	no ki	hâise'?	Tāte
bondi-bilakor	etāk māt	i hudhil	e, 'ěibőr	no ki	haise'?	Tāte
the-slaves-of	one callin	g asked,	these	indeed what	are'P	There-upon
hi kâle,	'tomār bhā	yã āhil,	āru to	mār pitriye	e tāk	hustha
hi kále,	'tomār bhā	iã āhil,	āru to	mār pitrie		husthŏ
he said,	'thy thy-bro	200		by father	hīm	healthy
harilere	powā hetu	ke bar	bhoz pāti	le.' Tāte	tār bar	
hőrilere	poā hětu	The state of the s	bhoz pāti		tār bŏr	không
body-with	finding on-accou		feast made-h		his great	anger
uthil, āru	bhitara-lài 2	Maria Carlo Maria	issā hāl;	The second second second second second	bāpeke	olāi
uthil, āru			isā hál;	kintu tār	bāpeke	olāi
arose, and	A WORKSTON TO STANDARD OF THE PARTY OF THE P		desire became		- Tanana Maria	oming-forth
gåi tāk	binay kâril				tar di	
gái tāk	binoi kari		1881			kåle,
going him-to	entreaty made.		-		tor di	kåle,
'dekhā, may	imān ba			and the second		n, come
děkhā, mõi		sör tomär	-	kâri kono	kāle	tomār
'see, I	so-many ye		hewā service	kari kono	kāle	tomār
	anghan kara			1. 5	time-at	thy
	ŏnghōn kŏrā		The state of the s		u-bilākar	lagat
	nsgression making	TOTAL PROPERTY OF			u-bilākor	lögŏt
rang karib		The second second	a second		nds-of	company-in
rong karibe		gåli powäl		kono kāle		diyā
mirth to-ma		gāli poāli		kono kāle		diā
nāi. Kintu		1		any time-s	1000	gavest
nāi. Kintu		zi putra				ampâtti
not. But	t tomār ĕi	zhi putr			The state of the s	ŏmpātti
			harlot-of	company-in		property
bhāngi kh		i āhilate-	- 42	nimitte tun		bhoz
bhāngi khā spending eating		i āhilotē-i	and the second s	nimitte tum		bhoz
		e come-having		for-sake thou	ı big	feast
The second secon	letiyā teð	tāk kāl		tumi hadā	y mor	lagat
pātilā.'	Tětiā teõ Then he	tāk kāl		tumi hoda		lögöt
		him-to said		thou always	my	company-in
āṣā; āru		zi āșe		tomāre-i.	Kintu	tomār
āsā; ārī			AND THE RESERVED IN COLUMN TO SERVED IN COLUMN	tomārē-i.	Kintu	tomār
art; and	A Service Service		it-all	thine-indeed.	But	thy
ei bhāyā		-yo, ākâu		herowā	hâi-yo	, powā
ěi bhāiã		i-o, āko			hái-o,	
this thy-brothe			alive-become	-has; lost	being-thoug	
hâl; ei	kāraņe āmi		arā āru	anandit how	ā usit.	,
hål; ĕi	kārone ām		orā āru	ānondit hod		
been-has; this	reason-for we	mirth ma	king and	joyous being		

The following translation of the Parable of the Prodigal Son has been prepared for this Survey by Captain P. R. T. Gurdon, I.S.C., and Srijut Hem Chandra Gosain. It has been pointed out that the preceding specimen illustrates the form of Assamese which has been adopted by Missionaries in their literary labours. The present one may be taken as illustrating the language as used by an educated Assamese who is not bound by these traditions.

There are few differences between the two, the principal being the free use of the respectful word āpuni instead of the more familiar tumi for 'you', and the use of the respectful form of the imperative when addressing a father. There are also one or two changes of idiom, such as 'eating' instead of 'giving' a kiss, and the like. On the whole, however, the versions are so similar that it is unnecessary to do more than to give a transliteration in the Roman character of the second. To add a copy in the Assamese character, a phonetic transcription, or an interlinear translation would be waste of paper and ink.

The gentlemen who have prepared the version are the joint editors of the Hema Kosha, the standard dictionary of the language, and their names are a guarantee for the accuracy and idiomatic character of the translation. I am glad to be able to take this opportunity of expressing my great indebtedness to Captain Gurdon, for much kindly assistance and criticism rendered to me during the preparation of this section of the Survey.

[No. 2.]
INDO-ARYAN FAMILY.

(EASTERN GROUP.)

ASSAMESE.

STANDARD DIALECT.

(Captain P. R. T. Gurdon, I.S.C., and Srijut Hem Chandra Gosain, 1901.)

Kono ezan manuhar du-ța putek așil; tare haru-țo-we bapekak kâle, 'ai bopăi, āponār hampāttir zi bhāg mai pāo tāk mok diyak.' Tāte teo teor hampātti duyo putekar bhitarat bati dile. Alap dinar pasat haru-to puteke tar bhagat zi pale dur dehalâi gâi beshyāli kâri goței hampâtti năh kârile. Tar păsat hei dehat bar ākāl hâl; tāte hi dukh pāba-lâi dhârile. Tetiyā hi gâi hei dehar ezan mānuhar āsray lâle, āru hei mānuhe tāk gāhāri sarāba-lâi pathāra-lâi pathāi dile. Tāte hi gāhārir khowā ebidh gasar seire pet bharāba-lâi bar hepāh karile-o, tāk kone-o eko nidile. Hehat hi setan pāi kāle, 'mor bopāir kata golāme zorāt kāi ādhik khowā bāstu pāise, kintu maï iyāt bhokat mârișo; mai ubhâti bopāir tâlâi gâi, ei kathā kâm ze, " āi bopāi, mai Is"arar osarat āru āponār osarat pāp kārilo; mai āru āponār po buli kābar zogya nahao; mok āponār etā golām buli rākhak."' Pāsat hi bāpekar osara-lài ubhâti āhil. Kintu hi dūrâit thākôtei tār bāpeke tāk dekhi maram lāgi, låri gåi, tār dingit dhâri sumā khāle. Tetivā puteke tečk kâle, 'āi bopāi, maï Is"arar osarat āru āponār osarat pāp kārisč ; maï āru āponār po buli kabar zogya nahao.' Kintu bāpeke bandi-bilākak kale, 'iyak begāi ātāit kāi bhāl kāpor āni pindhā-hāk; iyar hātat āngāthi, āru bharit pay-zar pindhā-hāk; āru āmi bhoz pāti rang karo-hak; kiyano mor ei po mārişil, ākau zīle; herāisilo, ākau pālo.' Tāte hakalowe rang kariba-lai dharile.

Tetiyā teõr bar putek pathārat āṣil. Pāṣat hi gharar osar pāi, nāsar bāzanar habad hunile. Tetiyā hi bandī-bilākar eṭāk māti hudhile, 'ei-bor no ki hāiṣe ?' Tāte hi kāle, 'tomār bhāyer ubhāti āhiṣe, āru tomār pitāre teõk hustha harīlere powā hetuke bar bhoz pātiṣe.' Tāte tār bar khang uṭhil, āru bhitara-lāi zābar-aniṣṣā hāl; kintu tār bāpeke olāi gāi tāk kākūti mināti kārilat, hi bāpekak kāle ze, 'maī imān baṣar āponār hewā kāri kono kāle āponār āg¹yā ullaṅghā nāi; tathāpi kono kāle mok āpuni bāndhu-bilākar lagat raṅga kārība-lāi eṭī ṣāgalī powāli-o diyā nāi. Kintu āponār zi puteke beshyār lagat āponār hakal-o hampātti bhagan kārīle, hi āhilat-e tār nimitte āpuni bar bhoz pātīle.' Tetiyā teō tāk kāle, 'bāpā, tumi hadāy mor lagate āṣā, āru mor zi zi āṣe hakal-o tomāre-i, kintu tomār ei bhāyer māriṣil, ākāu zīṣe; herāiṣilō, ākāu pāiṣō, ei kāle āmi raṅg karā, āru ānândīt howā, usit.'

The next specimen of Standard Assamese is the statement of an accused person, which comes from Lakhimpur. The language is the same as that of the preceding specimen, and calls for no remarks. It has not been thought necessary to add a phonetic transcription.

[No. 3.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

ASSAMESE.

STANDARD DIALECT.

(DISTRICT LAKHIMPUR.)

এই মকর্দ্দমা মিচা। মই তার ঘবত কোনো বস্ত চুৰ কবিবলৈ যোৱা নাছিলোঁ। কথা হৈছে এই।
মই, মোব গাই-গরুজনী বিচাবি নেপাইছিলোঁ; সেই গরুজনী মই এবচৰৰ আগেয়ে ধনীবামৰ পৰা কিনিছিলোঁ। গরুজনী যদিও মই সারধানকৈ ৰাখিছিলোঁ, তাই অতি সততে আগৰ গিবিহঁতৰ ঘবলৈ গৈ
থাকিছিল আরু মই তাইক কেইবা বাবো গৈ আনিব লগীয়া হৈছিল। ধনীবামে যি দিনৰ কথা কৈছে,
সেই দিনা গরুজনী তাৰ ঘবলৈ গৈছিল বুলি মই চাবলৈ গৈছিলোঁ। সেই কথা বেলি-মাৰ যোৱাৰ পাচত।
গরুজনী তাৰ বাড়ীত অনাই-বনাই ফুরিছে বুলি চাবলৈ মই আন খণর দবে তাৰ বাড়ীৰ মাজেই গৈছিলোঁ।
এনে ঘটিল যে সেই সময়তে তাৰ ১৮ বচৰ বয়সীয়া মালতী বোলা গাভরু ভনীয়েক জনী হাতত পানীব সাজ
এটা লৈ বাড়ীলৈ আহে। তেতিয়া প্রায়্ম এন্ধাৰ হৈছিল। মই তাইলৈ মন কৰা নাছিলোঁ কিন্তু তাই
আচন্মিতে মোক তাইৰ কাললৈ যোৱা দেখি ভূত যেন ভাবি, ভয়্মখালে আরু চিয়ুৰ মানি দিলে। মই চোৱালী
জনীক দেখা কবিবলৈ গৈছিলোঁ বুলি, ধনীবামকে লৈ তার ঘবৰ সকলো মামুহে আহি মোক ধবিলেহি, ধনীবামে পুলিচৰ আগত কোৱা বৃতান্তও এয়ে আছিল কিন্তু ভনীয়েকৰ লাজ ঢাকিবলৈ এতিয়া
সি আদালতত প্রকাশ কবিছে যে মই তাৰ আম চুৰ কবিছিলোঁ আরু মালতীয়ে পোনেই মোক গছৰ
প্রপত্ত দেখিছিল।।

[No. 3.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

ASSAMESE.

STANDARD DIALECT.

(DISTRICT LAKHIMPUR.)

TRANSLITERATION AND TRANSLATION.

Ei makarddamā misā. Maï tār gharat kono bāstu sur kariba-lâi This false. I his house-in any thing theft doing-for zowā nāsilő. Kathā hâise ei. Maï mor gāi-gâru-zânī bisāri gone was-not. The story is this. I my cow searching nepāisilő. Hei gâru-zânî maï e-basarar ägeye Dhâni-rāmar parā did-not-find. That cow I one-year's before Dhani-ram-of from kinisilő. Gáru-zánī zádi-o maï hāwdhān-kâi rākhisilö, tāi âti hatate bought. although I care-doing The-cow kept, she . often āgar girihatar ghara-lai gai-thakişil, aru mai taik keibā bār-o former owner's. house-to used-to-go, and I her times-also several āniba-lāgiyā-hâişil. Dhânī-râme zi dinar kathā having-gone had-to-bring (-away), Dhani-ram what of-the-day story tells. hei dinā gâru-zânī tār ghara-lâi gâisil buli maï sāba-lāī the-cow his house-to went saying (i.e., thinking) I seeing-for gâisilő. Hei kathā beli-mar-zowar pāsat. Gâru-zánī tā went. That affair (lit. story) sun-setting-of after. The-cow bārīt anāi-banāi phurise buli sāba-lāi compound-in having-wandered has-roamed saying (i.e., thinking) seeing-for I mai khanar dare tar bārīr māze-i gâisilő. Ene ghātil other times-of like his compound-of through-even went. So it-happened hamayate tar 18 basar bayahiya Malati bola gābhāru that that time-at his 18 years aged Mālatī called grown-up bhaniyek-zani hātat pānīr hāz etā lAi bărī-lāi āhe. his-sister-person hand-in water's pot one having-taken the-compound to comes. Tetiyā prāy endhār hāişil. Maī tāi-lāi man karā-nāsilo, kintu Then nearly dark it-toas. I her-to mind made-had-not. but mok tăir phāla-lāi āsambite zowa dekhi bhūt zen bhābi unexpectedly me her towards gone having-seen ghost as-if thinking khāle, bhay ăru siyar-mări-dile. Maï sowáli-zánik dekhā kâriba-lâi fear ate. and screamed-out. I the-girl-person visiting doing-for Dhânī-rām-ke gâisilő buli. lâi tār gharar hakal-o manuhe had-gone saying. Dhant-ram including his house-of all-even men āhi mok dhârîlehi. Dhânī-rāme pulisar agat kowa britanta-o having-come me seized. Dhani-ram the-police-of before spoken story-also

eye āşil. Kintu bhâniyekar lāz dhākiba-lâi etiyā hi ādālatat But this was. his-sister's shame hiding-for 2000 he the-court-in prakāh karise ze maï tār ām sur kārisilő, āru Mālātīye manifest makes that his mangoes theft had-done, and Mālatī pone-i mok gasar oparat dekhisil. first-even me the-tree-of upon 8a10.

FREE TRANSLATION OF THE FOREGOING.

This case is false. I did not go to steal anything at his house. The facts are these. I missed my cow which I had bought from Dhanī-rām a year ago. The cow though carefully kept by me used to visit her former owner's house very often, and I had to go and fetch her several times. On the day referred to by Dhanī-rām I went to his house to see if my cow had gone there. That was after sunset. I walked through his compound as usual to see whether my cow was straying there. It so happened that at that time his sister Mālatī, a grown-up girl of 18 years, came to the compound with a waterpot in her hand. It was then nearly dark. She saw me unexpectedly going towards her though I myself had not noticed her. She got frightened and screamed as if she thought I was a ghost. The people of the house, including Dhanī-rām, came and seized me saying that I had come there to visit the girl. That was the story Dhanī-rām told to the Police, but in the Court, in order to hide the shame of his sister, he gives out that I was stealing his mangoes and that Mālatī saw me first on the tree.

WESTERN ASSAMESE.

The Assamese spoken in the Districts of Kamrup and Goalpara, which are the most western on the north side of the Brahmaputra Valley, is not exactly the same as the standard language of Upper and Central Assam, being influenced by the Rājbangśī Bengali spoken immediately to the west, in west Goalpara and the Bengal district of Rangpur. This form of Assamese is sometimes called Dhekerī, which is, however, considered more or less as a term of opprobrium, having been first used when the portion of Assam now known as the Kamrup and Goalpara districts was conquered by the Āhoms. The Āhom Rājā gave the name of Sarkār Dhekerī or Dhekurī to this tract. According to Rāī Guṇābhirām Baṇuā's Būrañji, this name was given to this portion of Assam by the Āhoms to denote that it had been conquered, and consequently 'the people hated the name.' To avoid, therefore, wounding local susceptibilities I call this dialect simply Western Assamese.

The number of speakers of this dialect is as follows:-

Goalpara	1.5			* H			*	27,600
					Tor	ATA	940	543,500

The principal points in which the following specimens show divergencies from standard Assamese are the following:—

The pronunciation of the vowels appears to approach more nearly to that of Bengali than does standard Assamese. Thus the vowel e is often pronounced like the a in 'hat.' Similarly the pronunciation of the vowel a seems, if we are to judge from the phonetic transcription, to be broader than in the standard dialect.

In nouns the words expressing relationship show slightly different terminations. Thus, instead of $b\bar{a}pek$, his father, we find $b\bar{a}p\bar{a}k$. So also for the other persons, e.g., $b\bar{a}pei$, your father, instead of $b\bar{a}per$. The plural is formed by adding $b\bar{a}t$ or $b\bar{e}t$ instead of $b\bar{a}t$. In $s\bar{a}k\bar{a}rgil\bar{a}kak$, to the servants, the Rajbangsi plural termination $gil\bar{a}k$ is used.

In verbs, note the forms $\bar{a}s\bar{a}h$, thou art, and forms like gei for gai, having gone. The second verbal noun ends in \bar{a} , as in $buzib\bar{a}$, to understand, instead of the standard buziba. In standard Assamese, the third person of the past tense of transitive verbs ends in e, but in the western dialect it also takes the Eastern Bengali termination $\bar{a}k$. Thus $k\bar{a}ril\bar{a}k$, he did, instead of $k\bar{a}rile$. A sort of periphrastic conjunctive participle is formed by combining $p\bar{a}sat$, after, with the genitive of a verbal noun, as in $k\bar{a}ri$ phelowar $p\bar{a}sat$, after having finished, i.e., having finished, equivalent to the standard $k\bar{a}ri$ $pel\bar{a}i$. The past tense of $z\bar{a}$, go, is, as in Bengali, gel, not gal. Similarly the pluperfect is geisil, not galisil.

[No. 4.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

ASSAMESE.

WESTERN DIALECT.

(DISTRICT KAMRUP.)

এটা মানুহৰ ছুচা পুতাক আছিল। তাহাঁতর ভিতৰত সরুটো পুতাকে বাপাকক্ কলাক; বাপা! মই বি বস্তুৰ ভাগ পাম তাক মোক দি। তাতে সি তাহাঁতৰ ভিতৰত বস্তু ভাগ কৰি দিলাক। অলপ দিনৰ পাছত সৰুটো পুতাকে সমুদায় খেনি বস্তু লগ কৰি লই দূৰ দেশক লাগি গেল আৰ তাত যাই ঢাংখিলা কৰি আপোনাৰ বস্তু খেনি নফ্ট কৰিলাক্। সি তাৰ গোটাই খেনি বস্তু খৰছ কৰি ফেলোৱাৰ পাছত সেই দেশত এটা বৰ ডাঙাৰ আকাল হ'ল। আৰ তাৰ খাবালবাৰ নহোৱা হবা ধৰিলাক। তেতিয়া সি যাই সেই দেশৰ এক গিৰিৰ লগ লাগিল। সেই মানুহটোই তাক তাৰ পথাৰত বৰা চাৰিবাক লেগি খেফে-লাক্। পাছত বৰাই বি সুক্তি খাই তাকে খাই তাৰ পেট ভৰাবাক লেগি পাৰিলেও তাৰ ভাল লাগাভ পৰিল। কিন্তু তাক কারেই একো নেদ্লাক্। সি যেতিয়া নিজর অপকর্ম বুজিবা পাবিলাক্ সি তেতিয়া কলাক্, মোৰ বাপাৰ কিমান দৰমাহা খাওৱা চাকাৰেও তাহাঁতৰ লাগা খেনিতকেও বেছি খাওবা বস্তু পায় আৰ মই ইয়াত ভুখত মৰিবা ধৰিছোঁ। মই উঠি মোৰ বাপাৰ কাছক লাগি যাম আৰ তাক কম, ৰাপা! মই ঈশ্বৰ দ্ৰোহে আৰ তোৰ আগতে পাপ কৰিলোঁ, মই আৰ তোৰ পুতাক বুলি কৰাৰ যোগ্য নহওঁ; মোক তই এটা তোৰ দৰমাহা খাওৱা চাকাৰ কৰি ৰাখ। এই কথা কই সি উঠি তাৰ ৰাপাকৰ ওচৰক লেগি আহিল, কিন্তু সি বহুত দুবৈত থাকাওঁতেই তাৰ বাপাকে তাক দেখা পাই মোহ লাগি দাউৰি গেই গলত সাবটি ধবিলাক আৰ তাৰ মুখত চুমা ধালাক। ভেতিয়া তাক পুতাকে কলাক, বাপা! মই ঈশ্বৰ জোহে আৰ তোৰ আগতে পাপ করিলোঁ; মই আৰ তোৰ পুতাক বুলি কবাৰ যোগ্য নহওঁ। কিন্তু বাপাকে চাকাৰ গিলাকক্ কলাক্ তহাঁতে সনকালে সকলত্ কৰি ভাল কাপোৰ আনি ইয়াক্ পিন্ধেই দি; ইয়াৰ হাতত আঙুঠি আৰ ভৰিত জতা পিদ্ধেই দি। আৰ আহ আমি ভোজ খাই বং করোঁ: কিয়ালু মোৰ এই চলিটো মবিও জীছি; হবেইও ওলেইছি। এই বুলি কই তাহাঁতে আনান্দ কৰিবা ধৰিলাক্॥

তেতিয়া তাৰ ডাঙাৰ পুতাকটো পথাৰত আছিল। সি পথাৰৰ পৰা ঘৰৰ ওচৰক ষেতিয়া আছিল সি তেতিয়া গান আৰু নাচনৰ শবদ শুনিবা পালাক্। তেতিয়া সি চাকাৰ এটাক মাতি শুধিলাক্, সেই গিলাক নো কি হইছি। চাকাৰে তাক কলাক্, তোর ভায়েই আহিছি আৰু তোৰ বাপেই তাক ভালে কুশলে পাই এই ভোজ দিছি। এই কথা শুনি তাৰ খঙ উঠিল আৰু ভিতৰক লেগি নাষাওৱা হল। বাপাকে এই কথা বুজি পাই ওলেই আহি তাক বুজাবা ধবিলাক্। সি উত্তৰ কৰি বাপাকক্ কলাক্, চাওঁ চোমই ইমান বছার ধবি তোৰ তাত খাটিলোঁ কেতিয়াও তোৰ কোনো কথা কেলোৱা নাই তেও ভই মোক এদিনাক লেগিও মোৰ বন্ধু বান্ধৰে সইতি ৰঙ কৱি খাবাক লেগি এটা ছাগালৰ ছানাও নেদ্লি। কিন্তু বেশ্যালই ধন সম্পত্তি খেদাওৱা এই পুতাৰটো আহাঁওতে বৰ ভোজ পাত্লি। বাপাকে তাক কলাক্, বাছা তই সদাই মোৰ লগতে আছাহ আৰু মোৰ যিগিলাক বন্ধু আছে গোটাইগিলাক তোব। আনান্দ আৰু উলাহ কৰাও মোৰ যুগুত হইছি; কিয়ালু তোৰ এই ভায়েই মৰিও জীছি হবেইও ওলেইছি ।

[No. 4.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

ASSAMESE.

Note. - In the phonetic transcription in italies, pronounce the letters as follows:-

WESTERN DIALECT.

(DISTRICT KAMRUP.)

ā as the a in 'father.' o as the second o in 'promote.' d as the a in 'ball.' o as the o in 'hot.' à as the a in 'hat.' was the win 'put.' i as the i in 'pin.' was the win 'rule.' i as the i in 'pique.' h nearly as the ch in the German 'ach." e as the e in 'met.' ng as the ng in 'sing.' ē as the a in 'mate.' zh nearly as the z in 'azure.' o as the first o in 'promote.' Etā manuhar dutā Tāhātar putāk āsil. bhitarat hâruto putāke Atā mānuhor dutā putāk Tāhātór āsil. bhitorot horuto putākā One man's his-sons Them-of were. among the-younger his-son bāpākak kalāk, 'bāpā, mai zi bâstur bhāg pām tāk mok di.' Tāte kölāk, 'bāpā, mõi zhi böstur bhāg pām tāk mok di. Tātā said, 'my-father, his-father-to 1 what goods-of share will-get that me-to give.' Thereon tāhātar bhitarat bâstu bhāg-kari dilāk. Alap dinar pasat haruto tāhātör bhitorot bostu bhāg-köri dilāk. Olop dinor pāsŏt horuto them-of among the-goods having-divided gave. A-few days-of after the-younger putāke hâmudāy kheni bâstu lag kåri láï dur dehak putākā hōmudāi khēni bostu lŏg kor lõi dür děhôk his-son all portion goods together having-made having-taken a-far country-to lägi gel. ār tāt zāi dhāng-khilā kâri aponar båstu kheni lāgi gēl, āru tāt zhāi dhāng-khilā kori āponār bostu khēni near and there having-gone debauchery having-done his-own goods portion nasta karilak. Hi tār gotāi kheni bastu kharas kâri phelowar nosto köriläk. Hitär goțăi khēni bostu khōros köri phaloar destroyed made. He his entire portion goods spent having-made finishing-of pāsat hei dehat etā bar dānār ākāl hâl, ār tār khābā-labār päsöt hēi dēhōt ătā bor dāngār ākāl hōl, ar tar khābā-löbār after country-in very mighty famine became. and his eating-clothing of nahowā habā dbarilak. Tetiyā hi zāi hei dehar ek nohoā hŏbā dhörilāk. Tētiā hi zhāi hēi dēhor non-existence to-be began. Then having-gone he that ' country-of one girir lag lagil. Hei mānuh-toï tāk pathārat tar barā sāribāk girir lóg lāgil. Hei mānuh-toï tāk potharot tar borā sāribāk householder-of company joined. That man him his field-in feeding-of swine legi khedelāk. Pāsat barai ZI hukti khāi tāke khāi tār pet lēgi khedelāk. Pāsat borāi zhi hukti khāi tākā khāi tār pat for-the-sake sent. Afterwards the-swine what husks eat having-eaten his belly

bharābāk legi pārile-o tār bhāl lägāt pâril Kintu pārilā-o bhorābāk lēgi tar bhāl lāgāt poril. Kintu if-he-had-been-able-even him-of well being-considered they-would-have-become. for apakarmma buzibā tāk kāwei ek-o nedlāk. Hi zetiyā nizar zhētiā opokormmo buzibā tāk kāwei āk-o nedlāk. Hinizor one-even not-gave. to-understand that anyone He when his-own sins sākāre-o kalāk, mor bāpār kimān darmāhā khāowā pārilāk, hi tetiyā kŏlāk. 'mor bāpār kimān dormāhā khāovā pārilāk, hi tētiā 'my my-father's how-many eating said, wages servants-also was-able, then tāhātar khenit-ke-o besi khāowā bastu ār maï ivāt lāgā pay, mŏï tāhātor khēnit-kē-o bēsi khāowā bostu pāi, ār iyat lāgā necessary portion-than-even I more edible things obtain, and their uthi bāpār kāsak lāgi zām, bhukhat mâribā dhârisõ. Maï mor kāsŏk Moï uthi bāpār lāgi bhukhot möribä dhōrisõ. mor my-father-of vicinity to-die am-beginning. having-arisen my hunger-in kam, " bāpā, maï Îswarar drohe ăr tor ägate pap kârilő, ār tāk mŏi Isoror āgŏtā pāp korilo. " bāpā, drohē ār tor tāk kom, will-say, "my-father, I God-of against and thee-of before and him-to tor putāk buli-kabār nahaõ. Mok taï etā zogya maï ār nŏhŏõ. Mok tŏï ătā tor buli-köbär zhoggiŏ tor putāk mŏï ār Me thou thy thy-son being-called-of not-am. one I any-more rākh." kâri Ei kathā kaï, hi uthi khāowā sākār darmābā rākh.", hi kori Ei köthā köï, uthi khāowā sākār dőrmāhā keep." This word having-said, he having-arisen eating servant having-made wages tär thākāote-i āhil; kintu hi bâhut dūrāit tār bāpākar osarak legi thākāote-i tār dūrōit tar bapakor osorok lēgi āhil; kintu hi bohut his much distance-in while-remaining-even but his his-father-of near to. came; he galat hābati lāgi dāuri gei bāpāke tāk dekhā pāi moh gŏlŏt gêi hāboti dauri bāpākā tāk moh lāgi dakhā pāi having-got compassion having-felt having-run having-gone the-neck-on clasping seeing his-father him putāke Tetivā tak kalāk, khālāk. mukhat sumā tār dhârilāk ār khālāk. Tētiā $t\bar{a}k$ putākā kölāk, mukhŏt sumā tār dhöriläk his-son said, Then him-to a-kiss his took and Maï tor kârilő. drohe ār tor agate pap Iswarar 'bāpā, maï kōrilő. Mŏi āgota pāp drohē tor mŏï Isoror ār 'bāpā, did. 1 any-more thy I God-of against and thee-of before sin 'my-father, sākārgilākak bāpāke nahaő.' Kintu buli-kabār zogya putāk sākārgilākŏk bāpākā nŏhŏõ.' Kintu buli-köbär zhoggiā putāk his-father the-servants-to But being-called-of not-am. thy-son iyāk āni kāpor kâri bhāl tahate han-kale hakalat kalāk, iyāk āni bhāl kāpor kori hokolot ' tohāte hon-kālā kŏlāk, clothes having-brought this-one-to quickly all-in than good *you said, pindhei-di. ār bhârit zatā hātat anuthi iyar pindhei-di: pindhēi-di. Ar āh, zhŏtā ār bhorit iyar hātŏt anguthi pindhēi-di: And come, put-on. this-one's hand-on feet-on a-ring and put-on: mâri-o. sâli-to mor ei khāi karő. Kiyana āmi bhoz rang mori-o, sõli-to êi mor rong koro. Kiānu khāi āmi bhoz having-died-also this son food having-eaten merriment let-us-make, Because my 3 н Bengali.

zīsi; harei-o kåï tāhāte oleisi.' Ei buli ānānda Ēi tāhātā zhīsi : hŏrēi-o olēisi.' buli kāi ānāndō is-alive; baving-been-lost-also is-become-visible.' This having-said having-spoken they rejoicing kâribā dhârilāk. koriba dhorilak. to-do began.

Tetiyā tār dānār putāk-to pathārat āsil. Hi pathārar parā gharar Tētiā tār dāngār putāk-to pothārot āsil. ghŏrŏr Hi potharor pora elder his-son the-field-in He the-field-of WAS. from the-house-of osarak zetiyā āhil, hi tetiyā gān ār nāsanar habad hunibā pālāk. Tetiva hi osŏrŏk zhētiā āhil, hi tētiā gān ār nāsonor hobod hunibā pālāk. Tētiā hi he then singing and dancing-of sound came, got. Then he hearing sākār etāk māti hudhilāk, 'hei-gilāk ki hâïsi?' Sākāre no māti hudhilāk, 'hēi-gilāk sākār ätäk no ki hōisi ?' Sākārā a-servant one having-called enquired, 'these (particle of interrogation) what are?' The-servant f tor kalāk, bhāvei āhisi, bhāle ār tor bāpei täk kuhale · tor tāk kŏlāk, bhāēi āhisi, ār tor bāpēi tāk bhālā kuhŏlā him-to said, 'thy thy-brother is-come, and thy thy-father him safe sound pāi, bhoz disi.' Ei kathā tār khan ei huni uthil, ār bhitarak bhoz disi.' Ēi kŏthā pāi, $\bar{e}i$ huni tār khong uthil. ār bhitorok word having-heard his feast is-giving.' This having-found, this anger rose. and within-to legi nāzāowā hâl. Bāpāke ei kathā buzi-pāi olei āhi tāk buzābā hōl. Bāpākā ēi köthā buzhi-pāi olēi lēgi nāzhāowā āhi $t\bar{a}k$ buzhābā non-going became. His-father this word having-understood outside having-come him Hi uttar kāri bāpākak kalāk, 'sāoso, maï dhârilāk. imān basar dhari Hi uttör köri bāpākök kölāk, 'sāoso, moi dhöriläk. imān bosār dhori He answer having-made his-father-to began. said, * see, I so-many years during tor tāt khātilo, ketiyā-o tor kono kathā phelowā nāi, teo taï mok tor tāt khāṭilő, kētiā-o tor kono kŏthā phalowa nāi. tão tŏï mok thee-of under served, ever-even thy any word disobeyed not, nevertheless thou edināk legi-o mor bandhu bandhabe haïti ran kâri khābāk legi etā ēdināk lēgi-o mor bondhu bandhoba hoiti rong kori khābāk lēgi atā one-day for-even my friends colleagues with merriment having-made eating for a-single nedli: sägälar sānā-o kintu beshyā lâï dhan hampâtti khedāowā kintu sāgālor sānā-o nedli; bēisā lõi dhon hompotti khādāowā goat's young-one-even not-gavest; but harlots having-taken wealth property wasting ei putar-to ahaote bar bhoz pātli.' 'bāsā, Bāpāke tāk kalāk, pātli. ëi putar-to ahaota bor bhoz Bāpākā tāk · bāsā, kölāk. thou-preparedst.' His-father him-to this thy-son on-coming a-great feast said, 'my-child, thou lagate āsāh, ār mor zi-gilāk bâstu āșe hadāi mor gotāi-gilāk hodāi mor logota āsāh, ār mor zhi-gilāk bostu gotāi-gilāk āsā tor. what-things property always me-of near art, and mine 18 all thine. Ānānda ār ulāh karā-o mor zugut hâïsi, kiyānu tor ei bhāyei hōisi, Ānāndo ār ulāh korā-o mor zhugut kiānu tor ēi bhāēi Rejoicing and gladness doing-also because thy me-of proper is, this thy-brother mâri-o, zīsi; harei-o, oleisi.'

mari-o, zīṣi; harei-o, oleiṣi.'

mori-o, zhīsi; horēi-o, oleiṣi.'
having-been-dead-also, is-alive; having-been-lost-also, is-become-visible.'

SUPPLEMENT.

MAYANG.

The State of Manipur is a very polyglot tract of country. The principal language is Meithei or Manipuri, but a number of other Tibeto-Burman dialects are also spoken. A tribe known as Mayang speaks a mongrel form of Assamese known by the same name. The number of speakers is estimated at about 1,000. Except for their language the Mayangs are indistinguishable from the general Manipuri population. All of them can speak Meithei. They are also known as Bishunpuriya Manipuris, or as Kālisā Manipuris, and are said to be comparatively numerous among the Manipuri population of Cachar and Sylhet, where their special dialect is still spoken in their homes, as well as Meithei and Bengali. Probably $\frac{3}{4}$ of (22,500) the supposed speakers of Meithei in Sylhet really speak Mayang. We may therefore put the total number of speakers of the dialect at 23,500.

There is a 'Meeyang' Vocabulary in Lieutenant-Colonel W. McCulloch's Account of the valley of Munnipore and of the hill tribes; with a comparative vocabulary of the Munnipore and other languages; published in the Selections from the Records of the Government of India (Foreign Department), No. 27, 1859.

I have said above that Mayang is a mongrel form of Assamese. It can with equal (or perhaps more) justice be classed as a form of Eastern Bengali. The language possesses characteristics of both languages, but at the same time differs widely from both. I therefore place it in a supplement, while, for statistical purposes, I have shown it as a form of Assamese, merely because its speakers all live in territory under the political influence of the Assam Government. It will be seen that, both in vocabulary and grammar, it is strongly infected with the peculiarities of the Tibeto-Burman languages spoken in the Manipur State. This is just as much the case with the speakers of Mayang who are settled in Sylhet, so that it may be taken as certain that they have come there from Manipur, although, according to tradition, they originally came into Manipur from an Aryan speaking locality.

I give four specimens of this curious language, two from Sylhet, and two from Manipur. Each pair consists of a version of the Parable of the Prodigal Son and a folktale. For the Sylhet specimens I am indebted to the kindness of Mr. A. Porteous, the Deputy Commissioner of that District. The Manipur ones have been prepared by Babu Bisharup Sing, under instructions from the Political Agent. In the Manipur State, the headquarters of Mayang are two or three plains villages near Bishunpur (locally known as Lamandong), 18 miles to the south-west of Imphal.

Lists of words and sentences were also obtained from both localities, and the one given after the specimens is based on both. The following account of the grammatical peculiarities of Mayang is based on all the materials available.

TIBETO-BURMAN INFLUENCE.—Mayang is largely influenced by the Tibeto-Burman languages of the State of Manipur, both in its vocabulary and in its grammar. It would be a waste of time and paper to go into this question with any degree of Bengali.

420 ASSAMESE.

minuteness, but the following results of a cursory examination (which has no pretence at completeness) of the first specimen received from Sylhet may be of interest:—

A. Vocabulary .-

isāyā, singing = Meithei isai, a song.

khom koriyā, collecting, cf. Meithei khom-sīl-bā, to collect.

khum, answer = Meithei khum-bā.

köl, embrace = Meithei kol-bā.

lempā-āmpā, cf. Meithei lēm-na pā-na, enough and to spare.

lichot, conduct, cf. Meithei ma-chot, conduct.

lõpuk, field = Meithei laubuk, Chiru loi-pūk.

mai-thông-khān ölothôk, turning before face, cf. Meithei mai onthok-pā, face away turn, to turn from.

māng-ōil-ottō, on being lost, cf. Meithei mang-bā, to lose.

mā-tik = Meithei ma-tik, fit.

merāk-e, among = Meithei ma-rak-tā, among.

miyam, many = Meithei ma-yam, flock.

mung-e = Meithei mang-da, in front of.

ning, thought = Meithei ning-ba, the mind, to wish.

nungeiyā, being happy, cf. Meithei nungāi-bā, to be happy.

nung-si, pity = Meithei nung-si-bā, to pity.

pāng, friend = Meithei pāng.

phām, place, = Meithei ma-phām, place.

rang, to = Anal, Lamgang, Chiru, Aimol, Hallam, etc., rang, for.

rup, friend = Meithei ma-rup, companion.

sāruk, share = Meithei sa-ruk.

sau, son, young = Meithei chā.

sau-ōiyā, being angry, cf. Meithei sau-bā, to be angry.

sing = Meithei sing-bā, to become wise.

tāng-ōil, became dear, cf. Meithei tāng-bā, to become dear.

tetnāyā, always = cf. Meithei a-tat-pā, always.

them, persuasion = Meithei them-ba, to persuade.

thung-ōil, he arrived, cf. Meithei thung-ba, to arrive.

til-ōilā, they (he) joined, cf. Meithei tīl-bā, to join.

yāthong, a command = Meithei yā-thang, a command.

B. Grammar.—Note that the word for 'bad' is 'good-not' hobā-nāyā, as in all Kuki-Chin languages. The use of the Demonstrative pronoun after the noun which it qualifies is also typical of Kuki. The suffix of the Dative rāng is also a Kuki idiom. One of the forms of the future, that in ng, is taken from Thādo Kuki.

PRONUNCIATION.—This closely represents that of the Bengali of eastern Sylhet and Oachar. There is the dental s represented by ch in the Bengali character. The letter j is pronounced as j, not as z. The distinction between cerebral and dental letters has vanished, and there is the same difficulty in pronouncing the letter h. Thus, a house is gor, not ghor; wealth is don, not dhon; a share is $b\bar{a}g$, not bhag; a hand is $\bar{a}t$, not $h\bar{a}t$; and he became is $\bar{o}il\bar{o}$, not $h\bar{o}il\bar{o}$. On the other hand, s is pronounced as h, thus hune, having heard, for sune.

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The vowel e usually appears as \tilde{a} , as in $\tilde{a}g\tilde{o}$, for $eg\tilde{o}$, one. The diphthong $\tilde{a}i$ or ai, is pronounced something like ei, and is indifferently written $\tilde{a}i$, ai, and ei. Thus, jaitai, $j\tilde{a}itai$, or jeitai, they will go; $petheil\tilde{o}$, for the Bengali $p\tilde{a}th\tilde{a}ila$, he sent; $yaimop\tilde{a}$, or $yeimop\tilde{a}$, middle.

Pronounce olas in 'hot'; ō as in 'home.'

NOUNS.—Article.—The Indefinite article is $ag\bar{o}$, one which follows the noun it qualifies. Thus, $m\bar{a}nu$ $ag\bar{o}$, a man. It sometimes combines with the noun as in $gor\bar{a}got$, for $gor\bar{a}$ agot, on a horse. The Demonstrative pronoun, $aug\bar{o}$, $aut\bar{a}$, or $aukhon\bar{a}$, or some other of its forms, is used for the Definite article. Thus, $b\bar{a}y\bar{o}k$ $khul\bar{a}$ augoi, the younger brother; $r\bar{a}j\bar{a}$ agoi, the king; $p\bar{u}t\bar{o}k$ agoi, the son; $aut\bar{a}$, the share; $aut\bar{a}$, the share; $aut\bar{a}$, the share; $aut\bar{a}$, the place of him, to his place. As in the case of the Indefinite article, it follows the noun it qualifies. When a noun with an article is declined, the declensional suffixes are added to the article, not to the noun, as in $m\bar{a}nu$ $ag\bar{o}r$, of a man, and $aut\bar{a}$ $aut\bar{a}$ $aut\bar{a}$, the share; $aut\bar{a}$ $aut\bar{a}$ $aut\bar{a}$ $aut\bar{a}$, the share; $aut\bar{a}$ $aut\bar{a}$

Pleonastic suffixes. - The suffixes go and khān, khonā, or khnā, are very frequently

added to a noun or pronoun without affecting the sense.

Gender.—This, when necessary, is indicated by the addition of words signifying sex. The most common seem to be $l\bar{a}b\bar{a}$ for males and $\bar{a}m\bar{o}m$ and $jel\bar{a}$ for females. Thus $gor\bar{a}$ $l\bar{a}b\bar{a}$, a horse; $gor\bar{a}$ $\bar{a}m\bar{o}m$ or $gor\bar{a}$ $jel\bar{a}$, a mare. There are also traces of the expression of gender by alteration of the terminations of words, as in $gor\bar{o}ni$, a mare; $yaimop\bar{a}$ $p\bar{u}t\bar{o}k$, middle son; yeimopi $m\bar{a}lok$, middle wife. Compare the suffixes $l\bar{a}b\bar{a}$ and $p\bar{a}$, male, and among and pi, female, in Meithei.

Nouns of Relationship.—These optionally take the termination δk , no doubt the same as the Assamese ek, meaning 'his,' although, as is common in similar cases, the signification has been lost. Thus, $b\bar{a}p\bar{o}k$, a father, originally 'his father'. So $p\bar{u}t\bar{o}k$, son;

mālōk, wife.

Number.—The plural is indicated by adding some word meaning 'all' or 'many', such as $h\bar{a}bi$, all; $l\bar{o}kei$, people; and others. The plural is only indicated when the number is not evident from the context. $L\bar{o}kei$ itself is said to be a plural of $l\bar{o}k$, as jelei is of $jel\bar{a}$.

Case.—The Nominative takes the termination e before transitive verbs, as in Assamese and Bengali. Thus, $b\bar{a}p\bar{o}ke$ dillo, the father gave. When this e is added to

the pleonastic suffix $g\delta$, the two become goi.

The Accusative usually takes no termination. Sometimes it takes the termination re, which, after a consonant, becomes ore, for the sake of euphony. Thus, pūtōkore kilailu, I struck the son; tempākore gure, having covered the clod; tā-re, him. When the emphatic suffix au is added, the e of re is elided, as in āgō-r-au, (not having seen) even one (thief). In one case l, the termination of the instrumental is used for the accusative, viz., gorāl ukhānāt thailā, (they) put the horses there.

The termination of the Instrumental is ol as in tāruāl-khān-ol, with a sword.

After a vowel it becomes lo, as in auta-lo, by that.

For the Dative, the termination re is used, as for the accusative. Thus, $b\bar{a}p\bar{o}k$ -ore, to a father, huor-ore, to the swine. More usual is the use of the old Kuki suffix $r\bar{a}ng$, which, after a consonant, becomes euphonically $or\bar{a}ng$. Thus, $b\bar{a}b\bar{a}$ -r $\bar{a}ng$ or $b\bar{a}p\bar{o}k$ -or $\bar{a}ng$, to a father. $Ok\bar{a}$ or $k\bar{a}$ added to the genitive means 'for', as in $kit\bar{a}rok\bar{a}$ or $kit\bar{a}rk\bar{a}$, for what, why? $t\bar{a}rok\bar{a}$, for him.

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The termination of the **Ablative** is $t\tilde{o}$, which, in the specimens is always added to the dative. Thus, $b\tilde{a}p\tilde{o}k$ -orang- $t\tilde{o}$, from a father. To signify 'from in', it is added to the locative, as in $b\tilde{a}rit$ - $t\tilde{o}$, from in the house. So $m\tilde{o}rone$ - $t\tilde{o}$ or $m\tilde{o}ronot$ - $t\tilde{o}$, from in dying, i.e., after dying, and other similar idioms with verbal nouns.

The termination of the **Genitive** is r, or, after a consonant, or, as in $b\bar{a}b\bar{a}r$ or $b\bar{a}p\bar{o}kor$, of a father. The Kuki-Chin termination $t\bar{a}$ is also used, as in $b\bar{a}b\bar{a}-t\bar{a}$, of a father.

The termination of the **Locative** is *e* or *t*, the latter becoming *ot* after a consonant. Thus, *gore* in the house; *aukhonāt*, in that; *mōronot*, on dying.

ADJECTIVES.—These precede the nouns they qualify, as in *durai des*, a far country. But adjectival pronouns, as we shall see subsequently, and numerals, follow them. Thus, *Mānu āgōr muni jiput dugō āsilā*, of one man there were two sons. When the emphatic particle *au* is added to *āgō*, one, the two become *āgau*, one only, even one.

The Comparative degree is formed with jinge, more, the noun with which comparison is made being put in the ablative. Thus, bonōk-rāng-tō jinge us, taller than the sister. So, for the Superlative, hābi-rāng-tō jinge us, taller than all, tallest.

PRONOUNS .- The following are the Personal Pronouns :-

	First Person.	Second Person.	Third Person.
Sing. Nom.	mi	ti	tā.
Gen.	mõr	tōr	tār.
Obl.	mō-	tō-	tā-
Plur. Nom.	āmi	tumi	tānō.
Gen.	āmār	tomar or tumar	
Obl.	āmā-	tomā- or tumā-	tānō-

In the first and second persons, the plural is used honorifically for the singular. In all, the usual case suffixes are added to the oblique form. Thus, mo-re, me; ta-rang, to him.

The **Demonstrative Pronouns** are e, this, and au, \bar{o} , or u, that. To these, the pleonastic suffixes, $g\bar{o}$, $kh\bar{a}n$, or $t\bar{a}$ are almost always added. With the termination e of the nominative, $g\bar{o}$ becomes goi. It is sometimes written gu. $Kh\bar{a}n$ is often written $khon\bar{a}$ or $khn\bar{a}$. Thus, $aukhon\bar{a}t$, or $aukhn\bar{a}t$, on that, thereon. When these pronouns are used as adjectives, they invariably follow the nouns to which they refer. Thus, $gor\bar{a}$ $eg\bar{o}r$, of this horse; $ph\bar{a}m$ $aukhon\bar{a}t$, in that place; chus $aut\bar{a}$ - $l\bar{o}$, by those husks.

The Relative Pronoun does not seem to be used. The Tibeto-Burman idiom of employing a participle is used instead. Thus, tor pūtok-ote (te here means 'but') notir tullo log oiyā, thy son who associated with harlots, literally 'having associated'.

The Interrogative Pronouns are kung (to which $g\bar{o}$ may be added, as usual), who? and $kit\bar{a}$, what? $K\bar{a}r$ is whose? and $k\bar{a}$ -rang-to, from whom? Kitai is 'anything', and kuangau or kung- $g\bar{o}$ $\bar{a}g\bar{o}$ is 'anyone'. Isu is 'so many'.

Verbs.—Throughout the conjugation, the plural is freely used for the singular. As in the case of nouns, pleonastic suffixes are freely added, without affecting the meaning. These are, in the case of verbs, $t\bar{a}$ and $g\bar{a}$. $T\bar{a}$ occurs in the specimens most commonly in interrogative sentences, but not always so. Thus (interrogative sentence) kitārokā gujurtārā-tā? why are you making a noise? (direct sentence) mi ning karauritā, I am making consideration. $G\bar{a}$ is very common, and is used with all tenses, but

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most frequently with the past. It is most usual with intransitive verbs, but is also used with transitive ones, as in $bell\bar{o}$ - $g\bar{a}$, he wasted (thy property).

The Verb Substantive is conjugated as follows.

The base is usually os, shortened from the Eastern Bengali $\tilde{a}s$, but the latter is also common. Hence, throughout the conjugation, \tilde{a} may be substituted for the first o.

Prese	nt.
Singular.	Plural.
1. 0811	osi.
2. osōt	08ō.
3. ose	osi.
Pas	st.
1. osilu	osilāng.
2. osile	osilai.
3. osil	osilā.

The **Future** is $\bar{o}ituo$ or $\bar{o}itai$, I shall be, from the root $(h)\bar{o}$, to become, and is conjugated regularly.

The Infinitive is ona, to be.

Õil, he became, is frequent in verbs compounded from Tibeto-Burman roots, as in tāng-ōil, became dear.

The following paradigms illustrate the most common forms of the Finite Verb.

Present.—This closely agrees, in some of its forms, with the Bengali of Eastern Sylhet and Cachar. For the sake of comparison, I give the two dialects in parallel columns.

Sylhettia.
jāitrām, I go.
jāitrāy.
jāitrā.
jāiyār.
jāitrāy.
jäiträ.

As other examples, we may quote $koriy\bar{a}r$, we make; $kort\bar{a}r\bar{a}$ (with long \bar{a} in the penultimate), they make; $paitr\bar{a}$, they get. Usually, however, in the specimens the pleonastic suffixes $g\bar{a}$ or $t\bar{a}$, or even both, are added. Thus, we find in the specimen forms such as the following:—

Singular.	Plural.
1. jauri-gā or jaori-gā, I go	jaiyār-gā.
2. jaur-gā or jār-gā	jāri-gā or jaori-gā-tā.
3. jār-gā	jāri-gā.

The forms above given for the second and third persons plural are probably really singular. Another example of these suffixes is koror-tā, you are doing.

There is one example of the ordinary **Periphrastic Present** of Bengali. It is *khowāsot*, thou art giving to eat. The Bengali Present Participle, $j\bar{a}ite$, appears in the second specimen from Sylhet, with the pleonastic suffix $g\bar{a}$, in the sense of a **Present Definite**. Viz., $j\bar{a}ite$ - $g\bar{a}$, is going.

Past.—In this tense, the third person singular differs in transitive and intransitive verbs, the latter dropping the termination. The conjugation follows generally the Bengali-Assamese system.

	Singular.	Plural.
1,	kilailu, I struck.	kilailāng.
2.	kilaile	kilailai.
3.	kilailō	kilailā.

In one place I have met kililu for 'I struck.' Other examples of this transitive conjugation are kōilu, I did; peilāng-gā, we (for I) got, which is written in another place peilāng-tā; dillō, he gave; hullō (for hunilō), he heard; kōilō, he did; bellō-gā, he wasted; mātlō, he said.

As already said, intransitive verbs drop the termination of the third singular. Thus, $gesil - g\bar{a}$, he went; $\bar{a}il$ or $eil - t\bar{a}$, he came; but $eil\bar{a} - t\bar{a}$, they came. It is probable that the feminine of the third person singular of the past tense of intransitive verbs ends in i, at least we have $homeili - g\bar{a}$, she entered.

As examples of a Perfect tense, or, at least, a tense built on the same principle as the Bengali perfect, we have nungeiosi, they rejoiced, and korisi, I did.

There are two forms of the Future. One is an Aryan, and the other is a non-Aryan one. The Aryan Future is as follows:—

Singular.	Plural.
1. kilaituo or kilaitau, I shall strike.	kilaitāngai.
2. kilaituo	kilaitarai or kilaitrai.
3. kilaitoi	kilaitai.

In one instance, we have *mōrotu*, I will die. Other examples of this tense are *mōrtai*, he will die (plural for singular); *jeitoi*, she will go; *nā homaiitau*, I will not enter; *korotāngai*, we will make; *māttau-gā*, I will say.

The non-Aryan Future is formed by suffixing the Thado Kuki future termination ng. Thus, māting-gā, I will say; jātāng, I will press; bujing, I will fill. It does not change for number or person.

The Imperative is the root alone, with or without $g\bar{a}$ suffixed. Thus, $kil\bar{a}$, strike; $j\bar{a}$ - $g\bar{a}$, go; $r\bar{a}k$ - $g\bar{a}$, tend. Sometimes the future is used, as in *dhorotrai*, catch.

There are many participial or gerundial formations. The Bengali Conjunctive Participle in $iy\bar{a}$, usually written e, is common. Thus, $koriy\bar{a}$, having done; $b\bar{a}ge$, having divided. A very common idiom for expressing the Conjunctive Participle is to give the past tense followed by the locative of the demonstrative pronoun. Thus, hin $peil\bar{b}$ $aukhon\bar{a}t$, after getting poverty, literally, he got poverty, on that (he went and joined a man of that country).

A kind of Adverbial Participle is formed by adding the Bengali locative termination te, to the Bengali adverbial participle in le. Thus, $\bar{o}ilete$, on becoming. Another similar meaning is given by adding $l\bar{a}r\bar{o}$ to the root, as in $tumail\bar{a}r\bar{o}$, on spending (his wealth a famine arose); $eil\bar{a}r\bar{o}$, on his coming (you gave a feast).

A similar idiom is also formed by adding the ablative termination $t\bar{o}$ to the locative of the verbal noun or participle. Thus, $m\bar{o}ronot$ - $t\bar{o}$, or $m\bar{o}rone$ - $t\bar{o}$, after dying; $m\bar{a}ng$ - $\bar{o}ilot$ - $t\bar{o}$, on being destroyed.

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The Infinitive ends in $n\tilde{a}$, as in $den\tilde{a}$, to give. The Infinitive of Purpose is formed by $k\tilde{a}$ to the genitive of the simple infinitive. Thus, $is\tilde{a}n\tilde{a}rok\tilde{a}$, to rejoice; $den\tilde{a}rok\tilde{a}$, for giving.

Another form of the Infinitive ends in āni, as korāni, to make, in jingtā korāni hobā, good to make alive. It has an Infinitive of Purpose in okā also made from it, as in rākhānirokā, for keeping.

Negative.—An adjective is negatived by suffixing nāyā, as in hobā, good, hobā-nāyā, bad; naorāpāni-nāyā, not ill, in good health.

Some verbs are compounded with the negative participle. Thus, nāilu, I am not; nāil, is not; noi, nei, is not; nātlā, they gave not; nākōilō, he did not, he refused; nāsu, I am not, in hiklōk-nāsu, I did not disobey.

[No. 5.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

MAYANG OR BISHUNPURIYA.

(A. Porteous, Esq., I.C.S., 1900.)

(DISTRICT SYLHET.)

SPECIMEN I.

āsilā. Duvo bebunir merake dugō jiput Mānu āgör muni brothers-of among The-two child two were. Man a-of male sārukor don bāpōk-orāng mātlō, · bābā. mör baiyōk khulā augoi me-of share-of wealth father, father-to said, brother younger that dillo. Koto-din don bage bage-de.' Aukhonāt divogor bāpōke the two of father wealth dividing gave. Some-days dividing-give.' Thereon durai des ākhonāt gel-gā. khom-korivā don thāvā khulā augoi wealth together-having-made went. far land a-to that after younger māt kõilő. Don hābi hobā-nāyā don Phām aukhonāt lichot Wealth destroy made. conduct good-not-by wealth all Place that-in autāt tā Tăng-ôil-gā aukhānāt tāng-ōil. tumailārō des antā that-in Dearth-arose dearth-arose. that-in that spending land peilo aukhonāt des aukhonār mānu āgôr tullō peilō. Hin hin that-on land that-of man Poverty got got. poverty huor miyam rakhaniroka tar lõpuke diya til-ōilā. keeping-for his field-in giving he-joined-became. His swine many 'pet bujing,' buliyā autā-lō tā, chus Pham aukhonat huor-ore dilō husks that-by he, belly will-fill, saying that-at swine-to given Place kung-gŏ nātlā. Aukhonat āgō-i kõilö. Aukhonāt tāre ning Thereon any body-even not-gave. made. Thereon him-to wish lāikh 'mor bapokor betive ning-sing ōiyā mātlō, tār pete · my father's slave servants he-said, belly-in mind-wise being his bök peivā morotu. Mi bhāt paitrā, autāt mi lempā-āmpā kore getting will-die. I that-in I hunger making rice get, superfluous " bābā, sworgo mai-thông-khân ölothôk uthivā mor bapok-orang mat-tau-ga, face-before "father, heaven turning will-say, father-to rising my pāp kõilu; tör putok bulte munge-ō pāp kōilu; tor ōiyā I-did; thy son to-say front-in-also sin I-did; thee-of being sin Aukhonāt thōā-de." mātik nail. Tor laikh-gō pārā-kore mor place." servant-one like-making Thereon Thy is-not. me-of fit Durait nung-si thaite dekhiya uthiyā bāpōk-ore tā-lāk-ore jār-gā. Far remaining seeing mind-agitation rising father-to him-to he-goes.

dilō. korivā, chumā köl dekhivā gargot ākkhurum tāre peilō. gave. doing, kiss embracing seeing neck-on and him he-got, 'sworgo mai-thong-khan putöke mātlō. ta-rang aukhonāt Chumā dilō face-before him-to said, ' heaven the-son that-on Kiss he-gave kõilu; mi tõr putõk tor munge-ō pāp kõilu; ōiyā pāp ölothök I thy I-did; I-did; thee-of front-in-also sin being sin turning beti aut-orang matlo, lāikh bāpōke nāilu.' Aukhonāt bulte mātik the-to slaves the-father servant am-not. Thereon fit to-say āt-khonāt ākkhurum tār pidők ; āniyā de puti 'hābi-rāngtō jinge hand-on and bringing give put-on; all-than more clothes āmi etāi barā-dai; jäng-khonāt khugrang-khan pidā-dai, autā-gō ängthi all put; we sandals feet-on put-on, ring mor egő kitāyā-bulle nungeiyā bhāndārā kheik; isāvā this-one for my 80% let-eat ; feast rejoicing singing aukhonāt peilang-ga. māng-ōilottō, ākkhurum jingtā āilogā; moronotto, that-on I-got. lost-being-on, living is-come; and dying-on, nungeiosi. Aukhonāt tānō isāyā

sing they-rejoice. they Thereon

Āiyā gore lõpuke āsil. jetā ugō aukhonāt tār pūtōk Kāl house-at the-one field-in was. Coming elder his 80n that-at Time nāsār nārgō hune. nārgō elādi-lō Aukhonāt thung-oil. sound hearing, dancing-of sound Thereon music-by he-arrived-became. tā-rāng gujurtārā-tā?' Tā 'kitārokā mātlō, āgō dākiyā lāikh him-to are-you-making-noise?' He · why he-said, one calling slave naorāpāni-nāyā tare tor bapoke ākkhurum eil, baiyōk 'tor mātlō. ill-not father him-to thy and came, thy brother said, sau-ōiyā, 'gore nā tā Aukhnāt dilä.' bhāndārā eilārō 'house-in not angry-being, Thereon he gave.' feast on-coming them kōilo. nikoliya tare Aukhnāt bāpōke homaiitau,' bullo. did. Thereon the father coming-out him-to persuasion said. I-will-enter,' lāikh bosor tor bāpōk-orāng khum köilō, 'chā, isu Okhonat years. these-many thy slave he the-father-to answer made, * see, Thereon ōilau Autā mör morup nā-kōrisi; etāi tor yāthong khedōk my friends disobedience not-I-did; That being(-so) thy orders I-am, all nā-desot; ākkhurum tor āgō isanārokā, more sägölor sau mopang and thou-not-givest; thy rejoice-to me-to child one goat-of companions bellögä don augō ōiyā tor tullō lög notir pūtōk-ote wealth was-wasted he thy associated being with harlots-of son-but khowasot.' Aukhonāt bhāndārā buliyā tár-oká eiltäi hekkö thou-causest-to-eat.' Thereon feast saying him-for at-once on-coming tullō tetnāvā osot: mātlō, 'pūtōk, ti-te mor tā-rāng bāpōke with ever me-of art: thou-indeed 'son, said, him-to the-father 312 Bengali.

ākkhurum mör Aukhonāt āmi etāi isāiko nungāiko ose-tā hābi tōr-tā. and mine is-what all (is-)thine. Therefore we all dancing pleasure ōi-rāng mātik ose; kitārkā-bulle mōronetō, jingtā eiltā; ākkhurum being-for fit living he-came; and is; because dying, māng-ōilgā-gō, peilāng-tā.' lost-being, I-got.

[No. 6.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

MAYANG OR BISHUNPURIYA.

(A. Porteous, Esq., I.C.S., 1900.)

(DISTRICT SYLHET.)

SPECIMEN II.

Kāl ākhonāt rājā āgōr muni jiput tin-gō āsil. Tār prajāe āg din Time one-at king a-of male child three were. His subjects one day rājotwo ekhān söre tā-rāng eiyā mātlō, 'Ō Dhorm-obotar, him-to coming said, 'O Incarnation-of-Justice, kingdom this thieves dacoits Ami hābie nāil. jingtā hābir bāretā Āmi kortārā. hin is-not. all-of property surviving U_8 destitute are-making. Rājā ogoi de.' etāre dhoriyā sāsti sor koriyar kākuti prayer are-making thieves these seizing punishment give.' King that children tumite ebākā mi ebākā burā õilu; jiput, mātlo, 'he mor O my children, I now old am-become; you-but those-to said, etā kisā-de miyām Mor rajotwo ekhanat sor āhorai. uthiyā this-in thieves these why many My kingdom (in-age-) rising are-coming. etā dhorotrai.' sor korauritā tumi hābie ning eilätä? Mi all thieves these catch.' I consideration am-making you have-come? rākhāli korotāngai,' Rājār pūtōk tin-goi, 'rājotwo okhonāt niti rāti three, 'kingdom that-in by-day by-night patrol we-will-make,' King's sons kore sohor-gor thik korlā. Tānō ehān ning tānor mono etāt mind this-on firm made. They thus reflection making city-wall bule. saying, their gor goreiyā tānōr gorāl ukhānāt thailā. Rāti ngāl bāre put. Night appearing making outside house building their horses there sauki denārokā sohor-gor hābi bārā-de jethā pūtōk ōgō gorāt sore the horse-on mounting guard giving-for city-wall all elder Rāti nongyait ā-gau nā-peil-gā. Bār tār phām okhonāt eil. going thief one-even not-got. Again his place the-to came. Night mid-at sāri bārā-de yaimo-pā pūtōk ō-gō gorāgot sohor-gor sore four outside walking the horse-a-on mounting city-walls middle sör ä-gör-au nä dekhe tär phäm ökhonät eil. Nõngyai upait khulā thief one-even not seeing his place that-in came. Midnight (?) after youngest pūtōk ō-gō sauki denārokā giyā, jebākā tār bāpōkor duwār father's gateway house-of the guard giving-for going when his dekhilō. Tānō jelā ā-gō rāj-bārittō eite hobā near going, beautiful woman one king-house-in-from coming he-saw. kādāt giyā, They

duyō-goi mung-nā-mung-ni rājār pūtōk ō-goi āng ōiyā, korlō, "ti face-to-face becoming king's son the question made, thou ekhānāt?' 'Mi rāj-lokkhi. Konung kung-gō? ku-rāng jaorigātā emātik rāti this-in?' 'I king's-luck. who? whither goest 80-much night Palace ekhān ngāk korauri, debi-gō,' bule jelā ō-goi khum kōilō. · Rājā this tending I-do, goddess,' saying woman the reply made. ' King egō āji rāti mortai. Etar kāje ekhānāt mor kām noi: this to-day night will-die. This-of account-on here my business is-not: jaorigā.' Rājār pūtok ogoi juap khulā kittāō denā iāne I am-going.' King's youngest son the answer any to-make not knowing Khāni thae rājār pūtōk ōgoi dau-jelā ögö-rang matlo, 'tor remained. Some-time staying king's son the god-woman the-to said. mone ekhānāt hārpā, āji rāti rājā egō nā morle rāj-bārit mind-in this-in ? , to-day night king this not if-dies king's-house-in to-go āpotti āse-tā?' Dau-jelā ogoi mātlo, tor-ta kuno 'mor kuno apotti objection is-there?' God-woman the thee-of any said, 'my any objection nei.' Rājār pūtōke kākuti kore mātlō, 'ōtā õilete rāj-bārit is-not. King's making said, 80n prayer 'that being-on king's-house-in bār morbo jāgā. Tār. ōkhānāt-tō jingtā korāni jehān hobā ōhān His. again go. dying that-in-from living to-make whatever good such korotau.' Dau-jelā augō bār rājār gore homeili-gā. Rājār pūtōk I-will-do.' God-woman that again king's house-in entered. gore giyā, ku-rang jeitoi-gā, uhān thik nā peilo. that king's house-in going, whither she-will-go, such rightly not got. Okhānāt rājār pūtok ogo ojum jekhānāt bāpōk gumjār, okhānāt ōiyā Thereon king's 80n that ? becoming where father sleeps, there dekhlō-gā bāpōk ōgō nungei-kore gumjeiyā āse. Yeimopi mālōk gel-gā. Giyā went. Going he-saw father that peaceably sleeping is. Middle ōgoi khulā onaugō mālōk ōgoi ārāko heji khānāt gumjeiyā āse. Kōthā the youngest wife the another bed . a-on sleeping augot sati ngal-kore jāle āse. Onthokpā āsānok-khān tāngloi ago rajar that-in lamp shining burning is. Suddenly unexpectedly snake a king's hunār phām aukhānāt bereiyā jāite-gā, rājār pūtōk ōgō dekhlō, gold-of place (i.e. bed) going-round is-going, king's the-on 80n the saw. Rājār pūtōk tār tāruāl-khān-ol horop augōre dwikorot-kore bellō. Bāpōk King's 80n his sword-with serpent that two-pieces-making Father moroneto jingta ōgō that dying-from alive became.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there reigned a king who had three sons. His subjects one day came to him and said, 'O Incarnation of Justice, the kingdom is infested with thieves

MAYANG. 431

and robbers. Our property is not safe. We pray Your Majesty to catch these thieves and punish them.' The king said to his sons, 'My sons, I am old, but you are all in the prime of manhood. How is it that my kingdom is full of thieves? I look to you to catch these thieves.' The three princes then made up their minds to patrol the city every night. With this view, they set up a fort in the outskirts of the city where they kept their horses. In the early part of the night the eldest prince mounted his horse and went through the whole city, but did not see a single thief. He came back to his station. About midnight, the second prince mounted his horse and rode through every part of the city, but he did not see a single thief, and so came back to the station. Some hours after midnight the youngest prince went the rounds, and when he came near the gate of his father's palace, he saw a beautiful woman coming out of it. The prince accosted her, and asked her who she was and where she was going at that time of night. She replied, 'I am the king's Good Luck, the guardian deity of the palace. This night the king will be killed, and hence I am no longer needed here, and am going away.' The prince did not know what reply to make to this message, but after a moment's reflection he said to the Goddess, 'suppose the king is not killed to-night, have you any objection to returning to the palace and staying there?' 'I have no objection,' replied the Goddess. The prince then begged the Goddess to go in again, and promised to do his best to prevent the king from being killed. She did so, and as she entered disappeared from his view.

The prince went straight into the bedroom of his royal father, and found him lying there, plunged in deep sleep. His second and youngest wife, the step-mother of our prince, was sleeping on another bed in the room, and a lamp was burning dimly. What was the prince's astonishment when he suddenly saw a huge cobra gliding round and round the royal bed of gold on which his father was sleeping. He drew his sword, and with one stroke cut the serpent in two. He thus saved his father from the threatened death.

[No. 7.]

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

MAYANG OR BISHUNPURIYA.

(STATE MANIPUR.)

SPECIMEN III.

(Pronounce ng as in 'sing'.)

				The state of the s			
Mūni	āgōr	pūtō di	igō āsil.	Tānō	diyōgo	rangto	khulā
Man	one-of	sons to	vo were.	Them	two-j	from	younger
augoi l	pāpōkorāng	mātlō,	, 'Bābā	, mi	pait	uo	bārkhan
that (h	is)-father-to	said,	'Father	r, I	will-re	ceive	goods
sāruk au	ta diy	ā-de.'	Tānōr	bāpōke	don	auta	bāgiyā
share the	at pleas	e-give.'	Tānōr Their	father	wealth	that	dividing
diyā-dilō.	Koto	din	thāyā	pūtō	khulāgō	tār	don
gave.	A.few	days 1	emaining	son	younger	his	wealth
autā hāb	i lõiyā	dūrai	fam	ākhnāt	māje	giy	ā tār
that all	taking	distant	place	one	in-(to)	goin	g his
don a	utā hābi	ōknai	kām	koriyā	mäng-kö	oilō.	Don
wealth t	hat all	wicked	action	doing	wasted	1.	Wealth
autā hāl	bi māngl	toilo-thangte	e māti	aukhā	n bāt	ti	ing-õil.
that al	l waste	d-on-being	land	that-i			r-became.
Tăng-ōil-thân	ngte tā	hinpāni	fāng-ōilō	. Mā	ti auk	hanār	mānu
Dear-on-be	ing he	misery	suffered.	Lan	d tha	t-of	man
āgōr tu	llē til-õil	-gā. 1	dānu augo	i tārē	hūor	rāk-gā	buliyā
one-of wi	th joined-b	ecame	Man that	him	swine	tend	saying
laupukor	mājē	diyā-pithaili	5. Tā	hūor	rākhe	r	autār
the-field-of	in	sent.	He	swine	tending	r-of	that-of
hûore	khaitrā	bāt	t autā	khaiy	āo	pēt	bujing
swine	eat	rice	e that	by-eating	-even b	elly i	I-will-fill
buliyā ni	ng-kõilő-thä	ng kuang	au nātlā.	Tā	khānā	nāpailā	-thangte
saying i	vished-though	h any-on	ne not-gave	e. He	food	not-ge	tting-on
bûskhân 1	oore al	ier, 'Mor	bāpōkor	läiyike	chingkrau	pēt	buje
sense havi	ng-fallen ca	me, 'My	father's	servants	all-even	belly	filling
khaitrā	enthok-pan	thok ke	ore khait			oor l	apokor
are-eating	abundanc	e-in do	ing are-e	ating,	I-but n	ry J	father's
pūtō ōiyā		paiyā	möring-kora		Ebākātē	mi	giyā
son being	The same of the sa	getting	to-die-am-ab	out.	Now	I	going
bāpōkorāng	mātinggā	The second second	770	egō da	u-orang	pāp	kõilu
father to	will-say,	" Fathe	er, I	this	God-to	sin co	mmitted

pūto onātē tō-rāng-ō lāl-ōilu. Mi ēgō tor mātik committed-offence. I fit you-to-also your this 8011 to-be lāiyik nāilu; thwade," tor thonārsādē āgō bulivā not-am; servant your keeping-like please-keep,"' one saying Tā mātinggā. āil. utbiyā bāpōkorāng Dūrē ōitē will-say. He getting-up father-to came. Distance from bāpōkē deklō, nungsi tārē paiyā dābdē-āiyā, nārē doriyā, saw, mind-agitation getting running-coming, neck father him embracing, bāpōkorāng mātlō, chumailō. Pütökē Bābā, mi dau-orang egō kissed. Son father-to said, · Father, I this God-to tōrāng-ō kõilu tor pāp pāp kōilu, pūtō boliltātē sin committed you-to-also committed, your 80n to-be-called mātik nāilu.' Aukhonāt bāpōke lāiyikorāng mātlō, 'pūti fit not-am. Thereupon father servants-to " cloth said. hobātā āniyā pidawoi: ātor mājē āngthi borādai, let-him-wear; hand-of best bringing on ring put, khongup pāni jängor mājē borādai: bāt khaiyā nungai put: feet-of on shoes rice water eating merry Kitā-buliyā ōik. pūtō moranito ākfrun jingtā-ōil; ēgō Because thisbeing-dead-from let-us-be. 80% again alive-became; Ētā māng-ōilgō ākfrun pailang.' buliyā tānō isā-ōilā. again lost-being has-been-found.' This saying they rejoiced-became. Por okhnär mājē pūtōk jethā augō laupukor mājē āsil. Time that-of at 80n elder that field-of in was. Tā āite imē dākbārāni elādenār mānin-khan Tā hūllō. He came music dancing-of noise as heard. He 'kitā lāiyik dākhiyā, kortāratā,' buliyā āgō āng-kōilō. calling, ' what one is-being-done,' servant saying asked. 'tör Lāiyik augoi mätlö, baiyök khulā augō āiyā that said, 'your brother younger that coming your naiyā bāpōkē · nuārā-pāni āil buliyā bāt pāni khawoitrā.' illness without father came saying rice water feeding-is.' Aukhonār-mājē sau-ōil homāni nākōilō. Morom gore angry-became Thereupon he house-in to-enter refused. Reason aukhnāi bāpōke hunivā nikule them-köilö. Aukhnar-mājē āiyā that-for father hearing out coming entreated. Thereupon · sā, khūm-kōilō, tā bāpōkorāng mi bosarekhan pārāk han father-to answered, he 'behold. I years-so-many since sēbā köilu-thang ākfrunō tor tor yāthongkhan hiklök-nāsu. service doing-in your 1/0247 once-even orders disobeyed-not. mārup mapang onē khaigā buliyā sāgōl sau-āga-ŭ friends nevertheless companions with eat saying goat young-one-even Bengali.

nādes did-not			ār-mājē eupon	tōr your	don wealth	pūti cloth	-hābi all		bir-mājē stitute-to
diyā giving	mäng-k waste		pūtō son	augō that	āitētē	ti 1 you 1	bāt rice	pāni water	khawoiyā feeding
korortā are-doin	100	hnār-1 reupo		bāpōke father	mātlō, said,	'hē-sau 'child	gō, ti-		i one with
āsōt,	mõrtā mine	āsē is	hābi all	ētā that	tortā. yours-is.	Ebāk . Not	ephil es	āmi we	hārau glad
ōiyārtā to-be	chù m proper	1100	se -is	kitā-buliyā because	tõr your	baiyō brother	- Section		ranito lead-from
ākfrun again	jingtā-ōil; alive-has-become;			māng-õi lost-bei	0	ikfrun again	100	ilang' e-found.	

INDO-ARYAN FAMILY.

(EASTERN GROUP.)

MAYANG OR BISHUNPURIYA.

SPECIMEN IV.

(STATE MANIPUR.)

	The state of the s		A CONTRACTOR OF THE PARTY OF TH	THE PERSON NAMED IN COLUMN TWO IS NOT THE OWNER.			THE RESERVE OF THE PARTY OF THE	khullō.	Tempāk Clods
autār	kada	r-mājē	bā	hār b	ākol i	āgās j	poril.	Āg-dinor	dinē
clod	one	bamboo	bar	k tha	t-with	frien	dship	bādailā. made.	· We
								ti Us you	
								bāda made-fri	
Rain	when-fe	ll bo	mboo-of	bark	t (1	the)-clo	d c	gure,	
when-bleu		e)-clod	press	ing, t	thus	lived.	-		
One-d	ay-of d	lay-on	wind (a	ind)	rain	fell.	Bamb	hār 100-of	bark
that	wind-by	being-bl	own-away	toas-te	aken, 'f	friend,	clod	tempāk,'	saying
went.	Clod	that	rain	-by	wet-being	,		bāhār bamboo-oj	
bāhār bamboo-of	bākol bark,		The second second						

FOLK TALE TAKEN FROM THE LIPS OF A NINGTHOWKHONG VILLAGER IN MANIPUR.

Formerly a certain man cut up earth with a spade close to a cluster of bamboos. One day it so happened that a piece of the dry bark of one of the bamboos fell on one of the clods. The piece of bark made friendship with the clod, and they made an agreement to help each other in time of danger. Accordingly when rain fell the piece of bark covered the clod and kept it from being wet and destroyed, and in case of storm the latter used to lie upon the former and keep it from being carried off by the wind. Thus they passed some days. But one day, both rain and wind came at the same time. The storm carried away the piece of bark, which could only shout, 'My friend clod, what will become of you without me:' and the clod, being unprotected, was also destroyed by the heavy fall of rain, while it called its friend, 'My friend bamboo-bark, what will be your fate without me.'

STANDARD LIST OF WORDS AND SENTENCES IN ASSAMESE AND MAYANG.

En	glish.			Assam	ese (Sibsa	gar).		Western	Assa	mese (K	amrup).	Mayang (Manipus and Sylhet).
1. One				Ek .	119	•		Ăk					Ā-gō.
2. Two				Dui .				Dui					Dū-gō, diyō-gō.
3. Three	*			Tini .		•		Tini		12.	1201		Tin-gō.
4. Four		•	*	Sāri .				Sări					Sāri-gō.
5. Five				Päs .				Pās		æ.			Pāz-gð.
6. Six				Şay .		•	1	Şâi	. %		30)		Soy-gō,
7. Seven	•			Hāt .				Hat					Hād-gō.
8. Eight		*		Āţh .				Āṭh				()*:	Āt-go.
9. Nine	1.0			Na .				Nao					Nau-gō.
10. Ten	8.02			Dah .			*	Dah			•		Dos-go,
11. Twenty	(*)	118		Kuri .				Kuri		40			Āk-kuri-gō.
12. Fifty	(*)			Pansāh, ārl	hâi kuri			Pansāh					Yangkhai-go (Meithei).
13. Hundred				<u>н</u> а .	*		1.0	Ha			•		Āk-hau-gō,
14. I .	000		*	May .				Mai					Mi.
15. Of me				Mor .			4.0	Mor					Mor.
16. Mine	٠			Mor .		•		Mor					Mor.
17. We	105			Āmi .				Āmi		(*):			Āmi.
18. Of us				Āmār .				Āmār			3.0		Āmār.
19. Our				Āmār .				Āmār					Amār.
20. Thou) (Tumi, tay	•		*	Taī (to (to a s	an e uperi	equal)	; āpu	ni	Ti.
21. Of thee		•	*	Tomär, tor	Tell			Tor; apo	nār		2		Tor.
22. Thine	•	•		Tomär, tor				Tor; āpo	nār				Tor.
23. You	1.			Tomolāk				Tumi			*	(0)	Tumi.
24. Of you		. 5		Tomolākar	1000	W.,		Tumār	•=	• •	·	7.0	Tumār, tomār.

E	glish.			Assa	nese (Sil	beagar).		Weste	ern As	samese	(Kamı	rup).	Mayang (Manipur and Sylhet)
25. Your		M.		- Tomolāka		TH.	9	- Tumár	r, ton	ırār			Tumār, tomār.
26. He .				. Hi, teõ				. Hi		-			Tā.
27. Of him				. Tar, teor				. Târ					Târ.
28. His	·			. Tār, teõr		10		Tår	*		***		Tār.
29. They	*	I ES		. <u>H</u> i-hãt, te	ő-bilák			Tahãt					Tānō.
30. Of them	10 %		-	· Hi-hãtar,	teő-bilá	ikar .	-	Tāhāta	r .		1.0		Tānor.
31. Their				Hi-hatar,	teő-bilá	ikar.		Tāhātō			200		Tânor.
32. Hand	8	,	- 3	Hāt .				Hāt		*1	6.00	1	Āt.
33. Foot	•		1	Bhāri .				Bhāri			1	1	Jäng.
34. Nose	•		-	Nāk .			9	Nāk				1	Nāk.
35, Eye			1	Sáku .			14	Såku				1	Åkhi.
36. Mouth				Mukh .				Mukh	541				Thota.
37. Tooth				Dãt .				Dãt					Dat.
38. Ear .			15	Kān .				Kāņ				,	Kan.
39. Hair				Suli .				Suli					Sul.
40. Head				Mur .			11	Mur			Yes		Tik, mur.
1. Tongue				Zibā, zibhā				Zibhā	•	1.01			Jū, jibrā.
2. Belly				Pet .				Păț	•				Pet.
3. Back				Pițhi .	•			Piţhi	*				Pithi.
4. Iron		141.		Lo .		*		Lohā	•				Luā.
5. Gold				Hon .				Honā				. 1	Hunā.
6. Silver		142	1	Rup .		•		Rupā				. 1	Rûpa.
7. Father		100		Pitā, bopāi				Bāpāk				. 1	Bābā, bāpōk.
8. Mother		٠	1961	Āi .				Māk				. 2	Malok.
9. Brother			10.1	Bhāi, kakāi				Bhāk				. 1	Baiyōk.
0. Sister		•		Bāi, bhanī				Bâņiāk				. I	Boněk.
1. Man				Mānuh .				Manuh	•			. 1	Muni.

-			
English.	Assamese (Sibsagar).	Western Assamese (Kamrup).	Mayang (Manipur and Sylhet).
52. Woman	. Māiki mānuh, tirotā .	Ziā-sālī	Jelā.
53. Wife	Ghâinī, tirotā	Tiri	Moilok,
54. Child	Lara, sowali	Āpā, āpī	Sau, jiput.
55. Son	. Po	Putāk	Puto.
56. Daughter	, Zi	Ziak	Jilo.
57. Slave	. Beți-bandi	Bāndī, galām	Laiyik.
58. Cultivator,	. Khetiyak	Haulei	Khētikorer mānu.
59. Shepherd	Bheri-rakhiyā	Bhērisārā	Berā rākhūlā manu.
60. God	. Iswar	Īswar	Dau.
61. Devil	Pihās	Bhūt	Dau.
62. Sun	Hūrzya, beli	<u>Н</u> агуй	Beli.
63, Moon	Sandra, zon	Sandra	Chât, junăk.
64. Star		Tārā	Terā.
65. Fire	. Zui	Zui	Ji.
66. Water			Pāni.
		Ghar	
			Goră.
68. Horse			Gūrū.
69. Cow			
70. Dog			Kukur.
71. Cat			Mekur.
72. Cock			Kukarā, kuraki lābā.
73. Duck	. Pati hãh		Āns.
74. Ass	Gādhā		Gādhā.
75. Camel	. Ut	Ut	Ut.
76. Bird	. Sarāi	Sarêi	Pākhiyā.
77. Go	. Z-wā (1st Verb. Noun)	Za, zõwā, zãok	Ātāni, jāni (infinitive).
78. Eat	. Khowa	Kha, khốwa, khãok .	Khānā (infinitive).

-	rlish.	Assamese (Sibsagar).	Western Assamese (Kamrup.)	Mayang (Manipur and Sylhet).
79. Sit		Bahā	. Bah, bãhā, bahak .	. Bōnā.
80, Come		Āhā	. Āh, āhā, āhak .	. Āhāni.
81. Beat	•	Mārā, marā	. Mär, märä, märak	Kilāni (of men), bārāni (of animals).
82. Stand		Thiyā howā	. Thia hou, thia hows, this	The second secon
83. Die		Marå	haok. Mar, mãrā, marak	Morāni.
84. Give		Diya	. Dı, dĭā, diak	Done
85. Run		Lar-marā .		Denā. Dābdāni.
86. Up		Opara-lâi		
87. Near	13 11 11		Oparat	Goz, gojje.
88. Down		Osarat	Osarat	Kādā, kādāt, bittā.
		Cal, tala-lâi	Talat	Tole.
89. Far			Durái	Dür.
90. Before	· · · P	urbe, agaiye	Āgat	Āgē, mung-khānāt, mung.
91. Behind	· · P	āşat, pāş-phāle .	Dr	Pis, pithi-khānāt.
92. Who	· · Z	ei, Zeiye : interrog., kon .	Kun, kuni	Kung-gō.
93. What .		i: interrog., ki	W.	
94. Why .	-	L-2 1-141	-	Kitā, kisā-de.
95. And .	· · Ār			Kitārokā, kitārkā. Akhantē, ākkhurum, bāro.
96. But .	Ki	ntu .	V'.	
97. If	· · Zâ	a:	77A.3:	utā, -te.
98. Yes	T.	A PER CONTRACT	2301	te.
	· · Eri	i, hay	Haī	lai.
99. No .	· · Oh	ő, nahay	Nahai N	ā, nei, nāgoi.
100. Alas .	Del	hi au	Traction	obāi.
101. A father .	. Bar	NAME OF TAXABLE PARTY.		ābā āgō.
102. Of a father	· · · Bă	pek ezanar, bāpekar .	D. al I	ibā āgōr,
103. To a father		ek ezanak, bāpekak .	Bāpāk ăṭākak lēgi Bā	bā āgōrāng.
104. From a father	par	ek ezanar parā, bapekar	Bāpāk āṭākar parā Bā	bā āgōrāngtō.
105. Two fathers		an bāpek]		bā dūgō.
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English.	Assamese (Sibssgar).	Western Assamese (Kamrup).	Mayang (Manipur and Sylhes).
106. Fathers	Bāpek-hãt, bāpek-bilāk .	Bāpāk-gilāk	Bābā gāsi, bāpōk lōkei.
107. Of fathers	Bāpek-hātar	Bāpāk-gilākar	Bābā gāsir.
108. To fathers	Bāpek-hātak	Bāpāk-gilākak lēgi	Bābā gāsirāng.
109. From fathers	Bāpek-hātar parā	Bāpāk-gilākar parā	Bābā gāsirāngtō.
110. A daughter	Ziyek ezâni	Ziāk āṭā	Jilo ago.
111. Of a daughter	Ziyek ezânir	Ziāk ăṭār	Jilō agōr.
112. To a daughter	Ziyek ezânik	Ziāk ăṭākak lēgi	Jilō āgōrāng.
113. From a daughter .	Ziyek ezânir pară	Ziāk āṭār parā	Jilo agorangto.
114. Two daughters	Duzâni ziyek	Dui ziāk	Jilo dugo.
115. Daughters	Ziyek bilak	Ziāk-gilāk	Jilo gasi.
116. Of daughters	Ziyek bilâkar	Ziāk-gilākar	Jilō gāsir.
117. To daughters	Ziyek bilâkak	Ziāk-gilākak lēgi	Jilō gāsirāng.
118. From daughters.	Ziyek bilâkar parâ • •	Ziāk-gilākar parā	Jilō gāsirāngtō.
119. A good man	Ezan bhāl mānuh	Ăţā uttam mānuh	Hobā muni āgō.
120. Of a good man	Ezan bhāl mānuhar .	Ăță uttam mănuhar .	Hobā muni āgór.
121. To a good man	Ezan bhāl mānuhak	Āṭā uttma mānubak lēgi .	Hobā muni āgörāng.
122. From a good man .	Ezan bhâl mānuhar parā .	Ăță uttam mănuhar pară .	Hobā muni āgōrāngtō.
123. Two good men .	Duzan bhāl mānuh	Dui uttam mānuh	Hohā muni dūgō.
124. Good men	Bhāl mānuh-bilāk	Uttam mänuh-giläk	Hobā muni gāsi.
125. Of good men	Bhāl mānuh-bilākar	Uttam mänuh-giläkar .	Hobā muni gāsir.
126. To good men	Bhāl mānuh-bilākak .	Uttam mānuh-gilākak lēgi	Hobā munigāsirāng.
127. From good men.	Bhâl mānuh-bilākar parā .	Uttam mänuh-giläkar parä	Hobā muni gāsirāngtō.
128. A good woman	Ezâni bhâl māiki	Ăjânī uttam ziā-sālī	Hobā jelā āgō,
129. A bad boy	Eṭā beyā lārā	Ăța baia lâra	Hobānai muni saugō.
130. Good women	Bhāl māiki-bilāk	Uttam ziā-sālī-gilāk	Hobā jelā gāsi,
131. A bad girl	Ezâni beyā sowāli	Ājānī baia apī	Hobānai jelā saugō.
132. Good	Bhal	Uttam; bhāl	Hobā.

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English.	Assamese (Sibeagar).	Western Assamese (Kamrup).	Mayang (Manipur and Sylhet).
133. Better	· Tāt-kâi bhāl · · ·	Tāt-o kāri bhāl	Augo hobā, jinge hobā.
134. Best	. Āṭāit-kâi bhāl	<u>H</u> akalat kâri bhāl	Hābirāngtō jinge hobā,
135. High	Okhā	Ukha	Usgo,
136. Higher	· Tāt-kâi okhā	Tāt-o kāri ukha	Jinge us.
137. Highest	. Āṭāit-kâi okhā	Hakalat kâri ukha	Us ose hābirāngtō jinge us
138. A horse	. Eṭā ghorā	Ăță ghoră	Gorā lābā āgō.
139. A mare	. Ghorā ezâni	Ăjāni ghuri	Gorā āmēm āgē.
140. Horses	. Matā ghorā-bilāk	Ghorā-gilāk	Gorā lābā hābi.
141. Mares	. Maiki ghora-bilak	Ghuri-gilāk	Gorā āmōm hābi.
142. A bull	Eţā ḍamarā	Ăță hāluwā gâru	Gürü läbä ägö.
143. A cow	Ezâni gâru	Ājānī gāi gāru	Gürü ämöm ägö.
144, Bulls	Damarā-bilāk	Hāluwā gāru-gilāk	Gürü läbä häbi.
145. Cows	Maiki garu-bilak	Gāi gāru-gilak	Gürü âmöm hābi.
146. A dog	Eţā kukur	Ăță kukur	Kukur läbä ägö,
147. A bitch	Kukur ezâni	Āṭā mātī kukur	Kukur āmēm āgē.
148. Dogs	Matā kukur-bilāk	Kukur-gilāk	Kukur lābā habi.
149. Bitches	. Maiki kukur-bilak	Mati kukurgilak	Kukur āmōm hābi.
150. A he-goat	Eṭā matā ṣāgal	Ăță pațbă șăgăl	Sāgol lābā āgō.
151. A female goat	Ezûni maiki şagali	Ajāni pāṭhi sāgāl	Sägöl ämöm ägö.
52. Goats	Şāgal-bilāk	Sagal-gilak	Sāgol hābi.
53. A male deer	Eṭā matā pāhu	Ăță pâțhă pâhu	Pohn laba ago.
54. A female deer	Ezâni māiki pāhu	Ăjânî pāthî pâhu	Pohů ámom ágo.
55. Deer	Påhu	Pāhu	Pôhû.
56. I am	May haõ	Maī āşő	Mi osu or asu, and a
57. Thou art	Tumi howā	Taï āṣāh, āpuni āṣei	throughout. Ti osot.
58. He is	<u>Н</u> і hay	Hi āṣā, tāổ āṣā	Tā ose.
59. We are	Āmi haő	Āmi āṣő	Āmi osi.

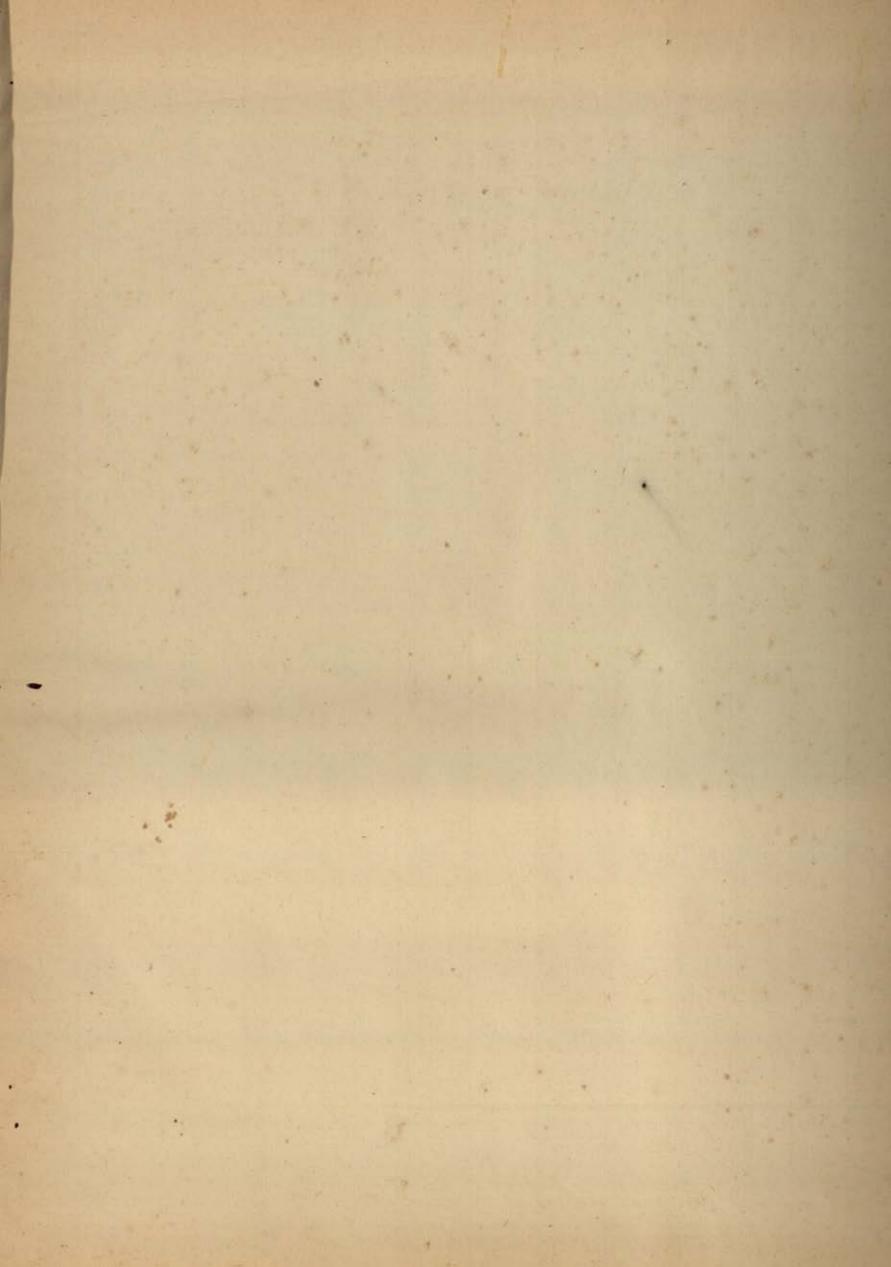
English.	Assamese (Sibsagar).	Western Assamese (Kamrup).	Mayang (Manipur).
	Tomolāke howā	Tumi âṣā	Tumi oso.
161. They are	Teő-bilāk hay	Tanacaşer •	
162, I was	May āşilő	Mai aşilő	Mi osilu or asilu, and so throughout.
163. Thou wast	Tumi āşilā	Taī āşili, apuni āşil	Ti osile.
164. He was	Hi āşil	Hi āşil	Tā osil.
165. We were	Āmi āṣilõ	Āmī āşilā	Āmi osilāng.
166. You were	Tomolāke āşilā	Tumi āşilā	Tumi osilai.
167. They were	Teő-bilák ásil	Tahāt āşil	Tano osila.
168. Be	Howa	Howa, hâbă	Ōis.
169. To be	Hâba-lâi	Habāk lēgi	Ōnā, ōnār kāje (purpose).
170. Being	Haőte . "	Hâi	Öiyā.
171. Having been	Най	Hâi phălăi	Öilegā or öiyā.
172. I may be	May hâba pārõ	Mai hâbā pārõ	Mi ona partau,
173. I shall be	May hâm	Mai hâm	Mi oituo.
174. I should be	May hāba lāge .	. Mai howā usit	Mi cituo.
175. Beat	Mara	. Mara	Kila.
176. To beat	Māriba-lāi	. Maribak lēgi	Kilānir kāje (purpose).
177. Beating	Marôte	Māri	Kilāyā,
178. Having beaten .	Mari	. Mari phalai	. Kilāyā.
179. I beat	May mārő	. Maī mārõ	Mi kilauri.
180. Thou beatest .	Tumi marā	. Tai mārāh, apuni mārā	, Ti kilār.
181. He beats	. Hi mare	. Hi mārš	. Tā kilār.
182. We beat	Āmi mārõ	. Āmi mārõ	Āmi kilayār, kiliyār.
183. You beat	. Tomoláke mará .	. Tumi mārā	. Tumi kilai
184. They beat	. Teő-biläke märe .	. Tāhātā mārā	. Tāno kilaitarā.
185. I beat (Past Tense)	. May mārişīlő	. Mai mārişilő	. Mi kilailu,
186. Thou beatest (Pas Tense).	t Tumi mārişilā	. Tai mārişili; āpuni māriş	Ti kilaile.
-			As. 443

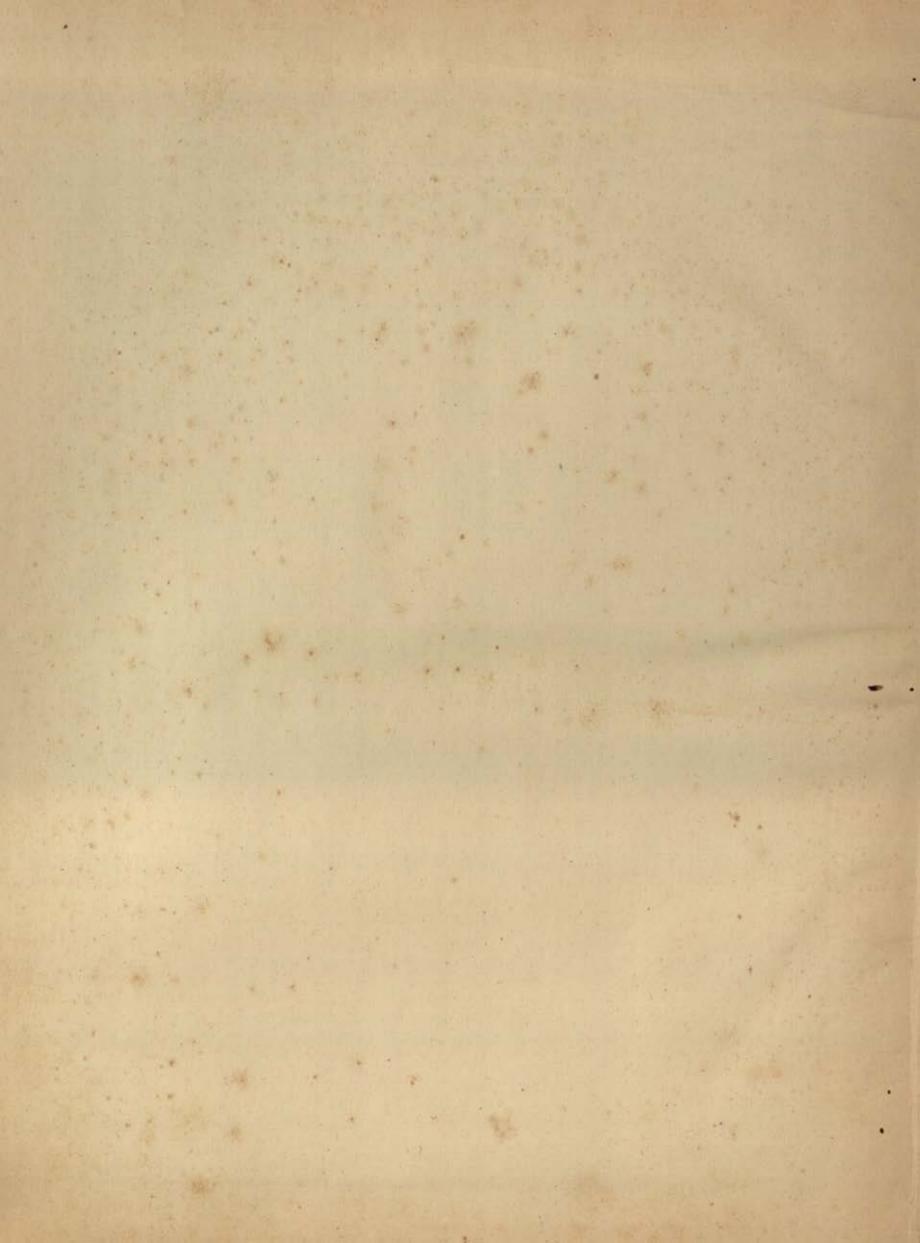
Assumese (Sheagar). Assumese (Sheagar). Assumese (Sheagar). Hi mārişil	The state of the s			
188. We beat (Past Tense) 189. You beat (Past Tense) 190. They beat (Past Tense) 191. I am beating May māriṣō Mai māriṣilā Tanō kilailā. 191. I am beating May māriṣō Mai māriṣilō Mi kilailanā 192. I was beating May māriṣō Mai māriṣlō Mi kilailanā 193. I had beaten May māriṣlō Mai māribā dhāriṣō Mi kilailanā 193. I had beaten May mārialō Mai māribā pārō Mi kilailanā 194. I may beat May māriba pārō Mai māriba pārō Mi kilailanā 195. I shall beat May māribā Tani māriba Tani māriba Takilaitanā 196. Thou wilt beat Tunni māribā Mai mārim Mi kilaituo. 197. He will beat Hi māriba Hi māriba Takilaitanā 199. You will beat Tunni māriba Tunni māriba Tunni kilaitanā 199. You will beat Hi-hāte māriba Tani māriba Tunni kilaitanā 200. They will beat Hi-hāte māriba Tani kilaitanā 201. I ahould beat May mār khāiṣūb Mai mār khālō More kilaito. 202. I am beaten May mār khāiṣūb Mai mār khālō More kilaito. 203. I was beaten May mār khāisō Mai mār khām More kilaito. 204. I ahall be beaten May mār khāisā Mai mār khām More kilaito. 205. I go May gōō Mai gāō Mai gāo Āni jaigāgā. 206. Thou goest Tunni gowā Tani gō, āpuni gāok Ti jaurgā. 207. He goes Hi gāy Mai gāo Āni jaigārgā. 208. We go Ami gāo Ami gāo Āni jaigārgā. 209. You go Tomolāke gōwā Tunni gowā Tunni jārigā. 210. They go Hi-hāte gāy Tahāt gāi Tano jārigā. 211. I went May gāiṣilā Mai geiṣilō Mai geiṣilō Mi jaurigā, gesila. 212. Thou wentest Tunni gāiṣilā Tani geiṣilō Mi jaurigā, gesila.	English,	Assamese (Sibsagar).	Western Assamese (Kamrup).	Mayang (Manipur and Sylhet).
188. We beat (Past Tense) 190. They beat (Past Tense) 190. They beat (Past Tense) Hi-hāte mārişilā . Tamīi mārişilā . Tānōtā mārişilā . Tāno kilailā. 191. I am beating . May mārişō . Mai māribā dhārişīō . Mi kilailā. 192. I was beating . May mārisā . Mai māribā dhārişīō . Mi kilaila. 193. I had beaten . May mārisīō . Mai māribā pārō . Mi kilaila. 194. I may beat . May māriba pārō . Mai māribā pārō . Mi kilaila. 195. I shall beat . May māribā . Tamāribā pārō . Mi kilaila. 196. Thou wilt beat . Tumī māribā . Tamāribī, āpunī māriba . Tā kilaito. 197. He will beat . Hi māriba . Hi māriba . Tā kilaito. 198. We shall beat . Amī mārim . Āmī māribā . Tumī māribā . Tumī kilaitarai. 199. You will beat . Hi-hāte māriba . Tānōtā mārība . Tāno kilaita. 200. They will beat . Hi-hāte māriba . Tānōtā mārība . Tāno kilaita. 201. I ahould beat . May māriba lāge . Mai mārā usit . Mi kilaituo. 202. I am beaten . May mār khāisō . Mai mār khāidō . More kilailo. 203. I was beaten . May mār khām . Mai mār khām . More kilailo. 204. I shall be beaten . May mār khām . Mai mār khām . More kilailo. 205. I go . May gāō . Mai gāō . Mi jaurīgā. 206. Thon goest . Tumī gowā . Tai gā, āpunī gāok . Tī jaurgā. 207. He goes . Hi zāy . Hi zāi . Tā jārgā. 208. We go . Āmī gāo . Āmī gāo . Āmī jārīgā. 209. You go . Tomolāke gōwā . Tumī gowā . Tumī jārīgā. 210. They go . Hi-hāte gāy . Tāhāt gāi . Tāno jārīgā. 211. I went . May gāigilō . Mai geigilō . Mi jaurīgā, gesilu. 212. Thou wentest . Tumī gāigilā . Tā gesilēā . Tā gesilegā.	187. He beat (Past Tense) .	Hi mārişil	. Hi mārişil	. Tā kilailo.
190. They beat (Past Tense) 190. They beat (Past Tense) Hi-hāte mārişilā . Tumi mārişilā . Tāno kilailā. 191. I am beating . May mārişcā . Mai māribā dhārişcā . Mi kilailunā 192. I was beating . May mārişcā . Mai māribā dhārişcā . Mi kilailunā 193. I had beaten . May mārijalā . Mai māribā dhārişcā . Mi kilailunā 194. I may beat . May māriba pārcā . Mai māribā pārcā . Mi kilailunā 195. I shall beat . May mārim . Mai māribā . Mi kilailunā 196. Thou wilt beat . May māribā . Tai māribā . Tā kilaito. 197. He will beat . Hi māriba . Hi māriba . Tā kilaito. 198. We shall beat . Āmi mārim . Āmi mārim . Āmi kilaitangā. 199. You will beat . Hi-hāte māribā . Tumi māribā . Tumi kilaitangā. 199. You will beat . Hi-hāte māribā . Tāno kilaita. 200. They will beat . May māribā lāgo . Mai mārā usēt . Mi kilaituo. 202. I am beaten . May mār khāisē . Mai mār khāisē . More kilailo. 203. I was beaten . May mār khāisē . Mai mār khāisē . More kilailo. 204. I shall be beaten . May mār khāim . Mai mār khāim . More kilailo. 205. I go . May gācā . Mai gāc . Mi jaurigā. 206. Thou goest . Tumi gowā . Tai gā, āpuni gāck . Ti jaurgā. 207. He goes . Hi zāy . Hi zāi . Tā jārgā. 208. We go . Āmi gāo . Āmi gāo . Āmi jūyārgā. 209. You go . Tomolāke gōwā . Tumi gowā . Tumi jūrīgā. 210. They go . Hi-hāte gāy . Tāhāt gāi . Tāno jārīgā. 211. I went . May gāigilā . Tai geigilī, āpuni geigil . Ti gesilegā.	188 We heat (Past Tomes)	13-1-1		Āmi kilailāng.
191. I am beating . May mārisē . Mai māribā dhārisē . Mi kilaurā. 192. I was beating . May māri āsilē, mārislē . Mai māribā dhārisē . Mi kilaurā. 193. I had beaten . May mārislē . Mai māribā pārē . Mi kilailu. 194. I may beat . May māriba pārē . Mai māribā pārē . Mi kilailu. 195. I shall beat . May māriba . Mai mārim . Mi kilaituo. 196. Thou wilt beat . Tunni māribā . Tai māribi, āpuni māriba . Tā kilaituo. 197. He will beat . Hi māriba . Hi māriba . Tā kilaituo. 198. We shall beat . Āmi mārim . Āmi mārim . Āmi kilaitangai. 199. You will beat . Tomolāke māribā . Tumi māribā . Tami kilaitarai. 200. They will beat . Hi-hāte māriba . Tāhūtā mārība . Tāno kilaitai. 201. I should beat . May mārība lāge . Mai mārā usāt . Mi kilaituo. 202. I am beaten . May mār khāisē . Mai mār khāisī . More kilaito. 203. I was beaten . May mār khāisē . Mai mār khāisī . More kilaito. 204. I shall be beaten . May mār khām . Mai mār khāisī . More kilaitoi. 205. I go . May gāō . Mai gāō . Mi jaurīgā. 206. Thou goest . Tumi gowā . Tai gā, āpuni gāok . Ti jaurgā. 207. He goes . Hi gāy . Hi gāi . Tā jārgā. 208. We go . Āmi gāo . Āmi gāo . Āmi jāuyārgā. 209. You go . Tomolāke gōwā . Tumi gowā . Tumi jārīgā. 210. They go . Hi-hāte zāy . Tahūt gāi . Tāno jarīgā. 211. I went . May gāisīā . Mai gēisīīā . Mi jaurīgā, gesilu. 212. Thou wentest . Tumi gāisīā . Tai geisili, āpuni gēisī . Ti geallegā.		Tomolāke mārişilā .	Tumi mārişilā	Tumi kilailai.
192. I was beating . May māri āşilō, mārişilō . Mai māribā dhārişilō . Mi kilailunai 193. I had beaten . May mārisilō . Mai māribā pārō . Mi kilailun. 194. I may beat . May māriba pārō . Mai māriba pārō . Mi kilailun. 195. I shall beat . May māriba . Mai mārim . Mi kilaituo. 196. Thou wilt beat . Tumi māribā . Tai māribi, āpuni māriba . Tā kilaitoi. 197. He will beat . Hi māriba . Hi māriba . Tā kilaitoi. 198. We shall beat . Ami mārim . Ami mārim . Ami kilaitāngai. 199. You will beat . Tomolāke māribā . Tumi māribā . Tumi kilaitarai. 200. They will beat . Hi-bāte māriba . Tāhātā māriba . Tāno kilaitai. 201. I ahould beat . May māriba lāge . Mai mārā usit . Mi kilaituo. 202. I am beaten . May mār khāisō . Mai mār khāisī . More kilailo. 203. I was beaten . May mār khāisō . Mai mār khāisī . More kilailo. 204. I ahall be beaten . May mār khāim . Mai mār khāim . More kilailo. 205. I go . May gāō . Mai gāō . Mi jaurīgā. 206. Thou goest . Tumi gowā . Tai gā, āpuni gāok . Ti jaurgā. 207. He goes . Hi gāy . Hi gāi . Tā jārgā. 208. We go . Āmi gāo . Āmī gāo . Āmī jārigā. 209. You go . Tomolāke gōwā . Tumi gowā . Tumi jārigā. 210. They go . Hi-hāte zāy . Tahāt gāi . Tāno jārigā. 211. I went . May gāisīō . Mai geişilō . Mi jaurīgā, gesilu. 212. Thou wentest . Tumi gāisīlā . Tai geişili, āpuni geişil . Ti geallegā.	190. They beat (Past Tense)	Hi-hãte mārişil	Tahātā mārisil	Tāno kilailā.
193. I had beaten . May māriṣalō . Mai māri uṭhiṣilō . Mi kilailu. 194. I may beat . May māriba pārō . Mai māribā pārō . Mi kilaituo. 195. I shall beat . May māriba . Tai māribā pārō . Mi kilaituo. 196. Thou wilt beat . Tumi māribā . Tai māribā , āpuni māriba . Ti kilaituo. 197. He will beat . Hi māriba . Hi māriba . Tāi kilaitoi. 198. We shall beat . Ami mārim . Āmi mārim . Āmi kilaitāngai. 199. You will beat . Tomolāke māribā . Tumi māriba . Tumi kilaitāngai. 190. They will beat . Hi-bāte māriba . Tahītā māriba . Tāno kilaitai. 200. They will beat . Hi-bāte māriba . Tāhītā māriba . Tāno kilaitai. 201. I ahould beat . May mār khāisō . Mai mār khāitā . More kilailo. 202. I am beaten . May mār khāisō . Mai mār khāitā . More kilailo. 203. I was beaten . May mār khāisī . Mai mār khām . More kilailo. 204. I shall be beaten . May mār khām . Mai mār khām . More kilailo. 205. I go . May zāō . Mai zāō . Mi jaurīgā. 206. Thou goest . Tumi gowā . Tai zā, āpuni gāok . Ti jaurgā. 207. He goes . Hi zāy . Hi zāi . Tā jārgā. 208. We go . Āmi gāo . Āmi gāo . Āmi jaivārgā. 209. You go . Tomolāke zōwā . Tumi zowā . Tumi jārīgā. 210. They go . Hi-hāte zāy . Tāhūt gāi . Tāno jārīgā. 211. I went . May gāislī . Mai geişilī . Mi jaurīgā, gesilu. 212. Thou wentest . Tumi gāislīā . Tai geişilī ,āpuni geişil . Tī gesilegā.	191. I am beating	May māriṣõ	Mai māribā dhārişõ	Mi kilauri.
194. I may beat . May māriha pārō . Mai māribā pārō . Mi kilaita. 195. I shall beat . May mārim . Mai mārim . Mi kilaita. 196. Thou wilt beat . Tumi māribā . Tai māribi, āpuni māriba . Tā kilaita. 197. He will beat . Hi māriba . Hi māriba . Tā kilaita. 198. We shall beat . Ami mārim . Ami mārim . Āmi kilaitāngai. 199. You will beat . Tomolāke māribā . Tumi māriba . Tumi kilaitāngai. 200. They will beat . Hi-bāte māriba . Tāhātā mārība . Tāno kilaitai. 201. I ahould beat . May māriba lāge . Mai mārā usit , Mi kilaituo. 202. I am beaten . May mār khāisō . Mai mār khāisilō . More kilailō. 203. I was beaten . May mār khāisō . Mai mār khāisilō . More kilailō. 204. I ahall be beaten . May mār khām . Mai mār khām . More kilailō. 205. I go . May zāō . Mai zāō . Mi jaurīgā. 206. Thou goest . Tumi gowā . Tai z̄, āpuni zāok . Ti jaurgā. 207. He goes . Hi zāy . Hi zāi . Tā jārgā. 208. We go . Āmi zāo . Āmi zāō . Āmi jaiyārgā. 209. You go . Tomolāke zōwā . Tumi gowā . Tumi jārīgā. 210. They go . Hi-bāte zāy . Tāhāt zāi . Tāno jārīgā. 211. I went . May gāiṣilō . Mai geiṣilō . Mi jaurīgā, gesila. 212. Thou wentest . Tumi gāiṣilā . Tai geiṣilō , Mi jaurīgā, gesila.	192. I was beating	May māri āşilő, mārişilő .	Mai māribā dhārişilő .	Mi kiläilunai
195. I shall beat . May mārim . Mai mārim . Mi kilaituo. 196. Thou wilt beat . Tumi māribā . Tai māribi, āpuni māriba . Tā kilaituo. 197. He will beat . Hi māriba . Hi māriba . Tā kilaituo. 198. We shall beat . Āmi mārim . Āmi mārim . Āmi kilaitāngai. 199. You will beat . Tomolāke māribā . Tumi māribā . Tumi kilaitarai. 200. They will beat . Hi-hāte māriba . Tāhātā māriba . Tāno kilaitai. 201. I ahould feat . May māriba lāge . Mai mār usit , Mi kilaituo. 202. I am beaten . May mār khāisō . Mai mār khāisī . More kilailo. 203. I was beaten . May mār khāisō . Mai mār khāisilō . More kilailo. 204. I shall be beaten . May mār khāim . Mai mār khāisilō . More kilailo. 205. I go . May gāō . Mai gāō . Mi jaurigā. 206. Thou goest . Tumi gowā . Tai gā, āpuni gāok . Ti jaurgā. 207. He goes . Hi zāy . Hi gāi . Tā jārgā. 208. We go . Āmi gāo . Āmi gāo . Āmi jaiyārgā. 210. They go . Hi-hāte gāy . Tāhāt gāi . Tano jārigā. 211. I went . May gāiṣilō . Mai geiṣilō . Mi jaurigā, gesilu. 212. Thou wentest . Tumi gāiṣilā . Tai geiṣili, āpuni geiṣil . Ti gesilegā.	193. I had beaten	May mārişilő	Mai māri uthisilö	Mi kilailu.
196. Thou wilt beat . Tumi māribā	194. I may beat	May mārība pārō	Mai māribā pārō	Mî kilânî aikorer.
197. He will beat . Hi māriba . Hi māriba . Tā kilaitoi. 198. We shall beat . Āmi mārim . Āmi kilaitāngai. 199. You will beat . Tomolāke māribā . Tumi māribā . Tumi kilaitarai. 200. They will beat . Hi-hāte māriba . Tāhātā māriba . Tāno kilaitai. 201. I should beat . May māriba lāge . Maī mārā usit . Mi kilaituo. 202. I am beaten . May mār khāisō . Maī mār khāisīō . More kilailo. 203. I was beaten . May mār khāisō . Maī mār khāisīō . More kilailo. 204. I shall be beaten . May mār khām . Maī mār khāisīō . More kilailo. 205. I go . May zāō . Mal zāō . Mi jaurīgā. 206. Thou goest . Tumi zowā . Tai zā, āpuni zāok . Ti jaurgā. 207. He goes . Hi zāy . Hi zāi . Tā jārgā. 209. You go . Tomolāke zōwā . Tumi zowā . Tumi jārīgā. 210. They go . Hi-hāte zāy . Tāhāt zāi . Tāno jārīgā. 211. I went . May gāisīlō . Mai geisīlō . Mi jaurīgā, gesīlu. 212. Thou wentest . Tumi gāisīlā . Tai geisīlī, āpuni geisīl . Ti gesīlegā.	195. I shall beat	May mārim	Mai mārim	Mi kilaituo.
198. We shall beat . Ami mārim . Ami mārim . Ami mārim . Ami kilaitāngai. 199. You will beat . Tomolāke mārībā . Tumi mārībā . Tumi kilaitarai. 200. They will beat . Hi-hāte mārība . Tāhātā mārība . Tāno kilaitai. 201. I should beat . May mārība lāge . Mai mārā usit . Mi kilaituo. 202. I am beaten . May mār khāisō . Mai mār khālō . More kilailo. 203. I was beaten . May mār khāisī . Mai mār khāigilō . More kilailo. 204. I shall be beaten . May mār khām . Mai mār khām . More kilailo. 205. I go . May zāō . Mai zāō . Mi jaurīgā. 206. Thou goest . Tumi zowā . Tai zā, āpuni zāok . Ti jaurgā. 207. He goes . Hi zāy . Hi zāi . Tā jārgā. 208. We go . Āmi zāo . Āmi zāo . Āmi zāo . Āmi jaiyārgā. 210. They go . Hi-hāte zāy . Tāhāt zāi . Tāno jārīgā. 211. I went . May gāişilā . Tai geişilī, āpuni geişil . Ti gesīlegā.	196. Thou wilt beat	Tumi mārībā	Tai māribi, āpuni māriba .	Ti kilaituo.
199. You will beat	197. He will beat	Hi māriba	Hi māriba	Ta kilaitoi.
200. They will beat . Hi-hâte màriba . Tahâtă māriba . Tano kilaitai. 201. I should feat . May māriba lāge . Maï mārā usit , Mi kilaituo. 202. I am beaten . May mār khāisō . Maï mār khālō . More kilailo. 203. I was beaten . May mār khāisīlō . Maï mār khāisīlō . More kilailo. 204. I shall be beaten . May mār khām . Maï mār khām . More kilaitoi. 205. I go . May gāō . Maï gāō . Mi janrīgā. 206. Thou goest . Tumi gowā . Taī gā, āpuni gāok . Ti jaurgā. 207. He goes . Hi gāy . Hi gāi . Tā jārgā. 208. We go . Āmī gāo . Āmī gāo . Āmī jaiyārgā. 209. You go . Tomolāke gōwā . Tumi gowā . Tumi jārīgā. 210. They go . Hi-hāte gāy . Tāhât gāi . Tāno jārīgā. 211. I went . May gāiṣilō . Maï geiṣilō . Mi jaurīgā, gesilu. 212. Thou wentest . Tumi gāiṣilā . Taī geiṣilī, āpuni geiṣil . Tī gesilegā.	198. We shall beat	Āmi mārim	Āmi mārim	Āmi kilaitāngai.
201. I should beat	199. You will beat	Tomolāke mārībā	Tumi mārībā	Tumi kilaitarai.
202. I am beaten . May mār khāisō . Maï mār khāisī . More kilailo. 203. I was beaten . May mār khāisīlō . Maï mār khāisīlō . More kilailo. 204. I shall be beaten . May mār khām . Maï mār khām . More kilailo. 205. I go . May zāō . Maï zāō . Mi jaurigā. 206. Thou goest . Tumi zowā . Taī zā, āpuni zāok . Ti jaurgā. 207. He goes . Hi zāy . Hi zāi . Tā jārgā. 208. We go . Āmi zāo . Āmi zāo . Āmi jaiyārgā. 209. You go . Tomolāke zōwā . Tumi zowā . Tumi jārigā. 210. They go . Hi-hāte zāy . Tāhāt zāi . Tāuo jārigā. 211. I went . May gāiṣilō . Maī geiṣilō . Mi jaurigā, gesilu. 212. Thou wentest . Tumi gāiṣilā . Taī geiṣili, āpuni geiṣil . Ti gesilegā.		10 13 1	Tāhštā māriba	Tano kilaitai.
203. I was beaten . May mār khāişilõ . Mai mār khāişilõ . More kilailo. 204. I shall be beaten . May mār khām . Mai mār khām . More kilailo. 205. I go . May gāố . Mai gāố . Mi jaurigã. 206. Thou goest . Tumi gowā . Tai gã, āpuni gãok . Ti jaurgã. 207. He goes . Hi gāy . Hi gāi . Tā jārgā. 208. We go . Āmi gão . Āmi gao . Āmi jaiyārgā. 209. You go . Tomolāke gōwā . Tumi gowā . Tumi jārigā. 210. They go . Hi-hāte gāy . Tāhāt gāi . Mi jaurigā, gesilu. 212. Thou wentest . Tumi gâişilā . Tai geişili, āpuni geişil . Ti gesilegā.	201. I should beat	May māriba lāge	Maī mārā usit ,	Mi kilaituo,
204. I shall be beaten . May mār khām				More kilailo.
205. I go		A LORD TO THE REAL PROPERTY.	D. Mary Control of the Control of th	More kilailo.
206. Thou goest		day mār khām	Mai mār khām	More kilaitoi.
207. He goes			Mai gão	Mi jaurigă.
208. We go				Ti jaurgā.
209. You go Tomolâke zōwā Tumi zowā Tumi jārigā. 210. They go			Hi zāi	Fā jārgā.
210. They go Hi-hate zay Tahat zai Tano jariga. 211. I went May gâisilő Mai geisilő Mi jauriga, gesilu. 212. Thou wentest Tumi gâisila				Āmi jaiyārgā.
May gâişilő Mai geişilő Mi jaurigă, gesilu. 112. Thou wentest Tumi gâişilă Taï geişili, âpuni geişil . Ti gesilegă.				ľumi járigā.
212. Thou wentest Tumi gâișilă Taï geișili, ăpuni geișil . Ti gesilegă.				17 18 18 19 19 19 19 19 19 19 19 19 19 19 19 19
Tā gesilgā.	The second second second			
	To he went	ı galşil	li geişil T	å gesilgä.

p _{-a} n _{-k}	As amese (Sibsagas).	Western Assamese (Kamrup).	Mayang (Manipur and Sylhet).
214. We went	Āmi gāişilő	Āmi geisilő	Āmi jayārgā.
215. You went	Tomolāke gāisilā	Tumi geişilä	Tumi jāraigā.
216. They went	Hi-hate gaisil	Tahat geişil	Tāno jayārgā.
217. Go	Zowa	Zowa	Jā-gā.
218. Going	Záőte, gái	Zai	Jaite-gă.
219. Gone	Gál	GAI	Giyā.
220. What is your name? .	Tomär näm kî?	Tor nam ki?	Tôr năng ki-năng ?
221. How old is this horse?	Ghora-to kiman bayahiyal?	Ei ghỗrā-ṭor bah kimān ? .	Gora egőr bosor koikhan osetá?
222. How far is it from here to Kashmir?	Iyar para Kāsmīr-lài kimān durāi?	İyar para Kasmirak lêgi kiman dürâi?	Erängtö Kashmir aukhān koti dūraitā ?
223. How many sons are there in your father's house?	Tomär bäperar gharat kimän putek äşe ?	Tor bāpeir gharat keiţā sāli āṣā?	Tör bāpökor gorē muni pūto koigo āse ?
224. I have walked a long way to-day.	Āzi may bāhut bāṭ khoz kārbi phurilő.	Mai azi bâhu bâţ phurilő .	Mi aji durai čiya gesilu.
225. The son of my uncle is married to his sister.	Mor dadāir putekere teõr bbānīyekar biyā hâl.	Mor khurār putāktor lagot tār bāntākar biā hāişi.	Mor khurār pūtoke tār bonokore lohong koilā,
226. In the house is the sad- dle of the white horse,	Bagā ghorā-tor zin-khan ghar-tot āşe,	Ghar-tör bhitarată bagă ghôrā-tor zin khān āṣei.	Dola gorâgêr sâpâlkhân gorê âse,
227. Put the saddle upon his back.	Tar pithat zin-khan tha	Tar pithit zin khan di .	Pithir māje sāpālkhān borā.
228. I have beaten his son with many stripes.	Tär pitekak may bähnt betere khobālő.	Maĭ tār putāk-tok bătārā kātbā kubo mārilő.	Tär pütökore mi sächailo miyam kore kilailu.
229. He is grazing cattle on the top of the hill.	Hi parbbatar tingat gâru mah saràişe.	Hi parbbatar tinat gåru sägäli säribä lägisi.	Tenggarār gojje tā gūrū-gāsi khowār.
230. He is sitting on a horse under that tree.	Hei güş zopür talat hi gborû etar oparat bahi üşe.	Hi hei gaş zopar talată ghöra ătar uparat uțbi așă.	Tā rūkor gājāror tole gorāgör gojje bosē.
231. His brother is taller than his sister.	Tär kakäiyek tär bäiyekat- käi okhä.	Tär bhāk-to tär bânīāk-tot kāri sarā.	Tär baiyök ögoi tär bonök- orängtö jinge us ose.
232. The price of that is two rupees and a half.	Tär däm duṭakā āṭ anā .	Hē-tor dām āḍḥāi takā .	Autār mūnte rūpā dūkhān mākhai.
233. My father lives in that small house.	Mor bopāi hāū-to hāru gharat thāke.	Mor bāpā hei hāru ghar-tot thākā.	Mor bāpok hūrukāng gor augot thār.
234. Give this rupee to him.	Ei rup ṭakā tāk de	Tāk ei ṭakā ṭo di	Tărăng rūpă etă de.
235. Take those rupees from him.	Târ parâ hâŭ rup kei ṭakā la.	Tar para hei taka-gilak lau	Tārāngtō rūpā autā lois.
236. Beat him well and bind him with ropes.	Tāk bhāl-kůi mār, āru zârire bāndh.	Tāk bhāl kāri mār āru zārirā bāndh.	Tāre miyām kilaiyā dorilē bāt.
237. Draw water from the well.	Nādar parā pāni ān .	Hei låd-tor para pani tol .	Köhartő pani karga.
238. Walk before me	Mor äge äge khoz kärh .	Mor aga aga khoz kadh .	Mör munge bul.
239. Whose boy comes behind you?	Tomār pāşe pāşe kār larā āhe?	Tor pāṣat hā-to kār sāli āhiṣi?	Tör pisé kar muni sangö aherta?

	English.	Assamese (Sibsagar).	Western Assamese (Kamrup).	Mayang (ac_ar_al Salhet).
40.	From whom did you buy that?	Hi-to kār parā kinilā? .	Tai hã-to kar para kinşili ?	Ti angō kārāngtō lōsilētā ?
41.	From a shopkeeper of the village.	Gawar dokani etar para .	Găoră dokenî ățăr târ pară	Gängor dökändär ägörängtö lösilu.
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			THE REAL PROPERTY.	
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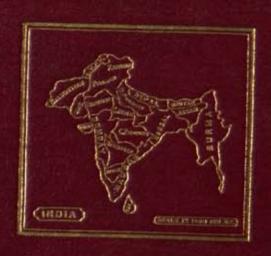




LINGUISTIC SURVEY OF INDIA.



G. A. GRIERSON, C.I.E., PRD., D.L. I.C.S



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